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BRITISH CRITIC,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, AND DECEMBER.

MDCCCIII.

“Meminerit is qui reprehensionem parat, se quoque hominem
effe.” ERASMUS.



VOLUME XXII.

London :

PRINTED FOR F. AND C. RIVINGTON,
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1830.

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VOLUME XXII.

PRINTED FOR R. AND C. BELLINGHAM,
NO. 63, ST. PAUL'S CHURCH-YARD.
1830.

PRINTED BY C. BELLINGHAM, ST. PAUL'S CHURCH-YARD.

PREFACE.

THAT Literature is at a stand, and that there is no sale for books, is daily declared, with much solemnity, by those who feel a momentary interest in having it believed; by those who wish to discourage the hopes of an author, or lower the price of his labours: yet Reviewers of all descriptions still find it difficult to keep pace with the works that issue from the press; and have no defence for their omissions, but that necessity which they all experience. That we are not more deficient in this respect than our neighbours, we have reason to feel assured; yet our half yearly selection generally contains many works which certainly belong not strictly to that period. It is our own half year, not that of exact chronology, from which we make our choice. A little time, however, places all on an equality, and they who have been noticed early, and they whom accident has caused to wait, are alike recorded in our progressive register. We begin at present, as we have invariably done, with that which we regard as most important—

DIVINITY.

We quit with regret, and with proportionable delight return to such a work as *Dr. Paley's Natural Theology**, a book in which the best powers of reason are employed to the highest purposes. If the per-

* No. III. p. 221.

version of the will could be conquered by an appeal to the head, Atheism would be here subdued. The confirmation of well-disposed minds, in their sound and rational belief, will be the effect most commonly produced. Dr. Paley certainly gives new life and energy to the moral proofs of a Deity, in this very able publication. We have no original work within our present list, which can be arranged with the foregoing in magnitude as well as value, except indeed volumes of Sermons, which we usually consider apart. Thus circumstanced, we shall not further delay our mention of *Mr. Reeves's* edition of the *Greek Testament**, a book in which, to a neat and distinct type, are added the advantages of those sections, arguments, and divisions, which have been approved in his English Bibles. *Newcome's Harmony*†, in English, offers to the divine a most useful and convenient book for comparing the narratives of the Evangelists; it gives indeed a facility, of which even the uninstructed may avail themselves, for the better understanding the Gospels. *Mr. Thirlwall's* English *Diateffaron*‡ is, like his Latin book of the same kind, at once a tribute to the merit of the original compiler Dr. White, and an instructive manual for the pious reader. As a compilation of utility, in many respects, we ought not to omit *Buck's Theological Dictionary*§, though the author occasionally inculcates some tenets, which have not our assent.

Among smaller tracts, we cannot pass by *Mr. Robinson's Serious Call*. It would be hard to refuse a single mention here, to a book which accidentally we have twice noticed in our critiques||. Though these accounts proceeded, as may be supposed, from different pens, it will be seen that they agree in commendation. To the critical reader, *Mr. James's Essay on Jonah*¶ has some attractions, though we should not venture to re-

* No. VI. p. 683.

† No. IV. p. 436.

‡ No. IV. p. 437.

§ No. II. p. 203.

|| No. I. p. 72; also vol. xxi. p. 440.

¶ No. III. p. 321.

commend it as a comment for general adoption. The *Churchman's Remembrancer** is a work which we hope to see continued; it consists not in general of original matter, but of useful tracts republished; with the addition, however, of illustrations by Mr. Churton, and other able divines. It has been well begun, and we trust will be well encouraged and continued.

We proceed now to volumes of Sermons, several of which have lately passed through our hands. We shall here mention those of *Dr. Brown*†, Principal of the College of Aberdeen. The previous character of the author had excited an expectation, which was by no means disappointed. If we did not bestow indiscriminate praise, it is because we have no high opinion of the value of such praise. An author who deserves to be read with care, deserves also to be estimated with exactness. Such an author undoubtedly is *Dr. Brown*; and such also is another, well known for literary exertions, *Dr. Gleig*, of Sterling. *Dr. Gleig's Sermons*‡, opposed to the prevailing evils of the times, are of singular value and importance. We have doubted whether, on one or two doctrinal points, they are expressed with sufficient caution; but relying on the sound principles of the writer, we are persuaded that these doubts may admit of a satisfactory solution. In the plain style suited to their title, though not deficient in energy, *Mr. St. John's Practical Sermons*§, have received just praise; they have also been attacked||, but we take part with those that praise, not those who attack. Two sets of Sermons have lately been translated from foreign languages, and two others either selected from former writers, or founded on the instructions of a single divine. The two former are from *Zollikofer* and *Durand*¶, the two others are the works respectively of *Mr. Clapham* and *Mr. Wrangham*** ; they are all of too much merit and utility to

* No. III. p. 324. † No. IV. p. 393. ‡ No. VI. p. 663.
 § No. III. p. 248. || By Mr. Overton. ¶ No. I. p. 12; and
 II. 171. ** No. I. p. 85; III. 318.

be omitted in this sketch, though we cannot place them on a level with works of original composition.

We generally close our theological account with single Sermons, or other detached discourses from the clergy. Among these, the first at present on our list is the *Charge* delivered by the *Bishop of Lincoln* to the clergy of his diocese*, in the beginning of the last summer. The *Charge* is a direct attack upon the too prevalent doctrines of Calvinism, by urging the scriptural truth, that salvation was freely offered, through Christ, to all who would accept and abide by the conditions of the offer. This truth was never more required to be maintained, nor can it often be more ably supported. The Sermon of the late *Bishop of Exeter*†, on the Peace, proved the *Cycnea Cantio* of the author. He is now in peace, though from us, alas! it has been long removed. The subjects of the *Bishop of Oxford's* discourse at *Bow Church*‡ are Missions and Charity-schools, which, in his hands, become most profitable topics of instruction. The consecration of Dr. Burgess and Dr. Fisher to the dioceses of St. David's and Exeter, happily called to the pulpit a preacher who, as if a double consecration required double energy, has produced a discourse, which does honour at once to himself and the occasion. *Mr. Churton*§ argues for episcopacy; and, though it is not perhaps possible to write what is absolutely new, on a subject so often discussed, he gives his arguments, by skilful management, the vigour and effect of novelty. *Mr. Glasse*, preaching before the Sons of the Clergy||, vindicates, with much ability, the honour of the married priesthood; and shows the importance, not only of the husband, but of the wife, to the interests of religion and of society. Of Sermons occasioned by the late Fast, or by temporary occasions, the number is too considerable to permit us even to select the

* No. II. p. 124.

† Ib. p. 199.

‡ No. VI. p. 677.

§ No. VI. p. 678.

|| No. II. p. 200.

most meritorious. The names of several of the authors will say all that we could wish to say for them*; but *Mr. Drevwe* has now first established a title to celebrity†. Of a very different kind are, *Mr. Todd's* Charity Sermon, preached at Shrewsbury‡, and the posthumous discourse of *Dr. Arnald§*, on the duties of English Universities; but both are too good to be passed over in our present enumeration. With very sound learning, applied to an important purpose, *Mr. Moore* has distinguished his *Concio ad Clerum||*, preached before the members of Sion College. The interpretation of one Hebrew verb is the principal obstacle in his way, and the advantages of his plan are such as interest the learned reader for his success.

HISTORY.

Without any intermediate gradation, we proceed, on the present occasion, to this class; in which we begin with an author partly analysed in our preceding volume. The History of England, under the first twenty-three years of the present reign, is written by *Mr. Adolphus¶*, with a spirit and propriety which will lead many readers to wish, with us, for its continuation to the present time. Too much has been written for party purposes, while a real history of the time was, till lately, a desideratum. Foreign history, written by an Englishman, is of a very different nature, but *Mr. Card* has contrived to feel, and to communicate, an interest respecting the *Revolutions of Russia***. On the subject of Troy, we may still say,

————— erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.

* For instance; *Dr. Glasse*, No. IV. p. 439. *S. Madan*, No. V. p. 558. *Beloe*, No. VI. p. 680; and, on another subject, *G. Andrews*, No. II. p. 201. † No. IV. p. 438. ‡ No. VI. p. 680. § *Ib.* p. 682. || No. VI. p. 640. On the prophecy of 70 Weeks. ¶ Vol. xxi. p. 6; and No. II. p. 158 of this.

** No. III. p. 299; IV. p. 357.

In the war which lately arose; *Dr. Candler** fights as manfully as any hero, ancient or modern,—si Pergama dextrâ;—but some of the old Greeks will yet contend on the opposite side. To the history of Italian poetry, *Mr. Mathias* has smoothed the way, for the readers of that language, by his judicious selections from *Crescimbeni* and *Tiraboschi*†; and he writes Italian with a purity and spirit which almost entitle him to a place in the histories he has thus republished.

ANTIQUITIES.

Of antiquaries, we encounter only two in the course of the present volume; *Mr. Edwards*, who has, with diligence and care, republished the Survey of St. Afaph, written by *Browne Willis*‡; and *Mr. Gough*§, who, amidst his more arduous researches, has solaced himself with the records and remains of *Pleshy*.

BIOGRAPHY.

Cowper, a general favourite, has been made in part his own biographer, by the number of his Letters which *Mr. Hayley*|| has interwoven in his Life. This method, which has been adopted in many cases, is of course successful, in proportion to the interest attached to all the remains of the author, and the judgment employed in selecting the Letters. The public, we believe, has fully shown, that it was not indifferent to any thing from the pen of *Cowper*; and the biographer has had his share of praise, though not without diminution. The Life of *Reid*¶ is calculated for philosophers of the metaphysical class; and *Mr. Dugald Stewart*, in writing it, has shown himself well worthy to continue and complete the researches of

* History of Ilium, No. V. p. 545.

† No. I. p. 1.

‡ No. VI. p. 614.

§ No. V. p. 505.

† No. IV. p. 413.

|| No. I. p. 55.

his friend. With respect to the Life of *Bonaparte**, we are inclined with Solon, τέρμα ὀρᾶν†; nor will many Englishmen consider it with much satisfaction, till it can be referred to that criterion. Of *Mrs. Colignon's* translation of *Ladvocat*‡, we spoke briefly, but with commendation; the original, though not the best book of its kind, is convenient, and not unworthy of being translated.

P O L I T I C S.

The threats of invasion have produced, for several months past, a number of temporary publications, the common object of which is to rouse the spirit of Britons, and to excite us to deserve the blessings we enjoy, by resolving to defend them against all assailants. To these we give our general and hearty commendation. The spirit and design of all is laudable; and, if the execution differs, as unavoidably it must, still the object covers all, and they are all deserving of praise. To particularize would detain us too long, and might be in some respects invidious.

Of political works, amounting to the magnitude of books, we have lately noticed only *Mr. Brougham's* work on *Colonial Policy*§, a publication displaying genius, sagacity, and vigour, on a subject of interest and importance. Speculations of this kind seem daily to be more and more pursued. Let us only beware of becoming *Economistes*. Among political pamphlets, none have attracted so much attention as those which have handled, not always discreetly, certain points of difference between men, who in essentials agree. The contest was begun by the *Curfory Remarks of a near Observer*||; which tract, and the *Plain Answer, by a more accurate Observer*¶, were clearly the best that

* No. VI. p. 696.

† To look to the end.

‡ No. II. p. 180.

§ No. IV. p. 341,

|| No. V. p. 560.

¶ No. VI. p. 687.

the

the altercation produced. Most heartily do we say, on such occasions,

———— “ ne tanta animis affuefcite bella.”

The principal topics respecting the renewal of war were ably handled, in the tracts of *Mr. Adolphus* and *Mr. Hunter**, to which those may be referred who have the slightest doubts respecting the justice or necessity of the events on our parts. Some curious political facts, illustrative of the same question, appear in the trial of M. Peltier†; on which the speech of his counsel, Mr. (now Sir James) Mackintosh, will stamp a permanent value. *The Elements of Opposition*‡ are of a jocular kind, and may perhaps even amuse where they do not meet with assent.

TRAVELS.

The most important books of this class are those which unite science with amusement; and, among scientific travellers, no name stands more distinguished than that of *Pallas*§. His *Travels in the Southern Provinces of Russia*, stand therefore first upon our list; and we shall rejoice to add to our account, the analysis of his second volume. Having thus begun with a foreign work, we will subjoin *Deuon and Acerbi*. The splendid account of *Egypt*, by the former||, contains information inaccessible to earlier travellers; and the English translations of it, though with less external pomp, are, for the most part, sufficiently faithful in their representation. The Italian, *Acerbi*, for what reason, or by what means, we do not remember to have been told, sent forth his *Swedish Travels*¶ originally in English. The book deserved more commendation than the man, whom, in several instances, we found ourselves obliged to reprove. Neither the principles nor the conduct of the traveller

* No. II. pp. 168 and 204. † Ib. p. 176. ‡ No. V. p. 567.
 § No. IV. p. 385. || No. I. p. 18; see also vol. xxi. p. 618.
 ¶ No. I. p. 63; No. II. p. 115; and vol. xxi. p. 461. Correct the references at pp. 18 and 63, to vol. xxi. pp. 623 and 473.

are always to our taste, though his narratives are certainly amusing.

We turn now to English travellers, among whom, *Mrs. Guthrie**, the second English lady who has described the Crimea and its vicinity, may be mentioned first. Her work is entertaining, as is that of *Mr. Davis*, which contains the Travels of four years and a halt in the United States of *America*†. *Mr. Carr's Stranger in France*‡, adds to agreeable narrative, the attraction of plates, by no means destitute of merit; and the book holds a respectable place in the little library, which was produced by the transient intercourse between France and England. A slight, but not unpleasing account of *the Cape*, bears the name of *Robert Semple*§, a young man who appears to have viewed nature with lively feelings.

The Letters of *Lady M. W. Montagu*||, have so long been classed with Travels, that we shall not remove them from that place, though they are now republished with the accession of other works. The new Letters are written also principally from the continent, and the whole collection has similar attractions to those of the part first published.

Though a geographer is not actually a traveller, yet as he reports the observations of others who have travelled, we shall mention here *Mr. Pinkerton's*¶ compilation, entitled *Modern Geography*; a work which, if it does not meet all the wishes of the learned in that science, has yet, in many points, a manifest superiority over those which had preceded it.

PHILOSOPHY AND ARTS.

Such is the continually progressive state of natural and experimental Philosophy, that new works are, from time to time, required to keep pace with new

* No. III. p. 275.

† No. III. p. 244.

‡ No. II. p. 129.

§ No. IV. p. 449.

|| No. VI. p. 643.

¶ No. II. p. 588;

also vol. xxi. p. 581.

discoveries.

discoveries. This deficiency was observed, and has been ably supplied by *Mr. Cavallo**, a philosopher, whose name is a sufficient pledge for the soundness of his work. By a judicious use of notes, he has accommodated the mathematical, without impeding the common reader. On the general application of *Chemistry to Philosophy*, teaching at the same time the science itself, *Dr. Thomson*†, of Edinburgh, has produced a work of the best arrangement and clearest instruction. He terms it a *System of Chemistry*; but the physiological application of the science is no less remarkable, than the part which is elementary. *Dr. Skrimshire* also illustrates the application of Chemistry to nature and art, in his *Popular Essays*‡, which, since science is now popular, will not appear to be misnamed. Nor did *Mr. Davy*, in his introductory *Lectures*, omit to consider the connection of the science of Chemistry with Philosophy in general, and its application to useful Arts. In *Richerand's Elements of Physiology*, which have been translated by *Mr. Kerrison*||, every branch of philosophical science is called in to illustrate the actions of the animal œconomy; and we see with pleasure the extension of a species of knowledge, which may be almost considered as founded by the illustrious Haller.

In mathematical science, we have at present to cite only the English Treatise on *Conic Sections*, by *Professor Abram Robertson*¶; but even a single work, so replete with profound and accurate science, does honour to the press from which it proceeds.

The indefatigable diligence of *Mr. Kirby*, has produced such a *Monographia*** , on the subject of English Bees, as will at once astonish the common, and delight the philosophical, reader; while the singular and curious properties of animals in general, are introduced to familiar notice in the most pleasing manner, in

* No. III. p. 265; IV. 368. † No. II. p. 101; III. 280.
 ‡ No. III. p. 231. § No. VI. p. 685. || No. VI. p. 609.
 ¶ No. IV. p. 418. ** No. IV. p. 405.

*Mr. Bingley's Animal Biography**. The progress of science in every part of the world is recorded in the *Annals of Philosophy*, the second volume of which † follows the first, at least *passibus æquis*. Here too, as works of extensive reference, we may not improperly introduce *Dr. Willich's Domestic Encyclopædia*‡, and the *Repertory of Arts and Manufactures*§; both proofs of that general desire for knowledge, which can support such a variety of compilations.

We conclude this article with the notice of those transactions of learned Societies which we have lately analysed. The reader will find in the present volume the account of the *Philosophical Transactions* for 1802, *Part I.*|| and for 1803, *Part I.*¶ Let him not therefore suppose that 1802, *Part II.* is meant to be omitted; it has been postponed by mere mistake, and will be inserted early in vol. xxiii. With the *Royal Irish Academy* we have so far made up our lee-way, as to have given a summary of their sixth volume**, and our further progress will not long be delayed. To the *Abridgment of the Philosophical Transactions* of London, so far as it has proceeded, we have given our strong commendation††. The work is certainly arduous, and concerning what might be done, or ought to be done, we have heard a variety of opinions; but, on the maturest consideration, we approve the plan which has been adopted, and feel a strong persuasion that the public will approve it also.

M E D I C I N E.

The gentlemen of the medical profession in this country are frequent, but not prolix writers. There are few among them who do not publish something; but still fewer who undertake such works as are occasionally translated from Dutch or German writers. Hence

* No. II. p. 185.

§ No. IV. p. 364.

** No. VI. p. 627.

† No. III. p. 309.

|| No. II. p. 134.

†† No. V. p. 536.

‡ No. II. p. 155.

¶ No. V. p. 49.

several practitioners being constantly at work, to provide for different constitutions. A single poem may be compared to a dose, a volume to a chest of medicines. Let us begin at present with the former, and rise by gradation to the latter.

It is no small gratification to our taste to commence our account with such a poem as *the Picture*, by Mr. Bowles*. The feeling of a true poet for the kindred art of painting is there conspicuously exemplified; and the sentiments of the patriot, naturally introduced, warm the heart no less than the other parts delight the imagination. *The Crisis*, by Mr. Maurice†, unites also the poet and the patriot; and, indeed, when a country of such dignity among nations is insulted and threatened, what vivid mind will not catch the feelings, and emulate the numbers, of Tyrtæus? The Descriptive Poem on *Egypt*, produced by Mr. Clifford‡, under actual service, shows, that even in a camp the Muses may be successfully invoked. The Goddess of Wisdom was painted armed; nor would the same decoration be always incongruous to the daughters of Memory. An anonymous writer has described *the Poet's Days*, in lines that prove him not unexperienced in what he paints; and a Poem only begun, under the title of *the Inquiry*§, equally claims and declines commendation for the writer.

The Defence of Order, by Mr. Josiah Walker¶, may be deemed to hold a middle place in our present arrangement. It is a single Poem, and yet it is a volume; but it is such a volume as will gratify at once the lovers of poetry and the friends of social happiness. Mrs. Grant's miscellaneous volume**, displays a versatility of talents; and many facts, interwoven with the poetry, naturally create an interest for the

* No. I. p. 74.

§ No. V. p. 549.

** Ib. p. 291.

+ No. II. p. 190.

|| No. V. p. 551.

‡ No. VI. p. 679.

¶ No. III. p. 234.

writer. *Mr. White*, of Nottingham*, and *Mrs. Sewell*†, have respectively produced small volumes, creditable to their abilities; and the posthumous collection of *Mr. Marriot*‡ unites regret with admiration. Of the *Dublin Collection* of Poems§, the third volume, which, apparently by accident, has reached us, excites a wish both retrospective and prospective. We should be glad to possess the former volumes, and to hail the production of more. *Mr. Morrill's* translations from *Moschus*|| seem to give a promise of further excursions in poetry. Of *Mr. Preston's* version of *Apollonius*¶, we shall speak in the ensuing volume.

MISCELLANIES.

How to begin or how to end so heterogeneous a class, may give us pause; the question, however, is of little importance, and we may trust it to chance or taste. Had we made a class of Morality on the present occasion, *Mr. Bates's Rural Philosophy*** might have made a figure in it; but it is philosophy intimately blended with religion, and of the most instructive kind. Next to it, we may place the *Guardian of Education*, by *Mrs. Trimmer*††, replete with sound religious and moral principles, and with useful warnings against productions of an opposite tendency. *Mr. Urquhart's Commentaries on Classical Learning*‡‡ show the author in a pleasing light; and will be acceptable to some readers, for the renewal, rather than the beginning of information. The mercantile man will probably be pleased with *Mr. Boardman's* work on *Book-keeping*§§, and *Mr. Montefiore's Commercial Dictionary*|||; the former is sound, though plain; the latter, if not on all points satis-

* No. III. p. 310.

† No. IV. p. 428.

** No. III. p. 255.

§§ No. V. p. 313.

† No. V. p. 553.

|| No. II. p. 190.

†† No. IV. p. 451.

||| lb. p. 527.

‡ No. IV. p. 429.

¶ No. V. p. 517.

‡‡ lb. p. 354.

factory, collects a quantity of matter, which many will find useful, and some amusing, particularly on the eastern side of Temple-Bar.

The *Essays of the College at Calcutta** give a pleasing specimen of what may be expected from an institution so wisely framed. The Oriental languages will doubtless be duly cultivated by the aid of this establishment. A scientific work on *Harmony* is confined to a narrow circle of admirers; but the *Essay of Mr. Gunn*† must at least establish the credit of the author as a sound and learned theorist. The *Pic Nic*‡ is a pleasing set of *Essays*, published originally as a kind of Newspaper; it is, however, superior to the generality of such productions, and makes a respectable appearance in volumes. A more caustic vein of wit pervades *Mr. W. Gifford's* examination of certain critical strictures§; but it exhibits also good sense and sound taste, and will therefore live beyond the natural date of controversial tracts. *Mr. Daniel's* work on *Rural Sports*|| is to us only a book of fine prints: to those who sacrifice their time to the labour of trying to be amused, the precepts also may perhaps seem valuable. *Mr. G. Mason's Supplement to Johnson's Dictionary*¶ is a book which, in spite of many defects, and the very culpable illiberality of the author against his predecessor, must be allowed to have its utility. It is at least a contribution towards that which many hands will not exhaust**.

Such, in spite of war, is our present half-yearly account. When will mad Ambition suffer Europe to be at rest, and the arts of Peace to raise their heads, without being stunned by the thunders of contention? Who will teach the spoilers of mankind,

* No. III. p. 241.

† No. I. p. 45; II. p. 182.

‡ No. II. p. 209.

§ No. III. p. 261. || Ib. p. 328.

¶ No. IV. p. 377.

** Since it appeared, the author has confessed a number of omissions, by printing a sheet of Appendix, which we had not seen when we examined the book. It makes, however, little or no difference in the substance of our remarks,

That, if there be in glory aught of good,
It may by means far different be attain'd;
Without ambition, war, or violence,
By deeds of peace, by wisdom eminent,
By patience, temperance ?

These truths have been often professed; but, to
see them practised is, alas! more to be wished than
expected.

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T A B L E

TO THE

BOOKS REVIEWED IN VOLUME XXII.

N. B. For remarkable Passages in the Criticisms and Extracts, see the INDEX at the End of the Volume.

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THE
BRITISH CRITIC,

For JULY, 1803.

Ansequam arma inciperent, misère legatos amicitiam memoraturos, et mansura hæc, si nullo novo onere tentarentur: fin, ut victis, servitium indiceretur, esse sibi ferrum, et juventutem, et promptum libertatæ aut ad mortem animum. TACITUS.

Before they took up arms, they sent ambassadors, reminding them of their alliance of friendship, to which they would adhere if annoyed by no new oppression; but, if they were threatened with servitude as a conquered people, they had arms and a band of youth who had nothing to choose between liberty and death.

ART. I. *Willis' Survey of St. Asaph, considerably enlarged, and brought down to the present Time; with the Addition of the Names of Canons and Vicars Choral of the Cathedral, and the Incumbents of the different Parishes in the Diocese, from the earliest Dates, with Memoirs of some of them; also a second Appendix, containing an Historical Account of the different Archbishoprics, Bishoprics, Religious Houses, Colleges, Dignities, London Churches, &c. referred to in the Body of the Work. With the Life of the Author prefixed. In Two Volumes. By Edward Edwards, A. M. Vicar of Llanarmon, in Yale, and Curate of Wrexham, in the Diocese of St. Asaph. 8vo. 18s. Painter, Wrexham; Baynes, London. 1801.*

THIS new edition of a rare and valuable work contains so much additional and important matter on the subject it professes to discuss, that we willingly assign it a place of particular distinction. The new information which is to be found in these volumes comprehends a Letter from the author to Dr. Lisle,

A

Bishop

Bishop of St. Asaph; a detailed Life of Browne Willis; a continuation of the Bishops, from No. 55 to the late Dr. Bagot; an account of the Deans, from Dean Stanley to Dean Shipley, son of Bishop Shipley; the series of Prebendaries, from 1204 to the present period; a list of the Canons, Vicars Choral, Chancellors, names of the Incumbents of the several Parishes of the Diocese, with a very long second Appendix, of more than one hundred pages, containing a large quantity of very interesting matter concerning the Archbishoprics, Bishoprics, Religious Houses, &c. &c. referred to in the body of the work.

Of the celebrated antiquary Browne Willis our information is very scanty, and confined principally to what appears in the anecdotes of Bowyer, and the more satisfactory account read to the Society of Antiquaries in 1760, by Dr. Ducarel. From this we give a short extract.

“After an industrious and well spent life, this useful gentleman died at Whaddon Hall, February 5, 1760. He expired with great ease, and without the usual agonies of death, and was buried the eleventh of that month in Fenny Stratford Chapel, and lies under a white marble stone enchased with black, the inscription on which was left by himself. He left particular directions, as to his funeral, and desired that no person might be invited to it, except the mayor and aldermen of Buckingham, to each of whom he left his first volume of “*NOTITIA PARLIAMENTARIA*,” and a small legacy besides. Mr. Cole*, Rector of Bletchley, Mr. Francis, Minister of Fenny Stratford, and Mr. John Gibberd, Curate of Whaddon, attended in a mourning coach, and near sixty of his neighbours and tenants on horseback. The inscription which he left was the following.

Hic situs est
BROWNE WILLIS, Antiquarius,
Cujus Avi clmi: æternæ Memoriam,
Thomæ Willis, Archiatri totius Europæ celeberrimi
Defuncti die Sancti Martini, A. D. 1675,
Hæc Capella exiguum Monumentum est.
Obijt 5^o Die Feb. A. D. 1760,
Ætatis suæ 78.
O-Christe, Soter & Judex,
Huic Peccatorum primo
Misericors & propitius esto.

“His character was handsomely represented, with a just regard to a decent impartiality, in the eulogy read before the Society of Antiquaries, in these terms.—As to his character; this learned Society, of which he was one of the first revivers, and one of the most industrious members, can bear me witness, that he was indefatigable in his researches: for his works were of the most laborious kind. But what

* Many particulars relating to Mr. B. Willis are contained in the papers of Mr. Cole, now in the British Museum. *Rev.*

enabled him, besides his unwearied diligence, to bring them to perfection, was his being blessed with a most excellent memory. He had laid so good a foundation of learning, that though he had chiefly conversed with records, and other matters of antiquity, which are not apt to form a polite style; yet he expressed himself, in all his compositions, in an easy and genteel manner. He was, indeed, one of the first who placed our ecclesiastical history and antiquities upon a firm basis, by grounding them upon records and registers: which in the main are unexceptionable authorities.

“ During the course of his long life, he had visited every cathedral in England and Wales, except Carlisle: which journey he used to call his pilgrimage. In his friendships, none more sincere and hearty, always communicative, and ever ready to assist every studious and inquisitive person. This occasioned an acquaintance and connection between him and all his learned contemporaries. For his mother, the University of Oxford, he always expressed the most awful respect and the warmest esteem.

“ As to his piety and moral qualifications; he was strictly religious, without any mixture of superstition or enthusiasm, and quite exemplary in this respect. And of this, his many public works in building, repairing, and beautifying of churches, are so many standing evidences. He was charitable to the poor and needy; just and upright towards all men. With regard to himself, he was remarkably sober and temperate; and often said, that he denied himself many things that he might employ them better. And indeed he appeared to have had no greater value for money, than as it furnished him with opportunities of doing good.”

“ He was succeeded in the family estate by his eldest grandson, who became his heir upon the death of his son, Thomas Willis, which happened before his own.

“ This gentleman was born in 1710, married, September 3, 1735, Anne, daughter of John Hulme, Esq. of the parish of Eccles in Lancashire, and by her had his eldest son Thomas, born February 11, 1738, to whom his grandfather, having appointed him his sole executor, left all his pictures and books, &c. except “*Rymer's Fædera*,” in seventeen folio volumes, which he bequeathed to Trinity College, Oxford, and the choice of one book to the Rev. Francis Wise, who, upon the completion and establishment of the Radclivian Library, in that noble seat of learning, was appointed first librarian.” P. 7.

The short biographical account of Bishop Hallifax may serve to show the manner in which the Supplement to this part of the work has been conducted.

“ Samuel Hallifax, LL. D. and D. D. was born at Mansfield, Derbyshire, eldest son of Mr. Samuel Hallifax, by Hannah, daughter of Mr. Jebb, of Mansfield, by which means he was first cousin of Sir Richard and Dr. J. Jebb. He was admitted at Jesus College, Cambridge, at a very early age, where he proceeded A. B. in 1744, and A. M. in 1747, he removed to Trinity Hall (where are only two Fellowships in Divinity) and proceeded LL. D. in 1764. He was many years Arabic Professor at Cambridge, which he resigned in

1770, and was then made Regius Professor of Civil Law at Cambridge, and in 1775 was created D. D. by mandate. In the service of his Professorship, he acquired some eminence by a work intitled "An Analysis of the Civil Law." He was Chaplain in Ordinary to his Majesty: Master of the Faculties in Doctors' Commons, worth £400 a year, in which he succeeded the late Dr. Topham. The late Mrs. Galley, relict of Dr. Galley, Prebendary of Gloucester, and mother of J. Galley Knight, Esq. M. P. and Fellow of Trinity Hall, Cambridge, rewarded his eminent services in the cause of religion with an unsolicited presentation to the valuable rectory of Worsop, Nottinghamshire. He was master of Jesus College, Cambridge, which he resigned upon being advanced to the See of Gloucester on the translation of the Honourable Bishop Yorke to Ely in 1781, and from thence he was translated to St. Asaph upon the death of Bishop Shipley in 1787. He was F. S. A. His Lordship published fourteen single Sermons, a volume upon the Prophecies concerning the Christian Church, and in particular concerning the Church of Rome, in Lincoln's Inn Chapel at the Lecture of the late Bishop Warburton of Gloucester. An Analysis of the Roman Civil Law, in which a Comparison is occasionally made between the Roman Laws and those of England, being the heads of a Course of Lectures publicly and with great celebrity read by him in the University of Cambridge in 1774. He was a prelate of great knowledge, and of great ability, an incomparable civilian, and an extremely acute public speaker.

"His Sermons at Bishop Warburton's Lecture are much esteemed, his Analysis of Bishop Butler's Analogy (a book entirely abstruse and metaphysical) annexed to the Charge he published of that Bishop to his clergy, is written with great elegance of style, as well as with much profundity of thinking. He was also editor of Ogden's Sermons, to which, and the Analogy, he prefixed vindictory and unanswered Prefaces.

"Bishop Hallifax was the first English Bishop that was translated to St. Asaph, and the second that was translated to a Bishopric in North Wales: Bishop Cecil was the first who was translated from Bristol to Bangor in 1734." P. 162.

The second Appendix, which, as has been observed, is of considerable interest and extent, sufficiently justifies the attention we have paid to this publication. It is illustrative of the various subjects alluded to and discussed with more or less detail in the body of the work.

The following account of the Bishopric of Durham contains much new information.

"BISHOPRIC OF DURHAM.

"Upon the Archbishopric of York being vacant, by the absence of Paulinus, Oswald, newly invested in the kingdom of North-Humberland, procured one Aidanus, in 635, to come out of Scotland to instruct the people. He seated himself in Lindisferne, or Holy Island, in the sea coast of North-Humberland, and governed as Bishop, all the northern parts of it, which had been formerly under the jurisdiction

dition of Paulinus seventeen years. After him succeeded Finan. Colman and Tuda, who dying of the plague in 665, the See of Lindisferne was vacant, till 678, when Cedda and Wilfrid, Archbishops of York, governed all these parts again, till Theodore, Archbishop of Canterbury, envying Wilfrid his greatness, persuaded King Edfrid to divide the northern jurisdiction into four bishoprics, one at York, another at Lindisferne, another at Hagulstad or Hexham, these in England, and the fourth at Whitehern or Candida Casa among the Picts. Wilfrid, being overborne, leaveth his Archbishopric, and Bosa was placed at York, Æta at Lindisferne, and Tumbert at Hagulstad, in 687. Wilfrid returneth, Tumbert was dead in the mean time and Æta also, who had exchanged Lindisferne with Cuthbert for Hagulstad, and John was sitting there. Bosa and John were expelled; and by the resignation of Cuthbert and their expulsion, Wilfrid re-obtained all the jurisdiction: but, three years after, upon the king's displeasure, Wilfrid was forced to leave all again, and Eadbert in the mean time was preferred to Lindisferne, and Bosa and John restored. After ten years, Oswald coming to the kingdom, restored Wilfrid to Hagulstad, Eadfrid being dead, where he also died four years after. At Hagulstad, or Hexham, the see stood above one hundred years. Eleven bishops enjoyed it successively, and then by reason of the spoil and rapine of the Danes it was discontinued. Hexham, in William of Malmesbury's time, was a poor village, and the jurisdiction of it then added to the see of York. From this time Hexhamshire was held to be a fee of the archbishopric and had reputation of a county Palatine, but taken from that see by King Henry the Eighth, 37, c. 16, and by authority of parliament united to the county of North-Humberland. The see continued at Lindisferne to the time of Eardulph, who entered about 854, and removed the see to Chester on the Street. Upon his death Aldwin succeeded in 890, and finding that the bishops and monks had been driven thence by the merciless fury of the Danes, who raged here extremely about 800, had wandered up and down from place to place; and not finding any place where they might repose themselves in safety, sat themselves down at Durham in 995, where it has ever since continued. The church here is dedicated to St. Cuthbert, the sixth bishop of Lindisferne, a man of special renown for piety, whose reliques, the said bishops carried up and down with them in all their wanderings, till at the last, they were deposited in this church, as in a place of rest and safety. The foundation of the church laid by Aldwin was taken down by William de Carilefo, about the first entrance of the Normans; that now standing, was begun by him in the place of it, and finished by Ranulphus Flambard his next successor. Somewhat has since been added to it by Bishop Fernham and Thomas Welfcomb, prior of it about 1242. Nor did St. Cuthbert only give name to the church, but to all that country, which is now called the Bishopric of Durham, and anciently was called St. Cuthbert's Patrimony. For upon him, and his successors in that see, was all the country between Teis and Tine, conferred by Alfred King of England, which donation was confirmed, and in part increased by his successors, Edward Athulstan and Canute the Dane. So fortified it was with privileges and royal grants, that at the coming in
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of the Norman Conqueror, the Bishop was reputed a Count Palatine, and did engrave upon his seal *an armed chevalier, holding a naked sword in one hand, and in the other the Bishop's arms*. It was once adjudged in law, that the bishop was to have all forfeitures and escheats within the liberties, ut Rex habet extra, as the kingdom of England had without. But these privileges and immunities were, in part, impaired by the statute of King Henry the Eighth, 27, c. 25, and altogether with the lands and whole rights thereof, conferred upon the crown by Act of Parliament, in the last year of the reign of King Edward the Sixth; but in the second Parliament of Queen Mary's reign the Act was totally repealed, and a reviver made of the said late dissolved Bishopric, and all the royalties thereof.—*Queen Mary I. Chapter 6.*—It was a kind of royalty subordinate to the crown, and was, by way of eminence, styled the Bishopric. As for the ecclesiastical jurisdiction, the diocese contains the County of Northumberland, and that which properly and distinctly is entituled the Bishopric of Durham, each of which has an Archdeaconsry of its own. That of Durham was erected in 1080, Leobwyn being the first. He was the chief cause of the murder committed by Bishop Walter's servants upon one Leulfus, who had married Alghitha, the daughter of Aldred, some time Earl of Northumberland, from whom Lord Lumley is lineally descended, as I am informed in Godwin. This Leulfus, residing at Durham, for mere devotion, ingratiated himself so much into the Bishop's favor, that he was admitted into a great intimacy with him. This excited the envy and jealousy of Leobwyn, who was Archdeacon and Chaplain, that at a court before the Bishop, Leobwyn, as was usual, gave Leulfus ill speeches, which he not being able to bear, as he had often before done, "*Furor sit sapius laesa patientia*," to use the words of Godwin, "answered this sawcy Chaplain somewhat more roundly than he accustomed;" whereupon, calling Gilbert a kinsman of the Bishop, who managed the temporal government of the diocese, persuaded him, with a number of men, to murder Leulfus in the night, in his own house. In consequence of which the Bishop, with all his retinue of 100 men, excepting two Englishmen, servants (the rest being Normans) were slain at Goatshead, as he sat keeping of court, where the country assembled to deliberate upon this matter; and the bishop having harboured Leobwyn and Gilbert after this murder, was thought to be the author of this fact. After this murder, the very name of archdeacon grew so odious to the people, that the succeeding bishop thought proper at the time to sink the title, and to vest the power in the prior of Dunholm or Durham. Yet, after some time, the memory thereof being pretty much worn away, the title and office was resumed; and this seems to have been done about 1108, Michael being the first. The Archdeaconsry of Northumberland was erected in 1140, as appears from Wharton, Robert being the first. In both these archdeaconsries there are 135 parishes, of which 87 are inappropriate. The bishops of this church write themselves, in Latin, *Dunelmensis*. It is valued, in the King's books, at 1821l. 1s. 5d. and the clergy's tenths at 385l. 5s. 6d.

"The arms of this see are, *azure, a cross between four lions rampant, or.*" P. 268.

It will be a very pleasing circumstance to see the other works of this learned and excellent antiquary reprinted with equal care and diligence, and more particularly his Survey of the Cathedrals of England and Wales, all of which are become scarce, and consequently very dear. An etching of the author is prefixed, from a drawing of the very learned scholar and ingenious artist Michael Tyson, of Corpus Christi College, Cambridge, whose premature death all friends of science lamented. Nulli flebilior quam nobis.

ART. II. *The Report on the Cow-Pock Inoculation, from the Practice at the Vaccine-Pock Institution, during the Years 1800, 1801, and 1802, read at the General Meeting of the Governors, February 7th, 1803, at the Shakespeare Tavern; written by the Physicians to the Institution; to which are prefixed, Two painted Engravings of Cow-Pock and other Eruptions.* 8vo. 140 pp. Reynell, &c. 1803.

THE degree of notice which we bestow upon any work, is proportioned to the interesting nature of its contents, and to the merit of its execution. On both accounts, we are inclined to give an ample detail of the contents of this publication; apprehending, that vaccine inoculation is the most important medical discovery which has ever been made.

The reporters (Doctors Pearson, Nihell, and Nelson) previously state the motives for this establishment; prefixing a short detail of the history of the cow-pock. Dr. Jenner is declared to have published the first authentic account of this disease, in 1798; though several *facts* concerning it were antecedently known among farmers, and a few practitioners*; and some of these facts had been noticed by preceding writers.

“ The publication above mentioned, for which the world are so greatly indebted to Dr. Jenner, being (as already said) the first expressly on the cow-pock, contains seven cases of inoculation; three from the cow to the human subject, the first of which was in May, 1796; two others in 1798; and four from one human subject to others in succession, likewise in 1798.” P. 2.

* It must be owned, however, that this scattered knowledge would not have been beneficial to the public, but for the interference and activity of Dr. Jenner,

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The facts communicated in Dr. Jenner's book are then recited, with this query proposed by him: "May we not infer that a mode of inoculation may be introduced, preferable to that at present adopted, especially amongst those families, which, from previous circumstances, we may judge to be predisposed to have the disease unfavourably?" No person was in possession of vaccine matter during the remainder of 1798, except Mr. Cline, who inoculated one patient, but did not avail himself of the opportunity of collecting it. The cow-pock being obtainable in London, January, 1799, the matter of it was used to set on foot vaccine inoculation; and 4000 persons were inoculated, within the year, in and near London. By this year's experience it was confirmed,

" 1st. That the cow-pock destroyed the susceptibility of the small-pox.

" 2d. That the cow-pock was not infectious by effluvia.

" 3d. That, except in cases where the patient had been exposed to the action of variolous contagion, there were no eruptions like the small-pox.

" 4th. That only one had died during the new inoculation; which accident was at first considered to be ambiguous, but which has been subsequently regarded, as a case of a different disorder, and in all likelihood, the small-pox.

" 5th. That the local affection was far less than in the inoculated small-pox.

" 6th. That, in most instances, there was no constitutional affection observable in more than four cases out of ten.

" 7th. That the cow-pock cannot take place in the same person after the small-pox.

" 8th. That persons cannot undergo the cow-pock, who have already gone through this affection.

" 9th. That the figure and other external characters of the cow-pock, contrary to representation, were quite different from those of the small-pox.

" 10th. That no consequent disorders took place, imputable to the cow-pock, except slight eruptive ones.

" The advantages of the inoculated vaccina, over the inoculated small pox, were, by these facts, plainly manifested, and now a prospect was disclosed highly gratifying to benevolence, namely, that of extinguishing the most loathsome, and extensively fatal of all diseases—the small-pox. These considerations very naturally excited the desire to have an institution solely for the purpose of vaccine inoculation, especially with the following intentions.

" 1st. To secure the succession of matter.

" 2d. To extend the benefits of the new inoculation to poor individuals.

" 3d. To promote the spreading of it among all ranks of persons, by furnishing additional satisfactory evidence.

" 4th. To

" 4th. To investigate more fully the history of this vaccine disease.
P. 4.

Very handsome acknowledgments are made of the liberal conduct of Dr. Woodville, who introduced vaccine inoculation at the Small-Pox Hospital, in 1799; and the opposite conduct of some other physicians, not named, is censured.

In the first meeting of the Institution, at Dr. Pearson's house, in December, 1799, it was resolved (among other things)

" That in order to extend the benefits of the new inoculation to the more indigent ranks of society; to obtain new and satisfactory evidence for those who may be unacquainted with the practice, and to expedite the general substitution of the vaccine pock, for the small-pox inoculation, a charity shall be established to be called " THE INSTITUTION FOR THE INOCULATION OF THE VACCINE, OR COW-POCK." P. 9.

The practice begun in January, 1800. The Institution is then vindicated strongly (p. 11, &c.) but briefly, from a charge, often made, of excluding Dr. Jenner from their body.

The number of persons inoculated, from January 18, 1800, to December 31, 1802, was 1202. Although this number is not large, yet the grand objects of the Institution have been attained; namely, the preservation of a succession of matter: and the determination of the laws of action of the vaccine poison, by accurate registers of observations.

It is not practicable to give an abstract of the propositions which soon follow as the result of further experience, and are supported by cases and remarks in proof. But we may give such *specimens* of them, as will sufficiently demonstrate their importance.

Prop. I. " A person, by undergoing the cow-pock, is rendered incapable of undergoing the small-pox." II. " No one has died from the inoculation of the cow-pock." X. " Persons who have already gone through the vaccina, are unsusceptible of it a second time." XI. Persons who have undergone the small-pox cannot be infected so as to produce the cow-pock." XVI. " The vaccine matter does not alter in efficacy, by passing from human creature to human creature, for four whole years." XVII. " Vaccine and variolous matter, taken from a subject, having at the same time the small-pox and cow-pock by inoculation, produced the genuine distinct vaccina and small-pox." XVIII. " The vaccina does not vary according to the constitution of the subject from which the matter is taken." XXII. " The characters of the inoculated vaccine-pock are in general peculiar; so that the incapability of the small-pox from it may be equally confided in, as after the ordinary inoculated or casual small-pox: but, in a certain proportion

portion of cases, the properties of the pock, or eruption, by the vaccine-inoculation, are so different from the ordinary distinguishing ones, that the repetition of the inoculation can alone determine whether the incapability of the small-pox be proportioned or not." Then follow a number of "Additional Observations." At p. 98, we meet with a singular paper; the contents of which it may be useful (for a reason which we shall subjoin) to make distinctly known to our readers.

The Vaccine-Pock Institution has met with a volunteer and zealous associate in the minister of a populous parish, the registers of which appear to have been kept with extraordinary attention. He has taken abundant, and we hope not unsuccessful pains, to impress upon the public mind, a strong sense of the ravages made by small-pox upon the human species; and, consequently, of the great importance of vaccine inoculation. This paper is entitled,

"An account, extracted from the parish registers of Boston, in the county of Lincoln, of the number of persons baptized, and buried, and of the number of deaths by the small-pox (distinguished in those registers by a certain mark) within each year, from the year 1749 to 1802, both inclusive; and of the population of the same parish, in the years 1767 and 1801:—Designed to shew the extent of mortality by the small-pox; it seeming highly probable, that the proportion of deaths by this disorder throughout Great Britain and Ireland (and perhaps, other countries) is not less, but greater than within the parish of Boston; which has no circumstance of narrow streets, crowded houses, manufactories, or want of medical assistance, tending to make the disorder more fatal than in other places.

"For the use of, and most respectfully presented to, the Vaccine-Pock Institution, London.

"By SAMUEL PARTRIDGE, M. A. F. S. A.
"Vicar of Boston." P. 98.

Then follow, in distinct columns, the number of persons baptized, buried, and dying by small-pox. The totals, within 54 years, are baptized, 8070; buried, 7290; died by small-pox, 605. A. D. 1767, inhabitants and sojourners, accurately numbered, 3470. Inhabited houses, 832; or, 4.17 in each house. A. D. 1801, inhabitants and sojourners, accurately numbered, 5926. Inhabited houses, 1221; or, 4.85 in each house.

The *Result* seems important enough, to be given at length by us.

"Very nearly one twelfth part, of all the persons buried in Boston within fifty-four years, have died by the small-pox. Suppose the mean population of this parish, during the above term of fifty-four years, to have been 4,120; and the mortality by small pox there, and in Great Britain, and other parts of Europe, equal. It appears highly probable,

probable, from the answers and returns made in consequence of the *Population Act*, 41, *Geo. III.* that the mean population of Great Britain and Ireland, during the above fifty-four years, was 12,000,000; and the mean population of Europe, during the same term, was calculated to have been 150,000,000.

“ The deaths by small pox, therefore, in Great Britain and Ireland, within fifty-four years, are 1,762,135, or 32,632 annually; and in all Europe 22,026,699, or 407,901 annually. And if it could be stated, with any probability, at what periods the small-pox first appeared in the other quarters of the world, and what has been the mean population of each, then *some idea* might be formed of that havoc of the human species, which has been made by this disorder. May the vaccine-pock inoculation become the means, under Divine Providence, of causing this malady, with all the pain and misery produced by it, to cease throughout the world.

“ P. S. If the above term, of fifty-four years, be divided into *two* equal periods, then the proportion of deaths by the small-pox to other causes, is, for the first period, a very little less than 2 in 17, and for the second period, a little less than 1 in 17.

“ If the term be divided into *three* equal periods, then the proportion is, for the first period, a little less than 1 in 10; for the second, a little more than 1 in 10; and, for the third, a very little less than 1 in 19. This computation may, perhaps, be applied towards a solution of the question concerning the increase or diminution of mortality by the small pox, since the introduction of inoculation. And it may, hereafter, be applied, towards shewing the progressive, and the final happy effect of vaccine-pock inoculation.” P. 102.

We have stated thus fully the contents of this paper, wishing to excite other parish ministers (particularly in large towns) who may possess similar opportunities, to communicate to the public similar information; and they will probably think it expedient to *unite* all such intelligence, by communicating it through the same channel of this Institution.

The authors are compelled, by the length of their Report, to forbear offering many remarks excited by the foregoing account; and they “ confine themselves to a few of the important truths manifested in it”. They present to us, however, nine pages of *Observations*; chiefly tending to show, that inoculation has been beneficial to the public in the country, but not in London. The latter part of the fifth Observation seems to be erroneous; “ with respect to Mr. Partridge’s calculation of the mortality in Europe by the small-pox, during the last fifty-four years, it appears to approximate to truth, as far as *data* will at present allow; *excepting that it does not seem fair to estimate the mortality to be in the same ratio in London, and in provincial situations.*” P. 108. We cannot find that Mr. P. has made any such estimate; or that he has had London especially in contemplation, in any part of his paper.

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The Third Annual Report shows, that the small-pox is productive of great mischief, notwithstanding the advantages of inoculation; that the superiority of vaccine over variolous inoculation, is very great; and, that

“the present Institution is perfectly suited for procuring evidence to inform those who are unacquainted with the new practice; for the determining all doubtful points relating to it; and for discovering errors; as every case will be registered; every improvement be made under the direction of the Medical Establishment belonging to the Institution; and the results of the practice will be reported to the Governors.”—“And that the poorest ranks in society may enjoy the benefit of the new inoculation, a Plan of the Vaccine-Pock Institution is submitted to the consideration of benevolent persons.” P. 120.

At p. 127, are “Directions for the Inoculation, at the Vaccine-Pock Institution.” The coloured Plates prefixed to the volume, appear to give as accurate a representation as can be expected, of the appearance of the cow-pock compared with that of the small-pox, and chicken-pox.

Without entering into any question respecting the comparative merits of the plan adopted by this Institution, and others that have been, or might be devised, we may safely concur with the reporters in saying, that probably, “so much good has rarely, if ever, been done at so small an expence.”

ART. III. *Sermons on the Dignity of Man, and the Value of the Objects principally relating to Human Happiness. From the German of the late Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipfick. By the Rev. William Tooke, F. R. S. In Two Volumes. 8vo. 1l. 1s. Longman and Rees. 1802.*

THESE Sermons are preceded by a short Preface, originally written by the author, and a brief account of him, from the pen of the editor. From the latter, we learn that he was a native of St. Gall, in Switzerland, and born in the year 1730, his father having been an eminent lawyer. He prosecuted his studies first at Bremen, and afterwards at the University of Utrecht: after he had completed his academical course, he was appointed preacher at Murten, in the Pays de Vaud, whence he was preferred shortly after to a more considerable place at Monftein, in the Grisons. Thence he went, upon invitation, to Hsenburg; and, lastly, in 1758, to Leipfick. He was twice married, but had no issue by either marriage. He died, universally and justly regretted, January 23, 1788.

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The first volume contains twenty-five discourses, the second twenty-seven. The titles of which we shall subjoin. "Wherein the Dignity of Man consists."—"What is in Opposition to the Dignity of Man."—"How and by what Means Christianity restores the Dignity of Man."—"The Value of Human Life."—"The Value of Health."—"The Value of Riches."—"The Value of Honour."—"The Value of Sensual Pleasure."—"The Value of Intellectual Pleasures."—"The Value of Devotion."—"The Value of Sensibility."—"The Value of Virtue."—"The superior Value of Christian Virtue."—"The Pleasures of Virtue."—"Why many virtuous Persons enjoy not more Pleasure."—"The Value of Religion in General."—"The Value of the Christian Religion in particular."—"The Value of Christianity in regard of the general Advantage it has procured to Mankind, and still procures."—"The high Value and Excellence of the Human Soul."—"The Value of Man's Life-Time upon Earth."—"The Value or the Importance of One Year."—"Of the Detriment and Danger of too frequent Dissipation and Diversions."—"The Value or Importance of the Doctrine of our Immortality."—"The Value or Importance of the Hope of a blessed Immortality, considered as the principal Source of our Satisfaction and Serenity of Mind."—"Of Spiritual Experiences."

Vol. II. "The Value of Social and Public Worship."—"The Value of Solitude."—"The Value of Social Life."—"The same continued."—"The Value of a busy Life."—"The Value of Commerce."—"The Value of a country Life."—"The Value of Domestic Happiness."—"Of Friendship."—"Of Civil and Religious Liberty."—"Of Learning."—"Of more enlightened Times."—"Of Afflictions and Tribulations."—"Of a good Reputation."—"Of Conversion from a bad Course of Life."—"The Blessedness of Beneficence."—"The Value of Human Happiness itself."—"Settlement of our Notions concerning Human Happiness."—"The Difference between Prosperity and Happiness."—"View of the Sources of Human Happiness."—"The Christian Doctrine concerning Happiness."—"Arguments against Vanity."—"Rules for rightly appreciating the Value of Things."—"The Vanity of all earthly Things."—"Of the practical Character of Jesus Christ."—"Of the Imitation of the Example of Jesus."—"Of the pastoral Office."

Prefixed to each discourse is a suitable and appropriate address to the Deity. In the author's short Preface it is suggested, that probably these discourses may not be thought by some "*clerical, theological, or biblical enough*;" and the
author,

author, by anticipation, combats such objections, by asserting human happiness, in all its branches, to be a subject sufficiently *theological* and *biblical* of itself; the sum and scope of the Bible having no other tendency than to improve the condition of mankind. But, though we should admit this to be true in some sense, and allow it to pass as a just vindication of the style of the Sermons, yet we cannot allow them to be sufficiently theological when they tend to depreciate Christianity; and we shall always think Christianity depreciated, when its great doctrine of atonement and redemption through the blood of Christ is kept out of sight, or in any manner overlooked. We cannot forbear to remark, that we have many complaints of this nature to make. The eighteenth Sermon, Vol. I. on the Value of Christianity, intended particularly for *Christmas-Day*, is, in our opinion, extremely defective on this head. The advantages of Christianity there enumerated, however just, and however eloquently described, seem poor in comparison with the great scheme of Christian redemption and atonement through the blood of "the Lamb slain from the foundation of the world." We are in some degree at a loss, indeed, to know why this doctrine is so *kept out of sight* in discourses evidently leading to it; for, though omitted in the Sermon just referred to, in the very next following (Sermon XIX. Vol. I.) "on the Value of the Human Soul," the doctrine of redemption through Christ is mentioned in very animated terms.

"I will only now remind you, of the last and most glorious revelation of the divine grace, promulgated to us by the gosp.l. Christ, my friends, the only begotten Son of God, the Lord and head of angels, by whom God made the world, and still governs it, divests himself of his authority and glory, comes upon earth, takes our nature upon him, lives among mankind, is their brother, their teacher, their mediator, suffers for them unspeakable pains, *and dies at last as a sacrifice for their sins on the cross*, to deliver human souls from ruin, to enlighten human souls, to improve, to sanctify them, to prepare for them the way to communion with God and to everlasting happiness, to make them, from servants of sin and death, the children of the Most High, heirs of a blessed immortality, citizens of heaven."

We are the more sorry that Mr. Zollikofer should not have taken occasion to discuss subjects more immediately theological than those he has in general chosen; because he appears to have been very capable of writing perspicuously upon topics commonly reckoned abstruse. His Sermon upon Spiritual Experiences (Vol. I. Sermon XXV.) is, in many respects, a proof of this: he has there admirably handled many points which have led even acute theologians into doubts and perplexities. From
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this discourse, as the subject upon which it treats has been much perverted by some theological sects, we shall take two specimens of the style and manner of these discourses; observing only, that the term itself of Spiritual Experiences is not scriptural, and is little used by the orthodox members of the Church of England; but, as explained by this discourse, it appears liable to no objection.

“ The term spiritual experience is generally used in a very indefinite sense, and they who boast the most about it have frequently the most obscure and erroneous conception of it. They give this appellation to every feeling that is rather strong, every extraordinary motion of the blood, without first examining whence these feelings and emotions arise. They continually confound the imagination and experience together, and often look upon the most natural changes in their body and mind as something extraordinary and supernatural. When they are desired to explain their experiences, or to shew whence they arise, they evade the question by declaring the whole of the matter to be incomprehensible. But were they at the pains to inquire a little into their own nature, and inform themselves somewhat of the manner wherein the mind acts upon the body, and the body upon the mind; then many of the incomprehensibilities, at which they astonish themselves and others, would fall to the ground, and they would obtain a complete solution of what they at present regard as an inexplicable mystery. When we speak of experiences in common life, every one who understands the language knows what we mean by it: we denote nothing else by it than that we feel the effects of particular things, and are conscious of it. Thus we experience, for example, the power of the sun, the property of the air, the violence of the wind, and the like: that is, we feel the effect that these things have upon us, the alterations they produce in our bodies, and are conscious of it. Apply this now to spiritual experiences, and you will have a plain and just comprehension of them. What are they but the feelings of the good effects religion has upon us, of the happy changes it works in our sentiments, our judgments, our inclinations, our actions, and our pleasures? This idea is perfectly clear. It coincides with the nature of our mind; and we need only attentively consider what we call spiritual experiences, for finding that they are no otherwise to be described. I will explain myself farther on this matter. The doctrines of religion have not only an enlightening, but also an affecting and convincing power. They are intended not only to rectify our understanding, but also to correct our inclinations. They are intended to purify our hearts, to settle our views and affections, and move us to good and virtuous resolutions. If then they produce in us such effects, our knowledge is lively, or, which is the same thing, we get an experimental knowledge of the power and efficacy of the doctrines of religion. A few examples may serve to illustrate this. Every devout Christian considers the gracious dispositions of God towards sinners; he pursues, with silent attention, the wise and kind methods which the Most High has ordained for reclaiming and restoring the human race; he admires the greatness of the love displayed in our behalf, he

makes

makes the application of it to himself. "Me likewise, unworthy as I am," says he to himself, "even me hath God loved; even on me has he shed his compassion!" These thoughts affect him, and fill his heart with the sincerest returns of love to his infinite benefactor. He has therefore an experimental knowledge of the force of what religion teaches us of the love of God. And how? He feels the good effects that idea has upon him, and is thereby moved to pious resolutions. So is it likewise with the other doctrines of religion. When, therefore, the consideration of the indecency, the loathsomeness, the pernicious consequences of sin, and the exceeding great displeasure God has towards it, creates in us an actual abhorrence of all kinds of vice; when the consideration of the beauty and amiableness of virtue, the reasonableness and excellence of the law of God and Christ, and the great obligation we are under to our creator and deliverer, inspires us with a predominant inclination to all good: we then experience the sanctifying efficacy of these doctrines. When the consideration of the wisdom, omnipotence, and goodness of God, the idea of his holy and irreproachable government, and his watchful care over the devout; when reflections on the nature and design of our present state, and its connection with future eternity, alleviate our distresses, tranquillize our heart, make us firm and courageous in misfortune, and teach us to trust in the help of the Lord: then have we an agreeable experience in the efficacy of these consolations; we feel how powerful the support of religion is to mankind in afflictions. Spiritual experiences consequently are, in general, nothing more than the consciousness of the salutary effects which the maxims, the rules of conduct, the affecting and consoling arguments of religion produce in us. These effects however arise from two different causes: one being the proper and peculiar force of religion, and the other the particular assistance of the spirit of God." Vol. i. p. 514.

The following passage will afford a salutary caution to many anxious minds.

"We must carefully distinguish between the influence our natural constitution, and our outward circumstances, have upon our exercises of piety and our moral conduct, from the operations of religion and the spirit of God, and not take them for spiritual experiences of a peculiar order. You know, my brethren, that our soul is most intimately connected with our body; and that no considerable alteration can happen to the one, but a correspondent alteration is to be perceived in the other. When every part of our body is in health, when the mixture and motion of its juices go properly on, when we feel neither pain nor languor, then our mind is alert and active in all its functions; it operates freely, and without impediment, and it costs us no trouble to think with order and precision. Reason then prevails over all the inferior powers of our soul, and we contemplate the truth in an unclouded light, though not with violent passion. But, on the other hand, if disorderly or extraordinary alterations arise in our body, our way of thinking is presently altered, and our mind no longer acts in so regular a manner as it was wont to do. For instance, if our senses be affected by agreeable objects; if we find ourselves in a delightful country,

country; where nature presents herself in her complete magnificence, and all living creatures rejoice; if our heart be affected by the sweet melody of harmonious sounds: then our juices take a quicker motion, we are transported with joy, our thoughts flow on in a more rapid succession, and with increasing vivacity and vigour; and, if we then reflect on the sublime doctrines of religion, the pleasure we feel in them must of necessity be uncommonly great, they must often be perfectly extatic. On the other hand, if our body be attacked by any disorder; if the juices become thick, and the blood creep heavily and sluggishly along in the veins; if the nerves become relaxed and feeble: the effects upon the mind will be proportionate to these circumstances. We shall find it laborious to think with order and continuity; our thoughts will slowly succeed each other, with repeated interruptions; they will always have something obscure about them, and we shall endeavour in vain to render our ideas so clear and lively as at other times. The most important, the sublimest truths, will then make little impression on us. We may hear or read the most elegant sentiments and descriptions, and yet be cold and indifferent to them. We shall flee from joy, and resign ourselves to a predominant melancholy. The same thing may almost be advanced of the outward circumstances in which we are placed. When we lead an unsollicitous, a convenient and tranquil life; when we can enjoy the delights of friendship, and the agreeable conversation of a well-cultivated acquaintance: our thoughts will certainly flow more freely, our feelings will be more lively, and we shall consider and practise religion with greater cheerfulness and ardour, than when we are oppressed by cares for food and raiment; when we are in low and adverse circumstances; when one misfortune lays siege to us after another; or when we are obliged chiefly to frequent melancholy and dejected persons. So great is the influence our state of body and our outward condition have on the agency and operations of our mind. May we not then be liable to mistake, when we represent these alterations which so naturally arise, and are so easily explained, as supernatural dispensations, as extraordinary events? May we not deceive ourselves, when we esteem any sentiment rather livelier than common, any more joyous emotion; as immediate consolations from on high, or as raptures imparted from heaven? May we not vex and torment ourselves in vain, when we consider the indifference and comfortlessness which take their rise in the disease of the body as a dereliction of God, or as a token of his displeasure and his wrath?" P. 54.

Many other passages in this volume have been read by us with great satisfaction, particularly some remarks against Superstition, in the fifteenth Sermon, and some eloquent passages on the Hopes of a Christian, in the seventeenth, and one on the great Danger of Dissipation, in the twenty second; but for these, and other valuable exhortations, we must refer our readers to the work itself.

The second volume is not at all inferior to the first. It contains, indeed, some discourses upon subjects which are sel-

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dom discussed in our own pulpits; and which, even as they are handled by Mr. Zollikofer himself, we must say are hardly suited to any pulpit. Some of the directions given us in the thirty-first Sermon, on Commerce, can scarcely be said to bear a sufficient reference to any religious or even moral duty. In Sermon L. on Good Friday, we have the same complaint to make as to the eighteenth, namely, that no notice whatever is taken of the important doctrine of atonement. Surely it is keeping too much out of the line of theology and doctrinal matter, to suppress this great article of Christian faith through the course of fifty-two discourses, some of which were particularly adapted to the days on which this event is especially meant to be commemorated. We would not, indeed, be understood to pledge ourselves for the entire soundness of Mr. Z. on all points, though in general there is nothing to object.

Mr. Tooke, however, has performed a laborious task with much credit to himself. It is perhaps next to impossible, totally to avoid a foreign idiom in any translations whatever, and we must not therefore wonder to find Mr. T. sometimes falling into this dilemma. There are also some words introduced, to which the English ear must certainly be unaccustomed, such as "*evaluate*" and "*evaluation*," "*sentimentality*," "*unemployment*," "*immarcessible*," "*fugacious*," "*shouts of jubilation*," and "*to affectionate every good man*;" on these over-sights, however, we may remark with lenity, in a work so much of which is unexceptionably executed, and the whole of which is calculated to promote the happiness and improvement of mankind; we wish all our importations from the continent, and from Germany in particular, had a similar tendency.

ART. IV. *Translations of Denon.*

(*Concluded from vol. xxi. p. 350.*)

THE second volume of Mr. Aikin's Translation of Denon, to which we immediately refer, commences with some examples of French atrocity, which this friend, companion, and disciple of Bonaparte, introduces without any circumstances of palliation, or symptoms of remorse; after describing the Lybian range of mountains, at the foot of which stands Lycopolis, the author proceeds to represent the progress of the army.

“ After

“ After marching thirteen hours, we came in the evening to Gammisseim, unfortunately for the village, for the cries of the women soon convinced us, that our soldiers, profiting by the darkness of the night, under pretence of seeking provisions, and notwithstanding their weariness, were enjoying, by violence, the gratification which the place offered them: the inhabitants pillaged, dishonoured, and urged to desperation, fell upon the patrols whom we sent to defend them, and these, attacked by the furious natives, were killing them in their own defence, for want of being able to explain their object, and to make themselves understood.”

This is curious enough, as if women violated, innocent inhabitants murdered, property pillaged, did not plainly enough explain the object of the French.

We have hardly accompanied the writer a few pages further, when a similar instance occurs, in the relation of which we know not which most to admire, the cruelty of the deed, or the *sang-froid* of the narrator.

“ On the 3d of January we learnt that the peasants, seduced by the Mamelukes, were collecting in order to attack us in the rear, whilst they were promised that we should be assaulted at the same time in front. They had but a month ago plundered a caravan of two hundred merchants, who were coming from India by the Red Sea, Cosseir and Kous, they therefore gave themselves great credit for their courage, forty of the neighbouring villages had assembled six or seven thousand men; but *our cavalry charged them, sabred ten or twelve hundred of them, and put an end to their project.*”

We will give but one more example at present, at least, of their barbarity, and then proceed; this occurs at p. 37.

“ On the 13th we were informed, that our cavalry had fallen in with a number of the enemy at Mensheith, had *put to the sword a thousand of the deluded people*, and had pursued their march.”

The army soon after arrived at Girgeh, where, luckily for the poor inhabitants, the army continued for a short time inactive. A description of a spirited engagement with the Mamelukes, occurs at p. 53; and a remarkable instance of personal courage, is related at p. 59. Advancing to the ancient Diospolis Parva, they heard of Murad Bey, whom Desaix determined to pursue. “ We arrived,” says the narrator, with his usual coldness, “ at eleven, at a large village, the name of which I could never learn, and where, unfortunately for their reputation, and to the great misfortune of the inhabitants, *our soldiers misbehaved.*” That is, without doubt, women were again violated, innocent inhabitants murdered, and private property pillaged. At last they arrived at Tentyra, where we are also glad to find a place of repose. As the author shines in no place better as a describer of antiquities than in this part

of his work, and as we are desirous to represent him favourably to our readers, when the opportunity presents itself, we give a short extract from his account of Tentyra.

“ I could not expect to find any thing in Egypt more complete, more perfect, than Tentyra. I was confused by the multiplicity of objects, astonished by their novelty, and tormented by the fear of never again visiting them. On casting my eyes on the ceilings, I had perceived zodiacks, planetary systems, and celestial planispheres, represented in a tasteful arrangement: the walls I had observed to be covered with groups of pictures, exhibiting the religious rites of this people, their labours in agriculture and the arts, and their moral precepts; I saw that the Supreme Being, the first cause, was everywhere depicted by the emblems of his attributes; every thing was equally important for my pencil, and I had but a few hours to examine, to reflect on, and to copy, what it had been the labour of ages to conceive, to put together, and to decorate. Our national impatience was dismayed with the constancy of application exhibited by the people who had executed these monuments; throughout was shewn equal care and equal assiduity, which would make one believe, that these edifices were not the works of their kings, but that they were constructed at the expence of the nation, under the direction of colleges of priests, and by artists whose labours were circumscribed by invariable rules. A series of years might indeed have brought the arts to a higher degree of perfection in some particulars; but each temple is so equally finished in all its parts, that they appear all to have been executed by the same hand, no one portion is better or worse than any other; there appears neither negligence, nor the bold strokes of a more exalted genius, uniformity and harmony prevail throughout. The art of sculpture here made subservient and attached to that of architecture, appears to have been circumscribed in principle, in method, and in style of execution; a single figure expresses nothing, when taken out of its exact station in the group in which it is a part, the sculptor had his design chalked out for him, and could not introduce any deviation which might alter the true meaning that it was intended to convey: it was with these figures, as with the cards that we use for our games, the imperfection of design is overlooked, that no obstacle may arise in instantly distinguishing the value of each. The perfection given by the Egyptians to the representations of their animals, proves that they were not without an idea of that bold style, which expresses much character in a few lines, and their execution tended to the grave and to ideal perfection, as we have already remarked in the instance of the sphinx.

As to the character of the human figure, as they borrowed nothing from other nations, they could only copy from their own, which is rather delicate than fine. The female forms, however, resemble the figure of beautiful women of the present day, round and voluptuous; a small nose, the eyes long, half shut and turned up at the outer angle, like those of all persons whose sight is habitually fatigued by the burning heat of the sun or the dazzling white of the snow; the cheeks round and rather thick, the lips pouting, the mouth large, but cheerful

ful and smiling; in short, the African character, of which the negro is the exaggerated picture, though perhaps the original type.

“ The hieroglyphics, which are executed in three different manners, are also of three species, and may take their date from as many distinct periods.

“ From the examination of the different edifices which have fallen under my eye, I imagine “ that the most ancient of these characters are only simple outlines cut in without relief, and very deep; the next in age, and which produce the least effect, are simply in a very shallow relief; and the third, which seem to belong to a more improved age, and are executed at Tentyra, more perfectly than in any other part of Egypt, are in relief below the level of the outline; by the side of the figures which compose these tabular pieces of sculpture, there are small hieroglyphics, which appear to be only the explanation of the subjects at large, and in which the forms are much simplified, so as to give a more rapid mode of inscription, or a kind of short hand, if we may apply the term to sculpture.” A fourth kind of hieroglyphics appears to be devoted simply to ornament; we have improperly termed it, I know not why, the arabesque. It was adopted by the Greeks, and in the age of Augustus was introduced among the Romans, and in the fifteenth century, during the restoration of the arts, it was transmitted by them to us as a fantastic decoration, the peculiar taste of which formed all its merit. Among the Egyptians who employed these ornaments with equal taste, every object had a meaning or a moral, and at the same time formed the decorations of the friezes, the cornices, and the surbasements of their architecture.

“ I have discovered at Tentyra, the representations of the peristyles of temples in caryatides, which are executed in painting at the baths of Titus, and have been copied by Raphael, and which we constantly see in our rooms, without suspecting that the Egyptians have given us the first models of them.” P. 71.

The arrival of the Expedition at Thebes, and the description of that celebrated place, is narrated with much vivacity, and with more than an ordinary portion of interest. The statue of Memnon is described at p. 96, but with no new discovery or novelty of remark. The army proceeded onwards to Upper Egypt, and arrived at Elephantine, which employed a large portion of the author's time and curiosity. The account of this island occupies a great number of pages, and furnishes subjects for some of the best engravings in the work. Chapter the fourteenth brings us to Philoe, which was the ultimate limit of the French progress in Upper Egypt. An account of the attack on this place, with the expulsion of the innocent and ignorant inhabitants, who dared to propose to the general to pay a hundred piaſtres, to be allowed to come alone and disarmed into the island, with the monuments of antiquity, and the description of Syéne, constitutes not the least pleasing part of this publication. Yet much horror will be excited at p. 159, where

where the French are described as taking possession of the island.

“ Terror succeeded as usual to headstrong rashness : men, women, and children, all threw themselves into the river, to escape by swimming, and preserving their ferocious character; we saw mothers drowning their children whom they could not carry away with them, and mutilating the girls to save them from the violence of the victors.”

We cannot defile our pages with the paragraph which succeeds. Two bloody battles with the Mamelukes are described at pages 206, 208, &c. &c.

Continuing their retrograde course, the French fell back on Nagadi, where again numbers of the miserable inhabitants fell victims to their enemies' barbarity. “ When they were fallen in with by our patrols, they were collected together, and shot and destroyed like animals obnoxious to society.” We are weary of these abominations; yet not unwilling to record the following example of personal bravery.

“ Dupleffis, a chief of brigade, an officer of distinguished talents, who had commanded in India, where he had rendered important services to his country, but who laboured under the odium of not having signalized himself during the war of the Revolution, seized with avidity the present opportunity, the first which had presented itself, to display his prowess. Forgetful of the orders he had received, not to quit the impregnable position which he occupied on a height, he darted forward, without waiting for his men to come up, and penetrated into the midst of the enemy's ranks; then, selecting the most conspicuous of his foes, he galloped up to him. It was Osman, the most valiant of the beys. The two horses encountered, and the one on which Dupleffis was mounted recovered from the shock. He threw himself upon his saddle, took Osman round the body, and strangled him in his arms. During this conflict, which was worthy of the times of ancient chivalry, the unfortunate Dupleffis, who was not supported, was surrounded and pierced by a lance. He fell on the body of his adversary, whom he still held in his grasp. A krachef, who was both a spectator and an actor in this combat, spoke to me with enthusiasm of the intrepidity of our officer.” P. 252.

A description of Luxor, with engravings, succeeds; which is immediately followed by a specimen of the French method of restoring tranquillity to a country.

“ The troops sent against us from Mecca had been routed by all our detachments; and, in their flight, had been intercepted at Tata by our cavalry, who, to secure the tranquillity of the country, had put them entirely to the sword.”

Ubi solitudinem faciunt pacem appellant !!

At

- At 301 will be found a very useful, if authentic, Itinerary of the route from Siut to Darfur and Sennaar, by Dongola; and, at p. 308, a few facts illustrative of the natural history of the crocodile. There are so few incidents interspersed at all important on this subject, which we should far have preferred to sanguinary details of murderous battles, that it will be some repose to the reader, perhaps, to peruse the following description of the Kamfin wind, or hurricane of Egypt.

“ I had often heard speak of the Kamfin, which may be termed the hurricane of Egypt and the desert: it is equally terrible by the frightful spectacle it exhibits when present, and by the consequences which follow its ravages. We had already passed with security one half of the season in which it appears; when, in the evening of the 18th of May, I felt myself entirely overcome by a suffocating heat; it seemed as if the fluctuation of the air was suddenly suspended. I went out to bathe, in order to overcome so painful a sensation, when I was struck, on my arrival at the bank of the Nile, with a new appearance of nature around me; this was a light and colours which I had not yet seen. The sun, without being concealed, had lost its rays; it had even less lustre to the eye than the moon, and gave a pale light without shade; the water no longer reflected its rays, but appeared in agitation; every thing had changed its usual aspect; it was now the flat shore that seemed luminous, and the air dull and opaque; the yellow horizon showed the trees on its surface of a dirty blue; flocks of birds were flying off before the cloud; the frightened animals ran loose in the country, followed by the shouting inhabitants, who vainly attempted to collect them together again: the wind, which had raised this immense mass of vapour, and was urging it forward, had not yet reached us; we thought that, by plunging our bodies in the water, which was then calm, we could prevent the baneful effects of this mass of dust which was advancing from the south-west; but we hardly entered the river, when it began to swell all at once, as if it would overflow its channel; the waves passed over our heads, and we felt the bottom heave up under our feet; our clothes were conveyed away along with the shore itself, which seemed to be carried off by the whirlwind, which had now reached us; we were compelled to leave the water; and our wet and naked bodies, being beat upon by a storm of sand, were soon encrusted with a black mud, which prevented us from dressing ourselves; enlightened only by a red and gloomy sun, with our eyes smarting, our noses stuffed up, and our throats clogged with dust, so that we could hardly breathe, we lost each other on our way home, and arrived at our lodgings at last, one by one, groping our way, and guided only by the walls which marked our track. We could now easily conceive the dreadful situation of those who are surprised by such a phenomenon of nature, when crossing the exposed and naked deserts; and we were so accustomed to the serene sky of Egypt, that we could hardly endure with any patience such a sudden transition. The next day, the same mass of dust, attended with similar appearances, travelled along the desert

desert of Lybia: it followed the chain of the mountains, and we flattered ourselves that we were entirely rid of this pestilence; the west wind brought it back, and once more overwhelmed us with this scorching torrent; the flashes of lightning appeared to pierce with difficulty through this dense vapour; all the elements seemed to be still in disorder; the rain was mixed with whirlwinds of fire, wind, and dust; and, in this time of confusion, the trees, and all the other productions of nature, seemed to be again plunged in the horrors of chaos.

“ If the desert of Lybia had sent us these clouds of dust, those on the east, on the contrary, had been inundated with water; for the merchants who came from the Red Sea told us, that in the vallies they had the water up to the middle of their legs. Two days after this sad disaster, we were told that the plain was covered with birds, which were passing on from east to west, like the close files of an army; and indeed we saw at a distance the fields appear to move like a broad torrent flowing through the country.

“ Thinking that they might be some foreign birds, we hastened out to meet them; but, instead of birds, we saw a cloud of locusts, who just skimmed the soil, stopping at each blade of grass to devour it, then flying off to new food: it was had been the season in which the corn was young and tender, this would have been a serious plague; for these children of the desert are as lean, as active, and as vigorous as the Bedouin Arabs. It would be interesting to know how they live, and produce such multitudes in so arid a desert; perhaps it was the rain that had fallen in the valleys which had suddenly hatched them, and had produced this emigration, just as certain winds bring swarms of gnats. The wind changing again in a contrary direction to their march, they were once more driven back in the desert. These locusts are of a rose colour, speckled with black, very strong, shy, and difficult to catch.” P. 326.

The third and last volume commences with further particulars of the ruins at Tentyra, an account of another visit to Thebes, and a description of the tombs of the Kings near that city. Fifteen hundred more of the enemies of the French, that is to say, of the peaceful and unoffending inhabitants, were slaughtered. After this incident, which is carelessly mentioned without the smallest emotion, the author's enthusiasm is called into full action, by the discovery of a manuscript, the oldest perhaps in the world. We now approach the termination of our labours, by the author's return to Cairo; to which place it appears he was summoned, to accompany his master in his disgraceful flight from Egypt. He describes, in his passage, Panopolis and Antinoë, and again makes mention of the Pyramids of Saccara, complimenting in general both Herodotus and Strabo, for their scrupulously exact representations of Egypt. The departure of Bonaparte, and the voyage to France, are related with a degree of delight and enthusiasm, which shows how fortunate both the squire and his

Quixotic

Quixotic master thought themselves in accomplishing their escape.

To give our opinion of the original work is a matter of no great difficulty. We must first express our unqualified abhorrence of the unfeeling indifference with which the author beheld, and has related, scenes of unprovoked barbarity and unjustifiable murder. As a scholar or antiquary, he seems entitled to no particular respect. He saw and examined the antiquities of this wonderful country under manifold and peculiar advantages. He was molested by no spies, attacked by no banditti, exposed to no dangers; yet he has made no discoveries of importance, removed no perplexities, unfolded no obscurities, opened no new paths for future adventurers, and, finally, added little or nothing to the information we before possessed. The little which is given to excite and justify commendation is totally obscured by the enormities which are noticed and related without compunction.

Of the translations which we have examined, Mr. Aikin's is by far the best. It is defaced by no inaccuracies; but is throughout easy, simple, and elegant. As there is no occasion, it would be unnecessarily invidious to say more of the two other publications announced with this in our title. The general curiosity, excited by the peculiar circumstances under which this publication appeared, will secure to them all a respectable circulation.

ART. V. *The true Churchmen ascertained, &c.*

ART. VI. *The Church of England vindicated from Misrepresentation, &c.*

ART. VII. *The Articles of the Church of England proved not to be Calvinistic, &c.*

(Concluded from vol. xxi. p. 609.)

THERE is nothing in which the writings of those divines who arrogate to themselves exclusively the title of *evangelical* seem so defective, as in precision of language and regularity of arrangement. If these faults be offensive to ordinary readers, they must be doubly so to such reviewers as really wish to state fairly, and within a narrow compass, the doctrines under consideration; and we are sorry to say, that neither precision nor arrange-

arrangement are to be found in Mr. Overton's *True Churchmen ascertained*. Whether this be not as often the effect of design as of confusion of thought, we presume not to say; but it is not a little surprising, that the man, who on some points reasons with great acuteness, should on others fill whole pages, and even chapters, with vague and undefined terms, constituting propositions which in one sense are true, and in another a series of absurdities.

This is remarkably the case in the chapter in which Mr. O. professes to treat of the doctrine of *repentance*. To the phrases *regeneration*, *conversion*, *the new birth*, and *experience*, as used in the writings of the Calvinistic Methodists, many well-grounded objections have been urged by various authors of the highest eminence. These objections he considers as levelled at himself, and the churchmen for whom he has written his apology; but instead of meeting the objections fairly, by defining the terms which gave rise to them, and stating with precision the sense in which he and his clients employ those terms, he "writes about it and about it," with a consciousness, we suspect, that he and his antagonists are disputing about words, which they receive in different senses. Thus, in the third chapter, in which, under a different title indeed, he commences his investigation concerning the doctrine of repentance, he replies to the objections which have been often urged against the fanatical use of the word *experiences* in the following manner.

"Is it improper, when the redeemer blesses men, by turning them away from their iniquities, delivering them from the condemnation and dominion of sin, and enabling them to serve him without fear, in holiness and righteousness before him all the days of their life, to style it a *present salvation*? Or is it absurd and unintelligible to call these various exercises of the Christian's mind, and states of his conduct, his conflicts with the enemies of his peace, his attainments in humility, faith, hope, love, and other Christian graces, his *experience*?" P. 110.

To this we answer, that whatever is calculated to mislead is always improper; and that words used in a sense quite foreign from that which is authorized by the *jus et norma loquendi* must ever be absurd and unintelligible, unless they be accurately defined by him who uses them. Now, that which is here denominated a *present salvation* is, by the custom of England, called the *testimony of a good conscience*; while the word *salvation* is employed to denote something future, namely, redemption from the power of the grave, and from the pains of hell, with the enjoyment of everlasting happiness in heaven. In this sense it is understood by the learned and

the unlearned; and therefore, when the *evangelical* minister talks of a *present* salvation, he employs language calculated to mislead, unless he previously warn his hearers, that, by the words *present salvation*, he means nothing more than what all other men mean, when they speak of *the testimony of a good conscience*.

The proper meaning of the word *experience* is either *frequent trial*, or *knowledge gained by trial and practice*. The evangelical minister, therefore, may, with sufficient propriety, speak of his experience of various conflicts with the enemies of his peace, as well as of the divine goodness to him when under those conflicts; but he can with no propriety call those *conflicts* themselves, or that goodness his *experience*; and he speaks unintelligibly and absurdly, when he calls his *attainments* in humility, faith, hope, love, and other Christian graces, his *experiences*. We know by experience that metal attracts lightning; but are metal and lightning themselves *experience*? The real Christian is not accustomed to *boast* of his attainments; and he cannot know that he has made *any* attainments in humility, faith, hope, love, &c. but by comparing the state of his own mind, of which he is *conscious*, with the description of such graces in the oracles of truth; but *consciousness* is something very different from *experience*. Mr. Overton thinks otherwise, and thus contends for *experimental* knowledge and *salvation*.

“ Such teachers (Messrs. Daubeny, Polwhele, Ludlam, &c.) have no idea of any thing that can properly be denominated internal and experimental Christianity, or a *salvation begun in this life*. Thus, when Mr. Robinson says, “ that believers can speak of Christ’s power, faithfulness, and love, of his ability to save, &c. from their own *experience*,” “ we are told, Mr. Ludlam affirms, what is no more possible, than that we should speak of Christ’s miraculous cures from our own *experience*.” “ With the like confusion of ideas,” Mr. L. proceeds, “ we asked, whether, by our *own experience* of his ability to save, we can stand forth as witnesses of his resurrection? For until we are *actually* saved, he says, we cannot, in *ANY SENSE*, *experience* this salvation.” P. 118.

And is not all that Mr. Ludlam is here said to affirm incontrovertibly true, if the words *salvation* and *experience* be taken in their usual acceptation? No, says Mr. Overton,

“ If the authority of St. John is to be preferred to that of Mr. Ludlam, there is a sense in which *he that believeth on the Son of God hath the witness in himself*. If the judgment of St. Paul is to be regarded, there is a knowledge of *the power of Christ’s resurrection* attainable here, perfectly distinct from the bare belief of the fact.”

True,

True, most learned and evangelical Sir; but what is all this to the purpose? Will you lay your hand upon your heart, and without equivocation affirm, that the witness which St. John says* “he that believeth on the Son of God hath in himself,” is what is understood by the English word *experience*; or that the *power* of Christ's resurrection, for the knowledge of which, St. Paul sayst, “he suffered the loss of all things, and counted them but dung,” is the *resurrection itself*? Unless you will affirm this, and prove it likewise by arguments intelligible to common sense, we must agree with Mr. Ludlam, that the employment of the word *experience* to denote the evidence which the Christian has of his own *salvation* is extremely improper, being calculated to mislead the ignorant, and to fill their heads with idle dreams and dangerous delusions. In that, of which we have *experience*, it is not possible that we should have *faith*, as St. Paul expressly teaches in those very words which you quote to prove that we can: “patience,” says the Apostle†, “worketh experience (of God's supporting us under tribulation,) and experience hope” that he will continue to support us. This is sound logic and plain English; but present *experience* of *salvation*, taking the words in their proper acceptation, is that kind of language to which Warburton gave the name of *spiritual gibberish*, and of which he said, that, having no weak side of common sense, —*recalcitrat undique tutus*.

In like manner the present author quibbles upon the words *conversion* and *regeneration*; contending that, in the language of the church, they are every where of the same import with the word *repentance*. That one of these words may be *often* substituted for the other, we readily admit, especially when their sense is limited by circumstances accurately expressed; but this substitution can seldom be made with propriety when the words are used in their fullest latitude. Thus, though it would be extremely proper to say of an abandoned libertine, that he must be *converted* or *regenerated* before he can be saved; the same language could not be employed when speaking of an humble Christian, labouring to adorn the doctrine of God his Saviour in all things, and daily gaining ground, through divine grace, on his evil propensities or habits. Again, the church expressly declares, that all children are *regenerated* in baptism; and that, if they die before the commission of actual sin, they shall undoubtedly be saved; but it would be nonsense to say that *children repent* in baptism,

* 1 John, v. 10.

† Philipians iii. 8—10.

‡ Rom. v. 1—5.

Mr. Overton seems to doubt, whether all those that have been baptised and die before the commission of actual sin, are undoubtedly saved; but he is afraid to contradict flatly the doctrine of the church. "*Whatever,*" says he, "*may be the state of infants,* the duty of repentance, the church considers all who would be really Christians bound to perform when they come of age." P. 172. The anonymous presbyter, more consistently as a Calvinist, expressly affirms, that *all* baptised infants, dying before the commission of actual sin, cannot be saved; and even hesitates to admit the salvation of *any infant whatever!*

"It is certain," says he, "there is but *one baptism*, as but *one Lord*, and *one faith*: and the *sign* of spiritual regeneration can be applied only to the spiritually regenerate. *When* God the Spirit actually regenerates, and *how* he works, must ever be secret to us, and known *certainly* to himself alone*. Infants are considered in the same predicament as adults; and, like them, admitted to *the sign of profession*, and received into the number of Christ's *faithful* and *elect* children. *Admitting the salvability of infants*, they must have received the Holy Ghost as well as we; for no man can enter into the kingdom of heaven except he be born of the spirit." P. 126.

"It must be observed, that, respecting infants, little, very little is to be found in the scripture; and whenever the scripture is silent, we must be content not even to desire to be wiser above what is written. As to the mode of baptism, our church prescribes dipping in water, or pouring it upon the person, regarding these of the same import, as signifying the *mystical* washing away of sin; but, in whatever manner it is administered, it is only as a *sign*, and not the thing signified; as a *means* through prayer, and *not as necessarily* conferring the blessing; therefore only *really* sealing unto the day of redemption, those whom God hath *chosen out of mankind*, according to his eternal purpose, and grace given them in Christ Jesus before the world began." P. 129.

From these passages it is evident, that the author does *not* hold, with the church, the regeneration and salvation of *all* baptised infants, dying before the commission of actual sin; and from the following it is apparent, that he believes not *any infant whatever* capable of salvation!

"If there be *none other name than that of Jesus Christ of Nazareth* given under heaven among men, whereby we *must be saved*, and that *believing* is necessary to *salvation*, I should be led to conclude, *he that believeth not shall be damned*. And if *Holy Scripture* doeth set out to us *ONLY* the name of *Jesus Christ*, whereby men *must be saved*, how are men in Scripture saved by that name? Without having ever heard

* How is this to be reconciled to Mr. Overton's doctrine respecting experience and present salvation?

of it? Without *faith*? Without the grace of his Spirit? Where? In what passage of Scripture does it appear that such salvation is promised? Or that any man ever believed on whom *they* (i.e.) had not heard? Or that they, who were *without Christ*, and *strangers to the covenant of promise*, were not *without hope*?" P. 116.

Now, as it is certain that infants, eight days old, have *not* heard of *Christ*; that they neither *do* nor *can* believe in him, nor in any thing else; and that they are *strangers* to the covenant of promise, it follows, undeniably, that, in the opinion of this author, all *such* infants must inevitably be *damned*! It follows, likewise, that the phrase, *admitting the salvability of infants*, is only a concession made for the sake of argument; and that this nameless gentleman, as well as Mr. Overton, has very different notions of regeneration and repentance, from those which are taught in the Liturgy, Articles, and Homilies, of the Church. Whilst the former, as we have seen, directly contradicts her doctrine of regeneration in baptism; the latter, with equal arrogance, condemns what she has taught concerning the nature and efficacy of true repentance.

"Hereby do we learn, says the Church, what is the *satisfaction* that God doth require of us, which is that *we cease from evil and do good*; and if we have done any man wrong, to endeavour ourselves to make him true amends to the uttermost of our power, following in this the example of Zaccheus*."

Mr. Overton, on the other hand, represents this *satisfaction* as a very subordinate part of repentance, if any part of it at all; and thus censures Theophilus St. John, whom he calls "a dry nurse of the church," and Dr. Paley, for having both used the language of those very standards, to which he constantly appeals;

"What these teachers therefore chiefly mean by repentance, is, outward reformation, or at the most some very *partial* change of character. It is, they tell us, *to cease to do evil, and to learn to do well*. It is the gradual amendment of life and conversation." P. 171.

Is "to cease to do evil and learn to do well," a *partial* change? Or can he who defines repentance to be "the ferocious commencement of a work, which it requires the vigorous exertions of the whole life to complete" (p. 163) really consider it as erroneous to represent repentance, in ordinary cases, as "the gradual amendment of life and conversation"? Mr. Overton knows well, that in the sermons of Dr. Paley and Mr. St. John, to which he refers, no countenance whatever is

* Second part of the Homily of Repentance.

given to *hypocrisy*, or mere outward reformation; but he censures them, because they *teach*, that reformation of life is of more value in the sight of God, than *internal feelings*, and because they do *not* teach the necessity of *repenting* of *original sin*!! His own notions of repentance are very clearly stated in the following words:

“OUR ideas are, that a *feeling* and *practical* conviction of *human depravity* is essential in Christianity. This conviction, we think, may justly excite *unfeigned sorrow*, and *deep anxiety in the soul*. And it is our opinion, that in order to salvation, a *change of mind, of views and dispositions*, must be effected in *every person*, wherever born, however educated, or of whatever external conduct. Is it said, that this change is effected in us at our *baptism*? We answer, have you then indeed kept your baptismal vow? Have you, in the uniform and habitual tenor of your life, been renouncing sin, the world, and the devil; following the example of our Saviour Christ; and daily becoming more like unto him? Have you indeed *experienced* the inward and spiritual grace, of which the washing of water is the external emblem, a death unto sin, and a new birth unto righteousness? And, are your views, tempers, and pursuits, indeed such, as in Scripture, every where characterize the *regenerate* children of God?” P. 160.

To these questions, we beg leave to answer, in the words of the church, that “though baptism is a sign of regeneration or new birth, whereby, as *by an instrument*, they that receive baptism rightly, are grafted into the church; the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly *signed and sealed*; faith is confirmed; and *grace increased* by virtue of prayer unto God;” yet, after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives.”

Such is the condition of man under the Gospel, whether his *nature be depraved* or not; and such *must* have been his condition in the highest state of perfection capable of improvement. But though every creature placed in a state capable of improvement, is of course liable to error and to sin, it is by no means *our* opinion, that, in order to salvation, a *change of mind, of views, and dispositions*, must be effected in him, whose “soul thirsteth for God, whose flesh longeth for him,” and who, in the strength of divine grace, labours, though with much human infirmity, to “work out his own salvation with fear and trembling,” sensible, all the while, that “it is God who worketh in him both to will and to do, of his good pleasure.” To what should the *mind, and views, and dispositions* of such a man *change*? So far from *changing*, he ought surely to “be steadfast and immovable, always abounding in the work of

of the Lord, and going on from strength to strength, till he come to a perfect man, unto the measure of the stature of the fulness of Christ."

Why should we perplex ourselves about the *depravity* of *human nature*, or what good can possibly result from *unfeigned sorrow*, or *deep anxiety in the soul* on that account, we are unable to conceive. We did not make ourselves; and can therefore feel nothing of that "Godly sorrow" for such depravity, which the Apostle assureth us, "worketh in actual sinners, repentance unto salvation, not to be repented of." If it be the author's meaning, that we should feel unfeigned sorrow and deep anxiety, because Adam entailed weakness and corruption on his posterity, to what can this possibly lead, but to the secret execration of the memory of our common ancestor? Or, if he thinks that we have cause to be sorrowful and anxious, because we have been "made a little lower than the angels," we beg leave to ask him, whether this be not, in effect to say, that he has cause to murmur against God? But

"Aspiring to be Gods, if Angels fell,
Aspiring to be Angels, men rebel;
And who but *wishes* to invert the laws
OF ORDER, sins against th' Eternal Cause."

From the doctrine of *Repentance* Mr. Overton passes, in his sixth chapter, to that of *Justification*, which he treats at some length, but with great obscurity. The obscurity is in part occasioned by his use of undefined terms, which, in common language, have not now the precise meaning that they had in the age of our reformers; and, in part, by his inattention to the circumstances which introduced such terms into the Articles and Homilies of the Church of England.

"Our opposers," he says, "talk of two justifications, which they denominate our *first* and our *final* justification. The first, they teach, is all that is attainable in this life, and means our admission into Christianity. Thus teaches Bishop Watson, from Taylor the Socinian*. Dr. Hey approaches infinitely near him. Our church, this divine says, calls the "admission into Christianity our *first* justification," and uses "the word justification as synonymous to baptism." This is the express doctrine of Mr. Daubeny. The confusion on this subject, he says, is to be attributed to a want of attention to the sense in which the word justification is used in the Articles, and adds, the word justification, as it was used at the Reformation, was considered as synonymous with

* This is so far from being true, that Bishop Watson makes an apology for *republicing* a work, containing the doctrine of a *double* justification, though that work is greatly admired by the learned. See the third volume of his tracts.

baptism; and that accordingly, by our justification is primarily to be understood our admission into Christianity. He then talks of man's first justification, and his final justification; and supports these notions by the arguments, and nearly the words, used by Dr. Hey." P. 179.

And is not all that Mr. Daubeney and Dr. Hey are here said to teach, strictly true? Read again, Sir, the third part of the Homily on Justification, and consider duly and impartially the import of the whole paragraph, in which it is said, "our office is, not to pass the time of this present life unfruitfully and idly, after that we are *baptized* or *justified*." When you have done this, be pleased to recollect that, in the judgment of the church, all who, having been rightly baptized in their infancy, die before they commit actual sin, are undoubtedly *saved*; and you cannot fail to perceive, that the words *justification* and *baptism*, were sometimes used as synonymous by our reformers, unless indeed it be your opinion, that a man may be *saved* without being *justified*! Mr. Daubeney does not contend for the use of such language now, though certainly not improper in itself; and had you quoted the whole page, in which he speaks of man's first and final justification, we hardly think that you would have ventured, as you have done (p. 181) to trifle with your readers, by vainly attempting to make his reasoning on the subject ridiculous.

That the word *justification* is used, in the Liturgy, Articles, and Homilies, of the church, as well as in the translation of the New Testament, in various senses; and that some of these senses are not now in common use, are facts, which cannot be controverted; though too little attention is paid to them, both by Calvinists and by Anti-Calvinists, in their sermons and other practical discourses. When Mr. Ludlam, as here quoted, says, that the *justification* of a *sinner* in the court of heaven is utterly impossible; when he pronounces *unintelligible* that definition of *justification*, which represents it as the particular method laid down in Scripture, of *honourably acquitting sinful men* before their God; and, when he adds that *sinful men*, so far from being *honourably acquitted*, cannot be *acquitted at all*, he utters so many propositions which are unquestionably true, if the words *justification* and *acquittal* be taken rigidly in their proper forensic sense. This is indeed acknowledged by our present author, who says,

"The fact is, that considered in its original import, and restricted precisely to the practice of human tribunals, justification is not only perfectly *distinct* from pardon, but is absolutely *incompatible* with it. A man cannot there be both pardoned and justified at once. To be pardoned, he must be supposed guilty; to be justified, he must be sup-

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posed innocent. But in respect to our case before God, pardon and justification are always connected. We are pardoned as sinners, for the sake of Christ, "who paid our ransom; we are justified, as interested by faith in his righteousness, who fulfilled the law for us." P. 186.

After this acknowledgment, we might have expected to find the author enquiring, by a diligent collation of passages, in what sense, different from the forensic, the word *justification* is used in Scripture, and in the standard writings of the church; but instead of this, he labours in good earnest to show "how the sins of his people are transferred to the person of Jesus, and his righteousness imputed to them also," so that sinners may *really* be considered as righteous before God!

Mr. Overton, we doubt not, considers it as extremely absurd to talk of the qualities of bread and wine being really transferred to the substance of flesh and blood; and in this opinion we heartily agree with him, though our blessed Lord expressly said to the Apostles, when he gave to them the sacred bread and cup, "this *is* my body which is given for you; this *is* my blood which is shed for you." But the doctrine of transubstantiation is not one whit more absurd, than this mutual transference of righteousness and guilt from Christ to the sinner, and from the sinner to Christ. Nay, if there were degrees of absurdity, we should not hesitate to say, that the Calvinistic doctrine of *mutual imputation* is *more* absurd and incredible, than the Romish doctrine of *the real presence*. We know perfectly and fully the very *essence* of righteousness and of sin; but we do not know the *substratum of body*, nor *how* it affects the senses, so as to produce, what modern philosophy calls *the secondary qualities*. Yet because the doctrine of the real presence leads to impious consequences; because it belies the evidence of sense, and renders the credibility of miracles impossible; and because it is contrary to other doctrines of Scripture; all Protestants take the liberty to understand the words of our Saviour metaphorically: and since the doctrine of *mutual imputation* belies the evidence of reason and consciousness; since it is contrary to every notion, which we can form of the divine justice, veracity, and omniscience; and since without some previous notion of God's justice and veracity, we could not admit miracles to be a proof of divine revelation, or even be certain of the *truth* of that revelation, supposing it to have come from God; may we not take as much liberty with the words of Lord Bacon and our reformers, as with the words of our blessed Saviour, and understand metaphorically such expressions as seem to teach a doctrine fraught with impious consequences.

It is commonly said, and well said, that as Christians receive, from a worthy participation of the Lord's Supper, the same benefits which they would receive, were it possible for them to feast religiously on the real sacrifice offered by Christ on the cross, therefore the consecrated bread and wine are called, with great propriety, that body and blood of which they are symbols, for nearly the same reasons that a bank bill is frequently called by the name of the sum of money which it represents, and for which it passes current through the kingdom. In like manner Lord Bacon, who is here triumphantly quoted, might talk of the *imputation of Christ's righteousness to sinners*, who, in consequence of a true faith in his blood, shall, at the day of judgment, be received into the kingdom prepared for them from the beginning of the world; because those sinners could receive nothing more from the hands of their merciful judge, were it indeed possible to transfer Christ's righteousness to them, so as to make it *really* their righteousness. We may venture, however, to affirm, that had Bacon and Cranmer dreamed that any human being could possibly understand them as teaching a *real* transference, they would have expressed themselves differently; though, considering the metaphorical style of the age in which they lived, their language is wonderfully guarded.

But let us inquire into the scriptural meaning of the word *justification*, and we shall find all this impious nonsense about a literal imputation of Christ's righteousness to the sinner, and of the sinner's guilt to Christ, is the result of ignorance or shameful inattention.

The Christian dispensation, or covenant, is founded on the fall of Adam; and its object is, on certain conditions, to restore to mankind what they had lost in him. This, we think, Mr. O. will not deny; for, though he has very different notions from ours respecting the consequences of the fall, he quotes, with approbation, a great reformer, as observing, that those who treat of justification, without a reference to the fall, "will only amuse themselves with ingenious trifling." In our opinion, the fall brought mankind under the dominion of death in the literal sense of the word; and under that dominion, they might have been for ever left without having any ground for complaint or murmuring; because they, who had no claim of right to *life*, could not surely pretend a claim of right to *eternal* life. It follows, therefore, as Mr. O. rightly observes, that "man must be either saved wholly by grace, or not saved at all." Accordingly the stupendous plan of redemption, into which even the angels desire to look, was the offspring of God's *free grace*; in consequence of which, by

the death of Christ on the cross, and his resurrection from the dead, *all mankind are restored to that immortality*, which no creature can possibly *merit* from his Creator. Thus far the Christian covenant is without conditions proposed to man.

But mere *immortality* is not eternal *happiness*; and man cannot be happy with angels and archangels, and all the company of heaven, unless he possess heavenly dispositions, which, as he has them not by nature, must be acquired. The Gospel therefore prescribes the method, by which alone he can acquire them, not that he may thereby *merit* heaven, which is impossible, but that he may be capable of relishing its enjoyments; and the observance of that method is commonly called the *conditions* of his salvation.

To the term *conditions*, Mr. O. and his friends urge many objections; and as we have no such attachment as they, to particular words and phrases, we should abandon the term, if we could find a better; or, if without it, we could, otherwise than by tedious circumlocution, fully and clearly express our meaning. The question then is, "What does the Gospel prescribe to man as requisite to fit him for that salvation, of which Christ is the author?"

Mr. Overton answers this question, as if he thought that the same *perfect* obedience is still required of us, which by every Calvinist is supposed to have been required of Adam under the first covenant; and the anonymous Presbyter expressly affirms, that such obedience would give us a claim of *right* to eternal life.

"The moral law," says he, "was as perfect on Sinai, and demanded the same purity of heart and life as at this day: and that it would *then*, as *now*, entitle the *obedient* to life *eternal*, the Scriptures every where assert." P. 58.

This seems to us a very strange assertion, especially as made by him who insults his betters and brethren in the church, for having departed from the doctrine of salvation by *grace*. So far are the Scriptures from teaching *any where* that *obedience* is *entitled* to *eternal* life, that they every where represent eternal life as the *gift* of God. It is plainly declared to be so under the Gospel; it is represented as such under the first covenant, being appended, not to the fulfilling of the *moral* law, but to the observance of a *positive* precept; and who knows not, that the Mosaic dispensation, *unconnected with the Gospel**, holds out no prospect of eternal life at all? "Search

* It is very extraordinary, that almost every Calvinist talks and writes of Christ's fulfilling the Mosaic law for *us*, though it is evident that to *no part* of that law, but such as is common to it with all other laws and dispensations proceeding from God, *we* ever need obedience. the

the Scriptures," said our Saviour to the Jews*, "for in them ye *think* ye have eternal life; and they are they which testify of me: and ye will not come to me that ye *might have* life."

It is this wonderful mistake, that eternal life is the *reward due by right to perfect obedience*, which, in conjunction with every man's consciousness, that his own obedience has *not* been perfect, leads these two authors to suppose, that sinners cannot be justified before God, unless our blessed Lord's *righteousness* be *really transferred* to them. But the Gospel does not require this perfect obedience from man; and the transfer of Christ's righteousness to him is impossible. The kingdom of heaven is opened to all believers by Jesus Christ and by *him only*; and we are enjoined to believe this, and, through the strength of divine grace freely given to us, to "work out our own salvation with fear and trembling; not because either our faith or our obedience can render us "profitable servants to our Maker;" but because the dispositions from which faith and obedience spring, are necessary to fit us for the enjoyments of heaven. Now, such men, as shall be found at the day of judgment to have had a true lively faith, which, wrought by love, shall certainly, for Christ's sake, be justified in the most proper sense of the word, because they have done what was required of them *in the covenant, by which they shall be judged*. Our adversaries always talk and write as if Christians were to be judged by the law of Moses or some other severer law, different from that of the Gospel; but as this is not the case, they may, in the original and proper sense of the word, be *justified*, provided the Gospel require not perfection from man. Whether it does or not, no reader of the New Testament can be ignorant.

That justification is often use in this sense, any man may soon be convinced, by comparing Scripture with Scripture, and paying attention to the *sense* rather than to the *sound* of the sacred oracles. Thus, when Balaam, speaking by the spirit of God, says, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel;" he surely affirms that Israel was *justified* before God. Yet Israel was, in reality, a perverse and stiff-necked people. Nothing more, therefore, can be meant by this justification, than that the iniquities and perverseness of that people had not yet amounted to an absolute rejection of the covenant into which they were taken. Again, when it is said, that "Simeon was *just* and devout, *δίκαιος καὶ εὐλαβὴς*, waiting for the consolation of Israel," do

* St. John v. 39, 40.

Mr. Overton and his party really imagine, either that Simeon's obedience had been *absolutely perfect*, so that he could have been literally pronounced *without sin*; or that the righteousness of Christ, who had not *then* fulfilled the law, was *actually transferred* to him, and made *his* righteousness? Impossible. The meaning of the phrase is obviously nothing more than that Simeon was *just*, according to the dispensation under which he lived; and because he had himself fulfilled, not a law requiring absolute perfection, but a law making allowance for human infirmity, by which he shall not be tried at the day of judgment.

When men live *blameless* and *harmless*, they must be justified before a righteous tribunal; but does any man in his senses suppose, that when St. Paul exhorted the Philippians to "be *blameless* and harmless, the sons of God, without rebuke," he either expected them to pass through the world without the least spot of sin, or wished them to transfer to themselves the righteousness of Christ? Or when he prayed "God, that the whole spirit, and soul, and body," of the Thessalonians, "might be preserved *blameless* unto the coming of our Lord Jesus Christ," is it conceivable, either that he expected that people to live in a degree of perfection, to which he well knew that no mere man shall ever attain, or that the object of his prayer was, that the whole righteousness of Christ should be transferred to every individual among them, and literally made *his* righteousness? No, he only exhorted the Ephesian Christians to "work out their salvation with fear and trembling, that, through the power of divine grace, working in them both to will and to do, they might be blameless," according to the tenor of the Gospel covenant; and he prayed for the same thing to the Christians of Thessalonica, because it is by that covenant, and by nothing else, that all Christians are to be judged, and that any can be justified at the day of judgment.

To justify has various meanings in the Scriptures of the Old and New Testaments, which the reader, who is not afraid to consult, for the import of a word, the writings of a man who has been stigmatized as a heretic, will easily ascertain, by the help of Taylor's *Hebrew Concordance*, and his *Key to the Apostolic Writings*. Bishop Bull has completely proved*, that δίκαιοσύνη is of the same import in the New Testament with הצדק in the Old; and by a collation of the passages in which the Greek and Hebrew words respectively occur, it will be found that they often signify, not to pronounce just or free

* *Harm. Apost.*

from *all sin* whatever; but to justify the person spoken of, by the law on which he is arraigned. To make such a collation here, would far exceed the limits of a review; but a single text is sufficient to establish our position.

St. Paul having affirmed, that neither "idolaters, nor fornicators, nor adulterers, nor thieves, nor drunkards, nor extortioners, &c. shall inherit the kingdom of God," adds, "and such were some of you: but ye are washed, but ye are sanctified, but ye are *justified*, in the name of the Lord Jesus Christ*." Here it cannot possibly be the Apostle's meaning to declare the Corinthians *justified* in the utmost extent of the word, because with the same breath he had affirmed the direct contrary: but only to declare them justified, according to the gracious terms of the Gospel covenant. What these are, we shall now enquire.

According to Mr. Overton,

"we are justified by *faith only*, and *for the merit* of our Lord and Saviour Jesus Christ. And this faith, he says, is well expressed in the definition given of it in the homily on salvation. The right and true Christian faith," it is there affirmed, after a recital of the chief history respecting our Saviour, "is, not only to believe that holy scripture, and all the foresaid articles of our faith, are true, but *also to have a sure trust and confidence in God's merciful promises* to be saved from everlasting damnation by Christ; whereof doth follow, a loving heart to obey his commandments." P. 188.

This is undoubtedly sound doctrine; but who could have supposed, that the man who admits it would object to what he states, in the following words, as the doctrine of the Bishop of Lincoln, Bishop Burnet, and Mr. Daubeny.

"When we are said to be justified by faith, and by *faith only*, these divines say, that in this case faith signifies obedience to the whole religion of Christ, including both belief and practice; or, as they at other times express themselves, "the complex of all Christianity;" or, in Mr. Daubeny's language, "faith in the *concrete*; faith as *comprehensive* of all Christian duties." And this faith *justifies*, they say, not as it unites us with Christ, or is the *instrument* through which we apply his merits to ourselves, or as it complies with the precept of relying on Christ's merits for justification; but, as it thus *implies true holiness in its nature* of it; as it includes the other evangelical graces "as constituent parts of it;" or as, like love and repentance, it is a fundamental cause of obedience." P. 191.

If a paragraph, composed of sentences and half sentences thus tagged together, from the works of five or six different

* 1 Cor. vi. 11.

authors*, should contain expressions not altogether proper, the fault would not be their's to whom those expressions are attributed, but his who had recourse to such undue methods of quotation, for the purpose of bringing odium on his antagonists. A single sentence or half sentence may appear extremely reprehensible when read by itself, which yet would be approved, even by St. Paul, when read in conjunction with its original context.

But, after all, in what does this account of faith, so singularly made up of shreds, differ from that which the author has given of his own and his client's notions of faith? He repeatedly insists, that saving faith cannot exist alone, but is *necessarily productive of all other Christian graces*; and, if so, is it not the same thing with that which Mr. Daubeny calls *faith in the concrete*; Bishop Burnet, *the complex of all Christianity*; and his Lordship of Lincoln, *obedience to the whole religion of Christ, including both belief and practice*? And if the true churchmen really believe that saving faith can never be alone, for what purpose do they contend for *justification by faith*, and talk of an *instrument* which has no existence? The church, of which they profess to be the only faithful members, teaches no such absurd doctrine.

"St. Paul," says the homily on salvation, pp. 19, 20, "declareth nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not *man's only work without God*. And yet that faith does not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that although they be all present together in him that is justified, yet they justify not altogether. Our justification doth come freely by the mere mercy of God; and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him and by him every true Christian man may be called a fulfiller of the law; forasmuch as *that which their infirmity lacked, Christ's justice hath supplied.*"

This is the exact doctrine, expressed in the very words which this author repeatedly condemns. Again, the same homily teaches us, that

* The Bishops Preyman and Burnet, Mr. Daubeny, and Bishop Watson, &c.

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“ the true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves;) but the true understanding and meaning thereof is, that, although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many good works thereunto; yet we must *renounce the merit* of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect to deserve remission of our sins and our justification; and therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour, Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to him again.” P. 22.

This doctrine of the church is so palpably Anti-Calvinistic, that, in the words of our author, “ it is pretty obvious where the deviation from her in this point exists.”

It is not, however, to be denied, that, in one respect, a degree of importance may be given to faith, in the scheme of Christianity, which no other grace or virtue can claim. Sometimes the word *justification* seems to be employed to denote merely a *restoration* to that *immortality* which was forfeited by Adam; and, when that is the case, men may be said, with peculiar propriety, to be *justified by faith alone*; because faith, as the homily on salvation teaches, “ sendeth us directly to Christ,” who, in this sense, is the sole author of *eternal life*; to which our good deeds, from whatever principle they flow, can contribute nothing. It is in this sense that Bishop Warburton, to whom the author appeals, understands the word *justification*, when he contends that *justification by faith alone* is the great protestant as well as evangelical principle; and, both in the Epistles of St. Paul, and in the writings of the reformers, there are many passages which seem strongly to countenance his theory. Into the foundation of that theory, however, we need not here enquire; because nothing can be further removed than it is from the peculiar dogmas of Calvin, which his Lordship every where styles *blasphemous absurdities*.

In the seventh chapter of this apology, the author treats of *good works*; and employs, as every where else, *garbled quotations*, *ambiguous expressions*, and *fallacious reasoning*, to discredit the character, as well as the doctrine, of every Anti-Calvinist;

Calvinist; but we cannot waste more of our own or our readers' time on such contemptible quibbling. By calling it contemptible, we do not mean to insinuate that the author is a man of mean talents; for, were not his talents above mediocrity, he could not have given any degree of plausibility to a cause so unrenowned and so shocking, as that which he has chosen to maintain. But, if it be sinful to "talk deceitfully even for God," what can be thought of the conduct of that clergyman, who, to excite the prejudices of "the great and small vulgar" against the majority of his brethren, quotes, as Mr. Overton has quoted, not only the works of the individuals whom he personally attacks, but also the standard writings of that church of which he professes to be a most dutiful son?

The eighth chapter is devoted to the vindication of CERTAIN INDIVIDUALS, and to the gross abuse of others. The ninth details the author's "reasons of adherence" to what he calls "the genuine doctrines of the Church of England." In the tenth he recapitulates his reasoning, and concludes with the following *modest* application of the words of St. Paul to the preaching of himself and his Calvinistic brethren. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"!!

After the many extracts which we have given from the pamphlet of the anonymous presbyter, we need hardly inform our readers, that he is a Calvinist, equally zealous and confident with Mr. Overton. He adopts, indeed, somewhat more of the system; and, trusting probably that he cannot be discovered, indulges himself in still grosser abuse, especially of the learned and pious Bishop of Lincoln. *Like Dr. Haweis, he* more than insinuates that none but Calvinists believe the catholic doctrine of the Trinity; *like the same historian, he* teaches the indefectibility of grace; and, *like him too, he* pleads for the innocence of schism. There are some other singular instances of resemblance between these two writers, such as their frequent use of the same uncommon phrases—*unhumbled heart; moral suasion; gracious souls*, for souls endued with grace, &c. *their doubting the salvability of infants; their translating into the very same words* part of the epistolary correspondence of Luther with Erasmus, on the subject of *predestination*; and, as we learn from a late magazine, *their agreeing in the same ill-founded criticism* on a text of the Second Epistle of St. Peter.

We do not say that Dr. Haweis and the Presbyter are *unus et idem*; but, whether they be or not, on the subject of grace and the salvation of infants they write much more consistently

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as Calvinists than Mr. Overton himself. As grace, according to that system, is given to none but the *elect*, and as all the elect shall infallibly be saved, it follows of course, as the Presbyter teaches, that no man who has tasted of grace can fall away finally; and that none but *elect* infants are within the possibility of salvation. Mr. Overton avoids this subject, as if he were afraid to utter his sentiments; while he censures directly the loose notions of Dr. Haweis and the Presbyter respecting schism. For this censure he is entitled to praise; though, as Dr. Kipling observes (p. 73) “the very title of his own publication is schismatical.”

“Mr. Overton’s professed object,” says this excellent divine, “is to inform the public, by what discriminating tokens a *true churchman* is to be ascertained; and that of *Presbyter* is to vindicate the Church of England. But are we the better enabled to ascertain one of those *sectaries* by an assurance from their ringleader, that this church was founded by Calvinists? Or is this church at all vindicated by a declaration from one of its presbyters, that its doctrinal articles were composed by persons whose minds were contaminated with Calvin’s blasphemies? For such are almost all his doctrines. These cannot have been the motives which induced these two writers to assert, that the founders of our church were Calvinists.

“My last observation is, that the conduct of these writers has a most dangerous tendency. For to what purpose was this assertion made? In the first place, to deduce this corollary from it,—that the *Articles of our church are Calvinistical*; and then to blacken the character of the national clergy, and obliterate from the minds of the people all respect and veneration for this sacred order of men, by founding upon this corollary the following charges,—“that every minister of the church established, if he be not a Calvinist, has subscribed to articles which he does not believe, and omits also to preach those doctrines, which, when he was ordained, he was enjoined by authority, and solemnly engaged himself, to teach his congregation.” The two are neither of them novel calumnies. The itinerant preachers of Methodism have long been telling the common people, that the ministers of the church established neither believe its articles, nor preach the doctrine contained in them; and this latter accusation they now weave into their pamphlets*. Their views and purposes in disseminating those false and calumnious reports, have always been, and still are, to render the parochial clergy disrespected and contemptible in their several parishes, and to draw away the common people from the established church; and their indefatigable exertions in carrying on this wicked project have been, alas! in many places, but too successful; of all which, this upstart sect of *true churchmen* being fully sensible, they have now adopted, we see, the same iniquitous means, and begun to

* For a specimen of this chequer-work, see a letter addressed, “by Joseph Benson to Thomas Thomson, in the year 1800.”

imitate this busy, meddling, crafty, designing, mischievous tribe of preachers. But let me remind the true churchmen so often mentioned by me, and not only these two, but every other evangelical minister, and the preachers of Methodism too, that, should our church be demolished, the downfall of the state (as history authorizes us to conclude) would not be far distant; and that, of those men who were the most active sticklers for a dissolution of government in France, not a few themselves fell victims to that Revolution which they had been so zealous and eager to effectuate."

In addition to this, we beg leave to remind Mr. Overton, for the Presbyter we believe to be incorrigible, that if the system of Calvin be true, the conversion of a Deist to the Christian faith, by reasonings founded on *miracles* and the fulfilling of *prophecy*, is impossible. If the justice of God be something so very different, as that system exhibits it, from *our* notions of justice, how, may the Deist ask, can we know that miracles were not wrought, and prophecies fulfilled, to deceive the world? The Presbyter's friend, Dr. Haweis, aware that this question cannot be answered by a Calvinist, gravely contends, in opposition to his Saviour, that no man was ever converted by a miracle; but we hope that Mr. Overton is not yet so wedded to his system, as for the sake of it to abandon the rational evidence of divine revelation, and rest the whole cause of Christianity upon internal feelings, which, granting them to be really impressed by God, can be evidence only to those on whom they are *impressed*.

But, though we express ourselves thus of the system of Calvin, God forbid that we should treat individual Calvinists as Mr. Overton and the Presbyter have treated all who think as we do of this long agitated controversy. Numbers, we doubt not, whose lives have adorned the doctrine of God their Saviour in all things, have held, or imagined they held, the most obnoxious of those tenets, of which the natural effect is certainly, in a high degree, injurious to good morals, as well as to the reception of the faith by unbelieving philosophers; but it is very difficult for us to conceive, how such men can reconcile to their principles, the use of the Liturgy of the Church of England, or how they can subscribe that Article of Religion, which affirms, that Christ made full satisfaction for the sins, both original and actual, of the whole world. Still we admit the thing to be possible, and that many sincere Calvinists may be conscientious members of our church. But surely their system is not clearly established, nor are the peculiarities of it so necessary to salvation, as that they can feel themselves called upon by duty to excite the prejudices of the multitude against the doctrines taught by those whom we
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must consider as the more regular clergy. If it be inculcated on the people, that as they exist not of themselves, they cannot of themselves exist for ever; that salvation, therefore, is, and must be, *wholly* of grace; that man, who is of yesterday, can never *merit* any thing of the High and Lofty One, who inhabiteth eternity; and that good works are required, not as services done to God, who was as happy when existing alone as when he had created a thousand worlds, but as necessary to make us "meet to be partakers of the inheritance of the saints in light;" can any harm result from adding to this doctrine, that without such good works as the gospel covenant requires, Christian salvation is impossible? But this we apprehend to be the general doctrine of those clergy whom our pretended *true churchmen* revile, because they preach not unconditional election, the transmission of guilt from father to son, partial redemption, the irresistibility of grace, and the incomprehensible notion of imputed righteousness.

ART. VIII. *An Essay, theoretical and practical, with copious and easy Examples, on the Application of the Principles of Harmony, Thorough Bass, and Modulation, to the Violoncello. By John Gunn, Author of the Theory and Practice of Fingering the Violoncello.* 52 pp. all engraved Plates. 12s. Printed for the Author, by Preston, No. 97, Strand. 1802.

THAT the violoncello is an instrument capable of performing harmony and thorough bass, its structure demonstrates; but, till the present work, no regular system has been published to facilitate the acquisition of so desirable an object. The ingenious Professor, who has made this instrument and the German flute his peculiar studies; who has, with success, taught them successively at Cambridge and London, and who now resides at Edinburgh; is not only, by his years and experience, enabled to give weight to his opinions, but appears, in literary attainments, to be exceeded by Dr. Burney alone.

As his first publication (mentioned in the title of this work) was printed several years before our Review began; and, as the former edition, which contains the historical letter-press, is now scarce, we may be allowed just to point out some parts of that treatise worthy of remark, and which will also justify our character of Mr. Gunn's scientific talents.

His Advertisement to the Prefatory Dissertation on the origin of the violoncello is thus modestly worded.

"The

“ The dissertation on the origin and improvements of stringed instruments, down to those now in use, will not, it is hoped, be thought improper to precede a treatise of this kind, as it is chiefly meant as a short account of the former state of the art, and may serve as an introduction to a more complete history of the art and science of music, to many into whose hands this treatise may fall, who may not have an opportunity of consulting the original, or larger works on the subject. There will be found in it several circumstances, which the author has been content to glean, after the more fortunate and considerable harvest of his predecessors in the field of musical history; and the author's peculiar hypothesis on the origin of many of the instruments and their improvements, is submitted, with all due deference, to superior learning and abilities. He has generally given the words of the original authors at the foot of the page, merely to prevent the learned reader from recurring to a multiplicity of books, and by no means to make an ostentatious display of the little knowledge the author has been able to attain of the learned languages, in the course of a very few years, by his own unassisted efforts, in the intervals of his study of the violoncello, and of the duties of his profession.”

After five Sections on the instruments of the ancients and moderns, on the bow, rebec, and viol, the sixth contains an account of the violin, tenor, and violoncello, from which we extract the following remarks.

“ As far back as the year 1401, we have some intimation made of a stringed instrument, appropriated to the playing a lower part. In that year, a charter* was granted by King Charles the Sixth of France, to the Company of Minstrels of Paris, under the denomination of the King of the Minstrels, *and other performers on high and low instruments*†. This was the æra of the first beginnings of counterpoint; and it is very probable, as Dr. Burney imagines, that these high and low instruments were treble and bass rebecs of three strings, which about this time began to be in use, either to play in octaves to each other, or perhaps in a rude sort of counterpoint. This art had made a rapid progress about the beginning of the sixteenth century, as appears from the madrigals of that period; and, about the middle of that century, instrumental music in parts began to assume a regular form. Fantasias, in three or more parts, were performed on instruments of different sizes, the treble, tenor, and bass viols. The viol continued, as has been already mentioned, to play the basses of instrumental compositions till the introduction of the violins, some time before the middle of the last century. In England, however, it appears to have been near the end of the century before the violoncello was commonly used to accompany the violins, its office being till that time performed by the bass viol.

“ The bass viols were greatly overpowered by the strength of tone of the violins. To remedy this inconvenience, the obvious method

* Quoted by Dr. Burney, vol. ii. p. 276.

† *Joueurs des instrumens tant hauts que bas.*”

occurred, of constructing a bass of the same shape, and on the same principle, with the violin itself. The increase of size was pointed out by the length and thickness of string required; and the excellent structure of the bass viol would otherwise serve as a model, making the necessary alterations in the finger-board for four instead of six strings, and omitting the frets.

"The desire of obtaining an instrument sufficiently powerful in tone led the inventors to fix on a size for the violoncello that made it extremely awkward, and impossible to be held between the legs of the performer, and it was therefore hung obliquely across his breast; a manner of holding the instrument that was long afterwards practised in the churches of Italy.

"Mersennus, one of the greatest mathematicians of the last century, and a writer on music, has given a correct engraving, and the most particular account, which is probably the earliest extant, of the violoncello. His *Harmonie Universelle* was published at Paris in the year 1636. There are no written accounts that I have met with which carry the use of that instrument farther back; and it is known that concerts of violins had not been heard many years before that period. The usual length of the violoncello, according to Mersennus, was from four feet and a half to five feet; and, as he must mean French measure, this will be from four feet ten inches to five feet four inches of our measure; a size that would easily admit of its being tuned a whole tone lower than the present tuning of the instrument. Accordingly Mersennus informs us, that the first string was tuned G, unison with the fourth string of the violin; and the three last, C, F, and B flat, in a descending series of fifths. He adds, that the violoncello was held across the breast, in the manner abovementioned*.

"The instrument now called the violoncello was, for some time after its invention, called the bass violin, to distinguish it from the bass viol; and, in the same manner, in French, it was called *basse de violon*, in contradistinction to *basse de viole*; in Italian it was called the *violone*, the augmentative of *viola*. This appears from several musical publications about the end of the last century; and particularly in the Bologna edition, of 1690, of the third opera of Corelli's Sonatas, the part expressly composed for the violoncello, and not intended for the organ, is entitled *violone*. On the invention of the concerto grosso, at the end of the last century or very beginning of the present, a further increase of size became necessary for the performance of a part an octave lower. To this larger instrument, therefore, was very properly transferred the appellation *violone*; and what had formerly been called *violone*, is now known by the diminutive of that word, the *violoncello*."

After tracing the progress of instrumental music, the author gives the following account of a curious kind of performance

* "Nota verò fidicines regio barbiton graviorem (bassum) uncino vel globulo ad collum appento ita suoner., ut nervi à pectore avestantur,
Mersen. de Instrumentis Harmonicis, p. 39."

adopted in France, which we do not recollect to have seen mentioned either by Dr. Burney or Sir J. Hawkins, who nevertheless, in his analysis of Merfenne's *Harmonie Universelle* (vol. iv. p. 115) has given a long note upon these instruments.

“ Another species of concerts, in three parts, performed by violists in the last century, is mentioned by Merfennus: it will seem ludicrous to the modern practitioners of music; and, if the account had been mentioned by an author less grave and accurate than Merfennus, might appear suspicious. In his description of the viol*, he says, that “ they are made of all sizes; some so large, that they are made to contain young pages, who sing the treble part of some favourite air, while the violist sings the tenor, and plays the bass on the viol; and that it was in this manner that Granier performed concerts in three parts before Queen Margaret†.” Merfennus repeats the same circumstance in his account of the lute; the back of which, he says, “ may be made to open and shut like the door of a chamber, and the instrument to contain a child, whose voice, in concert with the strings, will have an excellent effect‡.” In the Latin treatise of Merfennus,

“ * On les fait (les violes) de toutes sortes de grandeur, dans lesquelles l'on peut enfermer de jeunes pages pour chanter le dessus de plusieurs airs ravissans, tandis que celui qui touche la basse, chante la taille, afin de faire un concert à trois parties, comme faisoit Granier devant la Reine Marguarite.” *Harmonie Universelle*, Paris, 1636.

“ † This must have been Margaret of Valois, dowager of Henry the Fourth of France. She kept her court from the year 1605 till her death, in 1613, in the Fauxbourg St. Germain, at Paris. Mezeray thus sums up her very singular character: “ Elle entremêloit la volupté et la dévotion, l'amour des lettres, et celui de la vanité; la Chrétienne, et l'injustice. Car comme elle se piquoit d'être vue souvent à l'église, d'entretenir des hommes savans, et de donner la dixme de ses revenus aux moines, elle faisoit gloire d'avoir toujours quelque galanterie, d'inventer de nouveaux divertissemens, et de ne payer jamais ses dettes.” *Abrégé Chronol.* tom. vi. p. 317.

“ ‡ On peut faire son corps (en parlant du luth) si grand qu'un enfant s'y logera pour chanter le dessus, tandis que le jouer du luth touchera la basse, comme je remarque aussi dans le traité de la viole; car l'on peut tellement faire les eclisses que le dos du luth s'ouvrira et se fermera, comme la porte d'une chambre, pour y enfermer un enfant, dont le chant étant bien concerté avec les cordes, donnera du contentement aux auditeurs.” *Harm. Universelle*.

“ There is something congenial with the gallantry of the French character in this manner of adding to the effect of music by surprise; and traces of it may be yet perceived in their public and private concerts. In the year 1777, I heard an oratorio, somewhat shorter than one act of Handel's, performed at the Concert Spirituel, in the Thuilleries Palace, at Paris. After a full chorus, by all the voices and instruments

Mersennus, which he published sixteen years after his *Harmonie Universelle*, he again mentions the same practice, in giving an account of the viol, with this addition, that the child might either "sing or play on the common flute."

By these specimens, we perceive that Mr. Gunn is a man of travel and observation, and entitled to every attention which criticism can pay. In the subsequent account of the scale, and indeed throughout the whole book, we find no allusion to the harmonic prime seven, or the trumpet scale.

"O si sic omnia."

A later work, entitled the "Art of playing the German Flute," is a very ingenious production. After these preliminary considerations, we commence with pleasure our review of the present book.

The Introduction begins thus :

"The subject of the present essay has been ever a desideratum in the study of this noble instrument. We have been, it is true, occasionally astonished and delighted with the effects, which a very few of the first masters have derived from this source*. Men of genius, pos-
fessing

struments in the orchestra, the audience was surprised with a very fine semichorus, likewise accompanied by instruments. The sound appeared to proceed from an upper region of the air; the eyes of every one were directed to the ceiling, which is uncommonly lofty; and it was at length discovered that a small orchestra had been previously placed in a room above. I have also been at several private concerts in Paris, which the younger part of a family had prepared in compliment, and unknown, to an aged or infirm parent, on the anniversary of his tutelar saint, which is kept in that country in the same manner with, and in place of, the anniversary of the birth-day in this. The instruments were tuned with as little noise as possible in a distant part of the house; and when every thing was got ready, and while some of the friends were engaging the old people in discourse on the subject of an amusement for the evening, on a signal given, the music began, and the partition separating, the two rooms flew open, which, besides the orchestra, discovered many other of their friends who had been invited to partake of the pleasure of their aged relation, in the compliment thus paid to him on the anniversary of his saint. Would not the effect of music be greatly heightened, if the instruments were tuned out of the hearing of the auditors, and no flourish, or sound of an instrument, heard before the beginning of a piece?

* We have had two instances of pre-eminence in this respect in our countrymen, acknowledged by all Europe. The frequenters of the

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Italian

feeling the entire command of the instrument, have been able to penetrate into the pathless region, without having, however, left a single trace of their footsteps, whereby to direct their admiring, but discouraged followers. A humble attempt, therefore, to explore, this new, and hitherto obstructed way, and to conduct the more timid adventurer through its mazes, will, I hope, be received with much indulgence."

The performers here intended are Messrs. Cervetto and Crofdill; the author alluded to is Mr. Shield. P. 108*.

Mr. G. then gives a brief statement of the contents, which we thus abridge.

Theoretical Part.	Practical Part.
Chap. I. Intervals.	Chap. I. Chords.
II. Inversions.	II. Cadences.
III. Phænomena.	III. Discords.
IV. Thorough Bafs.	IV. Scales.
	V. Modulation.
	VI. Suspensions, &c.

The two first chapters of intervals and their inversions, are very clearly and correctly explained; the conclusion of the last we shall insert, in view to a former criticism, vol. xxi. p. 41.

"P. 5. §. 16. Before concluding this subject, it may be observed, that intervals not only form the proper basis of the study of harmony, but are even its constituent parts, as syllables are of words; the easy rules given above for their inversions in one or more octaves, will facilitate the computation and knowledge of them; but it must be confessed, that in transposed keys, where a number of sharps and flats are used, which again require double sharps or double flats to express the just intervals, they have been found, not only perplexing to beginners, but to proficients, and even composers themselves have been led into wrong denominations. A most successful, but singular and novel method of subduing this, with many other embarrassing difficulties in musical science, has been lately presented to the public; I mean the musical Games of Miss Young of Edinburgh. Among several others,

Italian Opera some years ago, have often admired the unrivalled powers of one in recitative; and the praises of the other in capriccios, are thus recorded by an English author, more than once alluded to in this essay, who has heard a greater variety of musical excellence, with more taste and exquisite sensibility, than most other men. "It is my good fortune," says he, "frequently to hear the extemporaneous flights of an astonishing performer on the violoncello, which, if they could be written down and published, would not only prove a valuable treasure to the amateurs of that manly instrument in England, but to the most brilliant professors on the continent."

* See British Critic, xviii. 162.

equally or more important and entertaining, the second game, consisting of two parts, is an exercise on intervals, by which, a more extensive and readier use of them, however intricate their expression may be rendered, by single and double flats or sharps, may be obtained in a very few days, by the practice of a game, the most entertaining and captivating, that can be imagined, even to interesting the passions; than could be done by any other method whatever with the closest application, in so many months."

Mr. G. then proceeds to the doctrines of acoustics and harmonics, in the following manner, Chap. III.

" §. 17. That sonorous bodies, particularly metal and other strings, together with the general or fundamental sound, corresponding to their whole mass or length, contain and produce other sounds, simultaneously, though more obscurely, sounding with it, is a fact that has long been established.

" §. 18. Dr. Brook Taylor, in 1715, and many after him, have ascertained the most predominant of these sounds to be, 1st. the octave, 2dly. the twelfth, 3dly. the double octave, and 4thly. the major seventeenth, to the original sound. What the other sounds are, that are less distinguishable among the vibrations, will be afterwards mentioned.

§. 19. The trumpet and French horn produce their lower sounds in the same succession, and even the lower sounds of the German flute, produce by increased blowing, in regular succession, on the same stop or note, its octave, twelfth, double octave, and seventeenth major, on which I have founded the small portion of harmony and modulation that is to be seen in my " Art of playing the German Flute on new Principles."

§. 20. The position of Rousseau that, " harmony is a useless production of art," is now more than ever considered as completely overthrown; and the contrary principle, that harmony is founded in nature, and that every single musical sound is a real chord, and contains its proper harmonics, is established beyond the possibility of doubt.

" §. 21. Not to insist on the phenomenon of our English Eolian harp, an instrument has been invented, in 1799, in Germany, by Baron Dalberg, in which every single metal string, by the application of small rods or slips of glass, produces the perfect concord of nature (§. 18) in great beauty and perfection; and the whole science of practical concords and discords has been, in the following year, illustrated by Mr. Knecht, a musician of great reputation in Germany, on this principle, to which the celebrated Abbé Vogler has given the name of the *pre-established harmony*.

" §. 22. Again, the converse of this new phenomenon, namely, that two concordant acute sounds, generate a third, which shall be their fundamental bass, first discovered by Tartini, has been further illustrated by the Abbé Vogler, and the demonstration carried so far as to render the expences of the immense organ pipes of 32 feet in length, in future, totally unnecessary; the double bass sounds of which he has proved to be more effectually and powerfully produced by the generating principle of the upper harmonics. This and other improvements in the organ, the Abbé is about to publish in Copenhagen, un-

der the title of his System of Simplification; and other new facts relating to musical sounds, under the title of *Data for Acoustics*.*"

We are extremely concerned to find Mr. G. here adopting those theoretical errors which we frequently have had occasion to reprobate. He assumes the scale of nature to be true, as applied to the violoncello. The harmonic seventh to be the source of the dominant discord, &c. &c. which he thus attempts to defend.

"§. 26. The sound produced by $\frac{1}{7}$ of the string (which has been recently called with much propriety the boundary betwixt concordant and dissonant harmony) has been commonly thought too flat, which may be conceived from the observations that will next follow, to be in some circumstances true, without its being inconsistent with its justness in forming the interval of a minor seventh, in the above proportion, wherein it generates its proper fundamental." §. 22.

After these very contradictory assertions, that a sound, although *too flat*, may form a *just* minor seventh, and which we shall reconsider in future, we were highly gratified to find this author adopting the very exact theory of Mr. Maxwell, in his *Essay on Tune*, and thus incontestably demonstrating the existence of comma.

"§. 27. Intervals have been hitherto supposed to consist of only two species of elementary sounds, a tone and semitone; but the production of pure harmony renders a further distinction of the former interval necessary, as at example 6, namely, a tone major, of which there are three within the octave; viz. between the key and second, the fourth and fifth, and between the sixth and seventh of the scale, of which the ratio or proportion is 8 to 9; and, secondly, a minor tone, of which there are two within the octave, the first between the second and third, and the second between the fifth and sixth of the scale, expressed by the ratio of 9 to 10, which is the small interval called comma, less than the former, a difference expressed by the proportion

* "Since the above paragraph was written, these data, with other musical publications of a subsequent date to those mentioned in §. 53, have been sent me from Germany. The data contain among many other facts and observations, the Abbé's interesting ideas on the effects of the music in Westminster Abbey, at Handel's commemoration; which, with a variety of other information, will give, I trust, additional importance to my intended publication, "on the mode of conducting musical studies with a view of arriving at greater excellence, in much shorter time than is generally thought attainable, in familiar letters addressed to the amateurs of this country." The Abbé has reformed many organs on his plan of simplification; that of St. Mary's in Berlin, he has rendered more powerful, and grave (in gravitat) by diminishing no less than one thousand six hundred of its former number of pipes."

80 to 81, which is judged to be about the eighth part of a tone. Thus the more accurate division of an active, is into three major tones, two minor tones, and two semitones.

“ §. 28. Rousseau however has asserted, and after him other authors and compilers of encyclopædias, that so small an interval as comma, cannot be distinguished by ears such as ours, and can only be appreciated by calculation. In order to examine the truth of this assertion, and to judge of the extent or existence of the small interval in question; let a violoncello be perfectly well tuned, and the note E, on the 2d string, be stopped so as to produce a major sixth to the open string G; then let the same E be sounded with the open string A; if the latter sounds appear to the performer a perfect fourth, it will be impossible to prove the existence of our small interval to an ear in that state of cultivation; but should he be led by any sensation or desire to make his E somewhat sharper, to produce a pure chord, he may rest satisfied that his feelings are conformable to the most rigid theory; for the distance he has moved from the first station of the finger is a comma; the second station being a tone major from the open string D, and the former a tone minor,” &c.

These examples, allowing for the difference between the tuning of the violin and violoncello, are the same as those in the *Essay on tune*, p. 32–36.

The fourth Chapter, p. 12, §. 38, shows how the chords of thorough bass may be taken on the instrument, and we shall transcribe the whole of his recapitulation and conclusion.

“ P. 16. §. 50. From what has been stated, it may be easily inferred, that the preceding chords, are reducible to two, which are called with peculiar propriety, fundamental chords, as being those, on whose basis all other varieties take place; namely, the concordant perfect chord, of two species, the major and the minor, and the fundamental discord, or the less perfect chord of the minor seventh. The latter has, from its peculiar qualities, attracted the notice of all practical musicians; Geminiani has resolved discords by it: the Abbe Vogler calls it the entertaining chord. The ingenious Mr. Knecht aptly styles it, the boundary betwixt concord and discord, and the most pleasing and favourite passages of modern melody are derived from its intervals. A species of it with a minor third is a more decided discord; and a third species, called the diminished seventh, which, with its inversions, have been also called, with much propriety, chords of substitution or borrowed harmony, answering in a great measure the purposes of the first species, to which it may be conceived for the first time to be substituted, as will appear by its employment in the practical parts.

“ §. 51. There are however species, as musicians call them, though perhaps the term varieties would be a more philosophical distinction, of both fundamental chords, arising from accidental changes of their intervals, by passing notes or otherwise, which occasion together, with their inversions, a variety of intervals, not to be found in the diatonic scale.

“ §. 52. There is still another class of chords, admitted in theory and practice, which are considered as extending beyond the limits of the octave, called originally chords by supposition, from placing the bass by thirds below. Of these, the chords of the ninth and eleventh, as established by Rameau, have been longest known and taught in this country; to which Marpurg, whom all the harmonists of Europe consider as the greatest modern theorist, has added the chord of the thirteenth, constituting them a distinct class, by the name of chords of the second rank. Marpurg's numerous, profound, and scientific writings having never been translated into English, his system has been only known here through the medium of the classical compositions which conform to it; and by means of two eminent German masters* resident here, who have formed their pupils on its principles. A late writer on thorough bass, a German, of a very inferior class to his two countrymen, in endeavouring to introduce into theory an unadmitted innovation of Kimberger's, who, in other respects, is justly accounted a great master of harmony, has most unwarrantably accused two late writers of this country of having “revived a confused and obsolete system,” merely for their having followed Rameau and Marpurg in these chords.” P. 16.

Mr. G. then gives a theory of the construction of the chords of 9th, 11th, and 13th, according to Rameau, Marpurg, King, and Shield; see our vols. xvii. 522; xviii. 393; and continues his theory thus.

“ §. 53. The assertion, therefore, that the system is obsolete, so far as it respects this country, is evidently false; and, with respect to Germany, one of the greatest and most admired masters in Europe†, who, by a late tour in Germany, has happily re-established his health, observed on this subject, that, were an Englishman to ask any man of science in that country, whether the Germans looked on the system of Marpurg to be confused and obsolete? he would probably make no other reply than asking another question, namely, whether the system of Newton was looked upon as confused and obsolete in England? And such I can assert to be the prevailing system, from the completest series of German publications on the science I can procure from the continent; out of which I select the following example from the new system of Mr. Knecht (§. 22) which Abbé Vogler, in a late publication, mentions as having now cleared up what was left unascertained by Marpurg and Kimberger.” P. 18.

Example 16. Construction of these chords according to Knecht's new system.

- | | |
|-------|------------------------------------|
| ————— | compound 9th and 7th. |
| ————— | compound 11th, 9th, and 7th. |
| ————— | compound 13th, 11th, 9th, and 7th. |

* Messrs. Baumgarten and Diettenhofer.

† Mr. John Cramer.

This last is called the *ne plus ultra* of chords; but Mr. Kollmann has very justly observed (in his *Guide*, p. 33) that, if all the chords of suspension are to be explained as chords of supposition, then there ought to be the chords of *fifteenth*, chords of *fourteenth*, &c. &c. &c.

Mr. G. concludes his work thus.

“ §. 54. It may be remarked, that of all the different modes of constructing the above chords, that of Mr. King, which he has much reasoned upon in his “ *General Treatise on Music*,” before he ventured to differ from the great authorities of Rameau and Marpurg, agrees most with Mr. Knecht, in assigning the same fundamental concord and minor seventh generally to all the chords. Their works appeared nearly at the same time, that of Mr. King in London in January, 1800, and that of Mr. Knecht in Germany in February, the same year.”

If we were not acquainted with the extraordinary effect of associated ideas in the human mind, it would be inconceivable to imagine how, in the present state of science, after the simplicity of Kirnberger's theory, any one should adopt what we also call the confused system of Marpurg and his followers. But such we even find, in the late writings of M. Langelè, of Paris*, who, although he successfully combats the errors of Rameau, yet cannot divest himself of a predilection for the chord of the *eleventh*.

Having already given a considerable number of extracts, and drawn out Mr. Gunn's principles at some length, we shall postpone our further remarks till the following month,

(To be concluded in our next.)

ART. IX. *The Life and Posthumous Writings of William Cowper, Esq. With an Introductory Letter to the Right Honourable Earl Cowper. By William Hayley, Esq. Two Volumes, 4to. 2l. 12s. 6d. Johnson. 1803.*

FEW poets have so late solicited, or so completely obtained, the favour of the public, as the subject of this work. Cowper had just completed his fiftieth year when his first volume of poems was produced; yet he was a poet before he was eighteen,

* See an account of M. Langelè in *La Borde Essai sur la Musique*, vol. iii. p. 441 (Paris, 1780.)

at twenty-three addressed an epistle to R. Lloyd*, equal at least to any similar composition of that author; and at twenty-eight lent his name, as well as two of his compositions, to adorn the Horatian compilation of the Duncombes. The peculiarities of his character and constitution sufficiently account for these facts; and, while they interest us the more for the individual, make us sigh for human nature, which, with its most enviable talents, has frequently no less demand upon our pity and regret. Mr. Hayley has laboured to illustrate the amiableness of his friend's character, and we think with good success; but there are a few Letters in the early part of the compilation which judicious readers in general wish omitted. They are full of that enthusiastic Calvinism which caused the chief wretchedness of the poet's life. In a gleam of religious hope, he could write thus to his cousin, Mrs. Cowper. "I am glad you are acquainted so *particularly* with *all* the circumstances of *my story*," (evidently, from collateral passages, a story of some supposed *conversion* and fanciful *experiences*,) for I know that your secrecy and discretion may be trusted with any thing. *A thread of mercy* ran through all the intricate maze of those *afflictive Providences*, so mysterious to myself at the time, and which must ever remain so to all who will not see what was the great design of them. At the judgment-seat of Christ the whole shall be laid open. How is the rod of iron changed into a sceptre of love!" But when a constitutional melancholy reverted to these ideas, the unhappy poet saw nothing but the *rod of iron*; and, after living a life of hermit-like simplicity and innocence, fancied himself irreversibly condemned. A stronger warning against a religion acting by enthusiasm, and operating primarily on the imagination, cannot easily be given; but in this light the biographer has not at all displayed it.

The Life of Cowper, as a picture of events, lies in a very narrow compass. He was born Nov. 26, 1731; was educated at Westminster School, which he left in 1749, was three years in the house of an attorney, and then twelve in chambers in the Inner Temple; whence, after two vain attempts to bring him into public life, in situations of parliamentary business, he retired into the country, first for the sake of recovery, then as a fixed residence, first at Huntingdon, then at Olney, thirdly at the village of Weston, near Olney, and lastly in a melancholy removal, made necessary by the state of his health, but never completely successful in its object. The principal

* Here printed, vol. i. p. 15.

events of his latter years were, the publication of his two volumes of Poems, and of his translation of Homer; and he died on the 25th of April, 1800, at the age of 69.

The general outline of his life is depicted by himself, with agreeable humour, in a passage from a Letter to Mr. Park*.

“ From the age of twenty to thirty-three, I was occupied, or ought to have been, in the study of the law; from thirty-three to sixty, I have spent my life in the country, where my reading has been only an apology for idleness; and where, when I had not either a Magazine or a Review, I was sometimes a carpenter, at others a bird-cage-maker, or a gardener, or a drawer of landscapes. At fifty years of age I commenced an author. It is a whim that has served me longest and best, and will probably be my last.” P. 19.

The extension of this small outline, to two volumes in quarto, is effected by the insertion of many Letters and some Poems, the former not always of much interest, but serving in general to illustrate the character of the writer.

Cowper, in his Tirocinium, has declared against public schools, a strange heresy for a Westminster man; but he who was the intimate of Colman, Thornton, and Lloyd, wrote for them and with them, and imbibed, in the same studies, that taste which made the chief comfort and all the glory of his life, ought not to have been insensible to the advantages of that education; without the aid of which, the morbid sensibility of his mind would doubtless have depressed him more completely, and prevented all attempts towards exertion. Mr. Hayley has partly owned this, in an early part of the volumes (p. 10,) and it seems to us as certain, as any position depending upon an untried experiment can be.

Cowper's first volume of Poems was published, if we mistake not, early in 1782; for it is rather singular, that the present Life leaves that circumstance doubtful. We find him correcting the press in 1781 (p. 107) but have no further information on the subject. “ The immediate success of his first volume,” says his biographer, “ was very far from being equal to its extraordinary merit.” We have never felt that this volume was likely of itself to excite much of public attention to the author; and though, now his fame is established, it is easy to triumph over the unlucky critic (whoever he was) who represented the author as “ *a good devout gentleman, with a particle of true poetical genius,*” we cannot

* Mr. Thomas Park, bred an engraver, but since known as a man of literary pursuits, the friend of poetry and poets, himself possessed of good talents, and no less esteemed for amiable manners.

think that the decision was very erroneous, so far as his heroic couplets are concerned. It required such an effort as the *Task*, a poem full of harmony, variety, and almost every kind of beauty, to prove to the public the real capacity of the author. With the highest admiration of that production, and a consequent affection for the writer, which it is highly formed to excite, we have frequently endeavoured, but in vain, to read through the Poems which occupy the first three hundred pages of the prior volume. It has proved almost impossible; and we know that the same has been felt by other readers of the most decided poetical taste, judgment, and even genius. The construction of the lines is frequently feeble, careless, and inharmonious; and the proofs of poetic power, which occasionally appear, are too few in number to compensate for the labour of perusing the intermediate parts. Perhaps, however, we should not have said careless; for this mode of writing couplet verse was, in Cowper, the effect of system and design; and, as the opinion of Cowper on such a subject must be worthy of attention, we shall lay before our readers his own arguments for it. It happened that some reviser of his MS. had taken the liberty to alter one of his lines, which drew from him the following remonstrance to his bookseller.

“ I did not write the line, that has been tampered with, hastily” or without due attention to the construction of it; and what appeared to me its only merit is, in its present state, entirely annihilated.

“ I know that the ears of modern verse-writers are delicate to an excess, and their readers are troubled with the same squeamishness as themselves; so that if a line do not run as smooth as quicksilver they are offended. A critic of the present day serves a poem as a cook serves a dead turkey, when she fastens the legs of it to a post, and draws out all the sinews. For this we may thank Pope; but, unless we could imitate him in the closeness and compactness of his expression, as well as in the smoothness of his numbers, we had better drop the imitation, which serves no other purpose than to emasculate and weaken all we write. Give me a manly, rough line, with a deal of meaning in it, rather than a whole poem full of musical periods, that have nothing but their oily sweetness to recommend them!

“ I have said thus much, as I hinted in the beginning, because I have just finished a much longer poem than the last, which our common friend will receive by the same messenger that has charge of this Letter. In that poem are many lines, which an ear, so nice as that gentleman's, who made the abovementioned alteration, would undoubtedly condemn; and yet (if I may be permitted to say it) they cannot be made smoother without being the worse for it. There is a roughness on a plumb, which nobody that understands fruit would rub off, though the plumb would be much more polished without it. But lest I tire you, I will only add, that I wish you to guard me for the future from all such meddling, assuring you, that I always write as smoothly

smoothly as I can; but that I never did, never will, sacrifice the spirit or sense of a passage to the sound of it." Vol. ii. p. 272.

There are few positions in this argument to which a judicious critic will not assent. The sweetness of Pope has enabled thousands of mere versifiers to construct mellifluous lines, void of all strength and meaning. It has led to the monotonous chant of the yet more exaggerated Darwinian *dulcification*, (which, strange to say, Cowper admired, or at least complimented,) than which, the roughest lines of Churchill, or of Cowper's maternal ancestor, Donne himself, are infinitely more tolerable. But the question is, whether the practice of Cowper, founded on these sentiments, was judicious. We think not, and shall give some reasons for our opinion; paying the more attention to this question, because we know that one of the best poets now living admires the couplets of Cowper, and proceeds frequently, though, to our taste, with much more success, on his plan. If there is danger that our poets should fall into mere unmeaning sweetnesss, there is also some, lest by avoiding that fault, with too little judgment, they should bring us back to unpolished harshness. To Cowper's prosaic judgment of Pope, let us add his poetical decision, and then consider his own practice,

"Then Pope, as harmony itself exact,
In verse well disciplin'd, complete, compact;
Gave virtue and morality a grace
That, quite eclipsing pleasure's painted face,
Levied a tax of wonder and applause,
Ev'n on the fools that trampled on their laws.
But he (his musical finesse was such,
So nice his ear, so delicate his touch)
Made poetry a mere mechanic art,
And ev'ry warbler has his tune by heart." *Table-Talk*.

It is true, "every warbler" (who can warble, for we, alas, meet with many who have no tune) "has his tune by heart," yet still it *should* be a song, and not a mere speech. Now, in this very character of Pope, if we allow that the two first lines, though not smooth, are better than smooth, just, vigorous, and animated, what can we say to the languid and prosaic construction of the four next? It is not merely that the sense is continued through the four lines, which some poets fear too much, and Cowper too little; but that there is no contrivance or construction in the passage. Let us take another example from the same Poem.

"But that effeminacy, folly, lust,
Enervate and enfeeble, and needs must,

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And that a nation shamefully debas'd
 Will be despis'd and trampled on at last,
 Unless sweet penitence her powers renew,
 Is truth, if history itself be true.
 There is a time, and justice marks the date,
 For long-forbearing clemency to wait;
 That hour elaps'd, th' incurable revolt
 Is punish'd, and down comes the thunderbolt."

Not to dwell too much on the "needs must," which surely has no peculiar force or beauty, where can be a more prosaic line than the fourth? And even the concluding verse, which ought to be full of vigour, and to wind up the whole with effect, does not, to our apprehension, by any means perform its task. We have expatiated the more on this topic, because we feel it important to the interests of true poetry; and are unwilling that an erroneous practice should be introduced, on such an authority as that of Cowper, whose general title to the claim of poet we should be the last persons in the world to controvert. We do not indeed think, even of his first volume, that it shows the deficiency of genius, which his unfortunate critic alledged; but it displays, to our feelings, the effect of true genius, carrying a good principle too far; and, therefore, not doing justice to itself. In turning over the Poem we have now cited, and others with it, we can point out many passages of genius; but also many intervals of heavy matter, not made pleasing by the manner of adorning it. Let us end, however, this part of our discussion with a favourable specimen, the poet's character of a poet, from the same Table-Talk.

- "Nature, exerting an unwearied pow'r,
 Forms, opens, and gives scent to ev'ry flow'r;
 Spreads the fresh verdure of the field, and leads
 The dancing Naiads through the dewy meads:
 5. She fills profuse ten thousand little throats
 With music modulating all their notes,
 And charms the woodland scenes and wilds unknown,
 With artless airs, and concerts of her own:
 But seldom (as if fearful of expence)
 10. Vouchsafes to man a poet's just pretence,
 Fervency, freedom, fluency of thought,
 Harmony, strength, words exquisitely sought;
 Fancy that from the bow that spans the sky,
 Brings colours dipt in heav'n, that never die;
 15. A soul exalted above earth, a mind
 Skill'd in the characters that form mankind;
 And as the sun, in rising beauty dress'd,
 Looks to the westward from the dappled east,
 And marks, whatever clouds may interpose,
 20. Ere yet his race begins, its glorious close;

- An eye like his to catch the distant goal
Or ere the wheels of verse begin to roll,
Like his to shed illuminating rays,
On every scene and subject it surveys,
25. Thus grac'd the man asserts the poet's name,
And the world cheerfully admits the claim*."

Of these lines, the 22d is exquisite, but shall we be condemned as too fastidious, if we wish that the 11th and 12th had been made more harmonious, and complain that the last is as flat and flimsy as possible? The thoughts are fine, and the passage in general animated; but the effect is greatly weakened, unless we are much mistaken, by the impotent conclusion. "Lieutenant-Colonel to the Earl of Mar," is not much worse. Let us conclude then, that the sweetness of Pope is not too servilely to be copied; but that the deviations from it should be taken from the precepts, rather than the practice, of Cowper.

We have been seduced by this discussion from our more immediate business, which is to characterize the present volumes; but the opinion of Cowper, supported by that of his biographer, on a subject of so much poetical interest, was too important to be passed in silence. The *Life of Cowper*, as compiled by Mr. Hayley, forms a work of much attraction. The Letters of Cowper, which form the chief bulk of these volumes, are not in general indeed of much importance; but they are, like all his writings, so totally free from affectation, and express so naturally the feelings of an excellent heart, they so well picture the life, the studies, and the affections of the writer, that few lovers of poetry will regard them with indifference. As a short specimen, we shall extract his description of Weston Lodge, soon after his settling in it, from a Letter to Lady Hesketh.

" Weston Lodge, Nov. 26, 1786.

" It is my birth-day, my beloved cousin, and I determine to employ a part of it, that it may not be destitute of festivity, in writing to you. The dark thick fog that has obscured it, would have been a burthen to me at Olney, but here I have hardly attended to it. The neatness and snugness of our abode compensates all the dreariness of the season, and whether the ways are wet or dry, our house at least is always warm and commodious. Oh! for you, my cousin, to partake these comforts with us! I will not already begin to tease you upon that subject; but Mrs. Unwin remembers to have heard, from your own lips, that you hate London in the Spring. Perhaps, therefore, by that time, you may be glad to escape from a scene which will be every day growing more disagreeable, that you may enjoy the comforts of the Lodge. You well know, that the best house has a desolate appearance unfurnished. This house, accordingly, since it has been occupied

* The same lines are cited, we perceive, by Mr. Hayley, vol. i. p. 111.
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by us and our *Meubles*, is as much superior to what it was when you saw it, as you can imagine. The parlour is even elegant. When I say that the parlour is elegant, I do not mean to insinuate that the study is not so. It is neat, warm, and silent, and a much better study than I deserve, if I do not produce in it an incomparable translation of Homer. I think every day of those lines of Milton, and congratulate myself on having obtained, before I am quite superannuated, what he seems not to have hoped for sooner.

“ And may at length my weary age
Find out some peaceful hermitage !”

For if it is not a hermitage, at least it is a much better thing, and you must always understand, my dear, that when poets talk of cottages, hermitages, and such like things, they mean a house with six sashes in front, two comfortable parlours, a smart stair-case, and three bed-chambers of convenient dimensions; in short, exactly such a house as this.” P. 227.

The Poems which are first published here, confirm the opinion which his own volumes had before impressed, that he fails only in long continued Essays of Couplet Verse; his smaller Poems, in whatever measure, are full of originality and elegance, and conspire with his greater productions in blank verse, to secure to him the name of a true poet. One of the smaller Poems, in the second volume, is in praise of Dr. Darwin. How Cowper, who was devoid of all affectation, could admire the very essence of it in that writer, appears to us sufficiently strange; but his good humour probably, in this instance, laid a tax upon his judgment. His translations from the Greek Anthologia, and from some modern Latin poets, are executed with great spirit; but his originals here and there interspersed, are of more value. We shall instance in his Sonnet to Romney.

“ Romney expert infallible to trace
On chart, or canvas, not the form alone
And semblance, but, however faintly shown
The mind's impression too on every face,
With strokes that time ought never to erase:
Thou so hast pencill'd mine, that though I own
The subject worthless, I have never known
The artist shining with superior grace.
But this I mark, that symptoms none of woe
In thy incomparable work appear;
Well I am satisfied it should be so,
Since on maturer thought the cause is clear;
For in my looks what sorrow could'st thou see
When I was Hayley's guest, and sat to thee?” Vol. ii. p. 95.

We have no material fault to find with the work of the biographer, except amplification; if he has erred at all
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on the side of partiality to his friend, it is no more than is generally allowed to biographers, and is particularly accounted for by the singular amiableness of Cowper's manners and disposition. The press work of these volumes abounds with errors of considerable magnitude; but the labour of preventing that defect, is not perhaps to be expected from a poet. The observations of Mr. Hayley, on the poetry of Cowper, are in general sound and good; and the occasional remarks of Cowper, on other writers, will be perused with much interest. In the conclusion, and elsewhere, a design is announced of raising a public monument to Cowper, by means of publishing his translation from Milton's Latin and Italian poetry; with all that is preserved of an unfinished commentary or dissertations on that poet. Whether this design meets with that support, which the celebrity of Cowper might lead us to expect, we have not yet heard. So much is said in the latter volume of this Life, of the pains employed by the poet, in revising his translation of Homer, that our curiosity is strongly excited to examine it in this alledged state of improvement. At its original appearance we experienced (though not then public critics) some disappointment; it may now perhaps justify the labour bestowed upon it, and the praises of the author's friends.

ART. X. *Travels through Sweden, &c. By Joseph Acerbi.*

(Continued from vol. xxi. p. 673.)

WE left Mr. Acerbi on the point of setting out for Finland, an expedition in which we have accompanied him with much more pleasure than in his inquisitorial visits through the houses of Stockholm.

Mr. Acerbi left that city on the 16th of March, and proceeded on his way to Grislehamn, a small port on the gulf of Bothnia, which he crossed on the ice, in his route to Abo, the capital of Finland. His passage was not without danger, and is related in a pleasing and interesting manner. We shall give the first paragraph.

“ When a traveller is going to cross over the gulph on the ice to Finland, the peasants always oblige him to engage double the number of horses to what he had upon his arriving at Grislehamn. We were forced to take no less than eight sledges, being three in company, and two servants. This appears, at first sight, to be an imposition on the part of the peasant; but we found, by experience, that it was a necessary precaution. The distance across is forty-three English miles,

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thirty

thirty of which you travel on the ice, without touching on land. This passage over the frozen sea is, doubtless, the most singular and striking spectacle that a traveller from the south can behold. I laid my account with having a journey more dull and unvaried than surprising or dangerous.

"I expected to travel forty-three miles without sight of land, over a vast and uniform plain, and that every successive mile would be in exact unison and monotonous correspondence with those I had already travelled; but my astonishment was greatly increased, in proportion as we advanced from our starting post.

"The sea, at first smooth and even, became more and more rugged and unequal. It assumed, as we proceeded, an undulating appearance, resembling the waves by which it had been agitated; at length we met with masses of ice heaped one upon the other, and some of them seeming as if they were suspended in the air, while others were raised in the form of pyramids; on the whole, it exhibited a picture of the wildest and most savage confusion, that surprised the eye by the novelty of its appearance. It was an immense chaos of icy ruins, presented to view under every possible form, and embellished by superb stalactites of a blue green colour."

On their dreary and dangerous way they were attended by a peasant, "who astonished them with the great freedom of his conversation, as well as the good sense of his observations." P. 190. We had seen enough of Mr. Acerbi, to be convinced, that this compliment to the peasant's "good sense," originated from no respect shown by him to the civil or religious polity of his country, and so indeed it proved; "he had heard," he said, "that there was a warrior in Italy who struck terror into all the world;" "alluding, no doubt," adds Mr. Acerbi, "to Buonaparte." The writer sees Buonaparte (or as he chooses now to spell it, Bonaparte) in every thing; but, with his leave, we will venture to hint, that the person to whom the peasant alluded was a much greater man; it was SUWARROW! before whom the legions of France were then flying in every direction. Bonaparte had left Italy for nearly two years at this period, and was now (after being driven from the wretched fortifications of Acre) busily employed in massacring his prisoners in cold blood under the walls of Jaffa, or poisoning his sick soldiers in the hospitals of Grand Cairo. But it is not in history this sensible peasant shines, it is in abusing the clergy. "His particular amusement," says Mr. A. (who cannot suppress his pleasure) "in conversation, seemed to be to speak ill of the clergy, whom he turned into ridicule with a very happy vein of humour." He never quitted his favourite topic of abusing the clergy; but returned to it from any digression in which he had indulged (p. 191). But, as his abuse turned on their pride, laziness, and acuteness in arguing for their dues; and, when
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the reader considers the poverty of the secluded and wide extended parishes, over which this insulted clergy preside, he will perhaps be inclined to think with us, that the brilliant imagination of Mr. Acerbi assisted this stupid boor with a few characteristic touches from the territories of the Pope; or that the whole is added by his English translator.

Abo seems to be in a flourishing state; it has an academy, a public library, and several manufactures. Here Mr. A. continued two days, and then pursued his journey in sledges along the eastern shore of the gulf.

“ We quitted Abo the 20th of March, to continue our travels towards the north. In order to be free from the future, from the trouble of changing our baggage at every stage, we had provided ourselves with sledges of our own. We purchased them at Abo, and they were of the same description as those which the peasantry made use of. The winter had been extremely severe; but there had not fallen a great quantity of snow in comparison of former years. A March sun, and some days of thaw, had made it disappear entirely in many places. The sledge was often suddenly stopped, and the poor horse made repeated efforts, without effect, to drag it over the naked and sandy soil, which sunk under his feet with a sort of disagreeable crackling noise. We were every moment obliged to leave the sledge and walk on foot till we came to ground covered with snow, or to a frozen lake or river. This mode of travelling at last became extremely tiresome; but having no alternative, we endeavoured to submit to it cheerfully. In many places the snow had been melted on the middle of the road, but still remained on the sides, and at the edges of the ditches. In those situations, not unfrequently the love of ease induced us to try the expedient of rinking the sledge on the edge of the ditch which constantly gave way, and our indolence availed us nothing. The horse was unable to keep in the precise line, and constantly drawing to one side or the other, we were every now and then overturned in the ditch, and plunged over the ears in the snow.” P. 216.

Mr. A. is a miserable politician. He finds a Finland peasant in, what his neighbours might think, affluent circumstances, and his rhapsody on his felicity, ends in a commonplace philippic against “ the refinements of society, which draw the great landed proprietors to cities, where they forfeit their independence, &c. for frivolous baubles, and involve in their ruin thousands of industrious families.” P. 226. Alas! it is by such “ frivolous baubles” that industry is supported and invigorated, and wealth and happiness diffused to the remotest corners of an empire. Mr. Acerbi is a great admirer of revolutions; so were the artists of Paris, who assisted notably in bringing the late *happy* one about. We have now before us an address

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of

of those same artists (who recovered from their folly somewhat sooner than Mr. A. or his English translator) to the Directory. "Many of us earned," they say, "before the revolution, four guineas a week; we are now reduced to labour on the public roads for nine-pence a day"! Does Mr. A. think the peasantry were benefited by this diffusion of misery?

Our readers will be gratified by the insertion of the following passage: and, indeed, it is but justice to say, that this part of the journey contains many equally interesting.

"Before we reached Wasa, we were still not without some apprehension from travelling on the rivers of Finland. Hitherto the ice being covered with snow of a dirty surface, and far from shewing the smallest transparency, made us, for the most part, forget that we went upon water; we were now to learn what sort of sensation we should experience in passing over a river, where the ice, transparent as crystal, discovered under our feet the whole depth of the element below, inasmuch, that we could see the smallest fishes. In the first moment of surprize, having had no previous notice of the change, we fancied ourselves inevitably lost, and that we should be swallowed up, and perish in the awful gulf. Even the horse himself was startled at the novelty of his situation, he suddenly stopped short, and seemed unwilling to go forward. But the impulse he had acquired in travelling, pushed him forward in spite of himself, and he slid (or rather skated) upon his four jointless legs for the space of eight or ten yards. This strange mode of travelling with a skating horse, upon an element where we could count the fishes under the sledge, and under the horses feet, was not very amusing to us, though we were already accustomed to a road of ice. I was at some pains to satisfy myself as to the reason why the ice was so clear and pellucid in particular parts of the river only, and I think I discovered it in the united action of the solar rays and of the wind.

"The wind having swept away the snow, and cleared the surface of the ice, the sun, at the end of March and beginning of April, having acquired considerable force, had melted and rendered smooth the surface which at first is always somewhat rough and uneven; this being frozen during the night, formed a mirror of the most perfect polish. The lustre of the ice on this river is very remarkable; had it not been for the little shining and perpendicular fissures which shewed the diameter of the ice's thickness, it would have been utterly impossible for us to distinguish it from the water below.

"When the river happened to be of a profound depth, we could perceive our vast distance from the bottom only by an indistinct greenish colour: the reflection that we were suspended over such an abyss made us shudder. Under this terrifying impression, the vast depth of the river, and dazzled by the extraordinary transparency and brilliancy of the ice, we crept along the surface, and felt inclined to shut our eyes or turn away our heads, that we might be less sensible of our danger. But when the river happened to be only a yard or two deep,

we were amused to be able to count the pebbles at the bottom of the water, and to frighten the fishes with our feet." P. 237.

Through scenes of this nature, the traveller arrives, not without difficulty, at Uleåborg, a town of considerable note on the northern extremity of Finland. Here Mr. A. has a dream of a singular nature. He fancied that he was reading in bed, on the first night of his arrival, when he was alarmed by three taps at his chamber-window. This was repeated several times, accompanied with an indistinct murmur; upon which he got up, with his pistols in his hand, and opened the door; but what was his surprize! "It was a fine girl who wanted to share his bed!" From some unaccountable obliquity of thinking, Mr. A. chooses to relate this as a real event; but, as he confesses, that he was reading Ariosto when it happened, and probably the story of Jocondo, we have not the smallest doubt but that it all passed in a reverie, during which he imagined himself, instead of being in a little room, in a little inn, under the arctic circle, to be reposing on a day-bed, in the magnificent palaces of his native land. With a degree of candour, highly honourable to him, Mr. A. allows, that "the incident appeared very extraordinary, in a country of so high a latitude"! P. 254.

"Uleåborg was founded by Charles IX. in 1605." P. 256. With that accuracy of historical research, for which we have already given Mr. A. credit, we are next informed that this town, which did not exist until 1605, was "visited by the king in 1600"! As if this were not a sufficient tax on our credulity, we are then told that it was attacked by the Russians in 1498, 1517, 1589, and 1592! (p. 257) How is this? Mr. A. probably looked into one of those manuals, which, like Brighton and Margate Guides, are drawn up in most continental towns for the use of visitors, and not understanding the language in which it was written, collected these inconsistencies at random. It is strange, however, that such palpable blunders should escape his English assistant.

"It was our first intention to remain at Uleåborg only five days, and by availing ourselves, whilst the season permitted, of the use of the sledge, to push our travels with the utmost expedition as far northward as possible, so as to return in summer, that we might thus have surveyed the country in both seasons, and witnessed the interesting process and strange spectacle of an almost momentary transition from winter to summer. We might have beheld the whole surface of the ground covered with ice and snow; have travelled with the rein-deer and roving Laplander, and in the space of two weeks have observed the ice melt, the snow vanish, the Laplander retire into his mountains, leaves and flowers spring up, and the whole system of vegetation display itself in all its beauty.

“ This picture which we relished so highly by anticipation, and which was so flattering to a lively imagination, yielded to the attractions of Uleåborg, which promised us pleasures and resources of a different description. The polite attention of Baron Silfverkielm, of Governor Carpalan, and the acquaintance we made of several other interesting characters, and the pleasing accident of finding here two gentlemen amateurs of music, who, with my companion and myself, could execute a quartetto, made us forget our plan, and convert our five days stay into that of a couple of months.” P. 267.

This passage is not a bad illustration of that cant, in which your sentimental and philosophic travellers (we use, or rather abuse, *philosophic*, in the modern sense) so much abound. Who that had perused Mr. A.'s glowing description of the charms of a secluded and rustic life, and the misery and debasement of a state of refinement, would not conclude, that he would hasten with avidity to the innocent and independent hut of the Laplander, instead of seizing the first moment of mixing with society, and sacrificing the most important portion of the season for travelling, to an itch for fiddling! But fiddling alone does not engross this traveller's attention. He employs much of his time in shooting.

“ The people of Uleåborg were scandalized at our eating larks and thrushes. In those northern regions these birds enjoy a state of unmolested peace and security: they were not only to us *delicious fare*, but afforded us the most *agreeable sport* in shooting them.” P. 279.

This gentleman, however, who shocks the innocent prejudices of the natives, in favour of the birds whose wild notes enliven their woods, feels all his humanity awakened at the manner in which the Finlanders kill the *tetrao urogallus*, a bird as large as a turkey, which, being exceedingly shy, can only be approached by stealth.

“ It was necessary to employ all the craft and artifice of a traitor, take advantage even of the passion of love in this *poor creature*, and all this for the *base purpose* of killing him by surprize. I love plain dealing; I love to make the birds fly before me, to pursue them, and to declare war before I fire upon them.” P. 281.

Whether the larks and thrushes, who had been “ hitherto unmolested,” and whom this sentimental destroyer sacrificed to his gluttony without remorse, preferred being first frightened, then pursued, and finally shot, to being killed without these previous ceremonies, we have no means of ascertaining; this, however, we know, that we have long been nauseated with this impertinent nonsense, this whining absurdity, which merely exchanges one species of cruelty for another, and calls it humanity.

Mr.

Mr. A. gives a very good account of the manner in which the Finlanders hunt the bear, and indeed of their amusements and occupations in general. Their mode of fishing is new to us. See p. 287.

The chapter (xxii.)* which describes the marriages, baths, &c. of the Finlanders, is too licentious in its language, to merit our full approbation, notwithstanding it contains some interesting particulars. How is it, that the author never recollected that his travels were addressed to his father? Can his hoary head be honoured by a gratuitous communication of the indelicacies of his son! With respect to the natives, their apology is easily found. What appeared indecent to the warm and Italian imagination of Mr. Acerbi, conveyed no such ideas to the grave and simple mind of the Finlander. Even the vapour-baths, which scandalize the traveller so greatly, seem to us extremely innocent. "Men and women," Mr. A. says, "use the bath promiscuously, without any concealment of dress, or being in the least influenced by any emotions of attachment." P. 297. When it is considered that the men and women who frequent the bath, are all of the same household, it is difficult to conjecture what "emotions of attachment" this combustible Italian expected them to exhibit. "If, however," he continues, "a stranger open the door, and come upon them by surprize, the women are not a little startled by his appearance;" so we should imagine; "for, besides his person, he introduces along with him, by opening the door, a great quantity of light, which discovers at once their situations as well as forms. *Without such an accident* they remain, if not in total darkness, yet in great obscurity." I often *amused* myself with surprizing the bathers in this manner, and I once or twice tried to go in"! P. 297. We know not whether most to admire the impudence of this avowal, or the indecency of forcing it upon the ears of a parent! "Fie on't, 'tis rank"!

All is not, however, in this reprobate strain. Mr. Acerbi's residence at Uleåborg, gives him an opportunity of inquiring into the national poetry of Finland, and though what he produces on the subject be not very full of information, it is yet sufficiently amusing.

"The manner in which they recite their verses in public is singular, and said to be derived from ancient practice. A circle is formed of the auditors, in the midst of which stand the improvisator and repeti-

* Printed XVI. in capitals, at the head of the chapter.

tory coadjutor. Every line which the improvisator sings or delivers, is repeated in the same tune by the coadjutor; who, taking up the last word on the last line but one, finishes the line with him, and then repeats it alone. This gives the improvisator time to prepare the succeeding line, which he sings, seconded in like manner by his coadjutor, and thus they both proceed, the coadjutor always taking up the last words of the improvisator's line, and then repeating it by himself, until the poem is ended. During intervals they recruit their spirits with beer or brandy, and sometimes continue the improvisation to a late hour; dancing not being very common amongst the Finnish peasantry. Their amusement at fairs, on their private meetings, consist in these kind of songs or recitations, sometimes accompanied by the harp, if that instrument be at hand, when the harper supplies the place of the repetitor." P. 303.

To this Mr. Acerbi has subjoined several specimens of their poetry, and we cannot but think that he has been happy in the selection. With all the disadvantages of a translation, through the medium of two, or perhaps three languages, they appear very beautiful. We shall make a few extracts for the gratification of our readers.

The first is from a funeral poem, composed by a peasant, on the death of his brother.

"The word went forth from heaven, from him in whose hands are all things.

"Come hither, I will make thee my friend; approach, for thou shalt from henceforth be my companion. Come down from the high hill; leave the seat of sorrow behind thee; enough hast thou suffered, the tears thou hast shed are sufficient, thou hast felt pain and disease, the hour of thy deliverance is come, thou art set free from evil days, peace hasteneth to meet thee, relief from grief is come.

"Thus went he out to his Maker; he entered into glory; he hastened to extreme bliss; he departed to enjoy liberty; he quitted a life of sorrow; he left the habitations of the earth." P. 304.

The next is the composition of a country girl, a native of Ostro Bothnia, a domestic servant of the rector of the village. It is exquisitely tender.

" 1.

"O that my beloved were now here, that his well-known figure were but before me! How should I fly into his embrace and kiss him, though his face were besmeared with the blood of a wolf: how should I press his hand, even though a snake were twisted round it.

2.

"Alas! why have not the winds understanding? And why is the breeze bereft of speech? The winds might exchange sentiments betwixt my beloved and me. The breezes might every instant carry my words to him, and bring back his to me.

" 3. How

3.

"Now then would the delicacies of the rector's table be neglected! How inattentive should I be to the dress of his daughters! I should leave every thing to attend upon my beloved, who is the dear object of my summer thoughts and winter cares." P. 318.

Both, however, are excelled by the following fragment, which, for genuine simplicity, tenderness, and piety is, we believe, unrivalled. It is part of a lullaby, and was taken down as the mother sung it, and rocked her child to sleep.

"Sleep on, sleep on, sweet bird of the meadow; take thy rest little red-breast, take thy rest; God shall awake thee in his own good time; he has made thee a little bough to repose thee on; a bough canopied with the leaves of the birch-tree; Sleep stands at the door, and says; Is there not a little child here, lying asleep in the cradle; a little child wrapt up in swaddling clothes; a child reposing under a coverlet of wool?" P. 320.

We were glad to find, that the vanity or folly of the English translator had not profaned this delicious relic, by putting it into vile doggerel, as he has the love-song above. This is a practice which we must protest against in the name of taste. If persons of quality, or of no quality, of either sex, choose to amuse themselves and divert their friends, by turning these simple and beautiful effusions of nature into Vauxhall ballads, we can see no great objection to it; but we do not approve of their being thrust on the general reader, as part of the work he is obliged to purchase.

Mr. Acerbi's translator gives us also what he is pleased to call a poetic version of a Finnish tale. It is very long and very dull; in a word, we do not remember to have met with so despicable a performance, though the writer assures us it is "a droll sort of ballad!"

But we find so much to remark in these volumes, more than we had intended, that we must extend our account to a third article.

(To be concluded in our next.)

ART. XI. *A serious Call to a constant and devout Attendance on the stated Services of the Church of England; in an Address from a Clergyman to his Parishioners. By the Rev. Thomas Robinson, M. A. Vicar of St. Mary's, Leicester. 12mo. 34 pp. 6s. Rivingtons. 1803.*

WE have read very few publications better calculated to do good than this Address from a clergyman to his parishioners. After regretting, as becomes a minister of Christ, that so many absent themselves from our public services, Mr. Robinson proves, in a manner level to the meanest capacity, and at the same time suited to the most fastidious taste, that the Church of England is apostolical in her government, doctrine, and worship.

“ In the different orders of its ministers it provides teachers, and sets them apart for the sacred function by so regular and solemn an appointment, as seems in itself admirably calculated for the purposes of good government and general edification. The subordination it has established among the clergy, and the share of power it has assigned to some of them over others, are reasonable and expedient, and such as ought not to be objected to, unless they can be proved to be contrary to divine injunction. Its plan of internal rule also recommends itself to our regard, as being congenial with the form and spirit of the British constitution: but it claims our esteem on higher considerations. In its grand outlines, at least, it appears, more than any other, to be modelled after the example of the apostolical and primitive times. The distinction of ministers into Bishops, Priests, and Deacons; the general scheme of episcopal ordination, and episcopal government, prevailed very early in the church, as we learn from the first fathers, and those who were contemporary with the Apostles. That episcopacy was received universally in the church, either in the Apostles’ time, or presently after, is so evident and unqueſtionable, that the most leſt and adversaries do themselves confess it.” But, “ the argument may be carried further. It is easy to collect what were the usages and directions of the Apostles in these matters, not by doubtful deductions from the practice of succeeding ages, but from their own writings. Let their Epistles be impartially considered, without reference to system or party; and it must be allowed, that no persons were permitted to minister in holy things but such as were solemnly set apart for the sacred function by those who possessed authority. There were some superior officers in the church invested with the power of ordination, and with the general superintendence and administration within a certain district; and others were commanded to pay them due reverence and submission. I need not therefore (as in the preface to the ordinal in service,) “ it is evident that all men reading the holy scriptures and ancient authors, that from the Apostles’ time there have been these orders of ministers in Christ’s church—Bishops, Priests, and Deacons

Deacons; which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereto by lawful authority."

Mr. Robinson shows, with equal evidence and perspicuity, that the doctrines of the church are sound; that her form of prayer is truly excellent; that it contains within itself a course of scriptural and evangelical instruction, perfectly independent of sermons; and that it has infinite advantages over that mode of worship in which the minister is tied to *no form*. Hence he infers the heinousness of the sin of schism, or a wilful separation from the established church.

"Are you sufficiently aware of the nature and mischievous effects of schism? Such very lax notions have lately prevailed concerning all ecclesiastical as well as civil order and discipline, that almost every man has thought himself released from restraint, and at liberty to *do what is right in his own eyes*. The church is rent, and lies bleeding on the ground, the prey of innumerable sectaries, and the derision of infidels. This state of things cannot be favourable to the progress and continuance of sound religion, however for the present there may be most *appearances* of zeal and fervour.

"Men, *professing godliness*, have forgotten what they owe to their faithful pastors; and no longer yield them, what is their due, attention, reverence, and attachment. The relation which formerly subsisted between the parochial minister and the people of his charge, and which is calculated to promote the interests of solid piety, is now nearly dissolved, through the wildness of insubordination which has broken loose among us. A contempt is shown for the sacred function, and for the most exemplary characters invested with it. In many cases at least, no eminence of ability, no fidelity or diligence, no purity of doctrine or holiness of life in the parish priest, have been able to secure to him the affections even of the more serious part of the congregation; but they have departed from him in multitudes, upon the appearance of a strange teacher, whose endeavours, as it afterwards appeared, were to unsettle and divide. * * *

"But is not schism a direct violation of all these scripture injunctions, which inculcate Christian love and unity? Should the members of the same body be divided? Or should they not rather be knit together in the closest attachment? Let us hear the great teacher of the Gentiles: "Endeavour to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all*." "I beseech you therefore, brethren, by the name of our Lord Jesus

* Eph. iv. 3—6.

Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." But "whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men*?" "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." "And mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them."

We recommend this reasoning, and indeed the whole tract, to every Christian in England, whether he be a member of the church or a dissenter from her worship; but more particularly to those Calvinistic Methodists who creep into houses and lead captive silly women, persuading them that the gospel is not preached by their parish minister. We have heard that Mr. Robinson is himself said to be a Calvinist; but, in this Address to his parishioners, he very justly observes, that, as the church, in her Liturgy, gives a course of scriptural and evangelical truth independent of preaching, no man can be driven from her communion for lack of the gospel; and what he states as evangelical truth does not necessarily involve the harsher dogmas of Calvin, but only that man is a creature involved in guilt, pollution, and misery, from which he has neither power nor will to extricate himself. To this no true son of the church will object; and would the Calvinists, laying aside their useless disputes about election, reprobation, and original sin, content themselves with giving a similar view of the grace of God displayed in the economy of man's redemption, they might enjoy their peculiar notions in peace, and live in perfect harmony with their Anti-Calvinistic brethren.

ART. XII. *The Picture; Verses written in London, May 28, 1803, suggested by a magnificent Landscape of Rubens, in Possession of Sir George Beaumont. By the Rev. W. Lisle Bowles.* 4to. 2s. Cadell and Davies. 1803.

CONGENIAL as the Arts of Painting and Poetry are allowed to be, it is not easy to make the description of a picture shine in verse. Directions to painters, for pictures that never were, and perhaps never could be painted, have at seve-

* 1 Cor. i. 10; iii. 3.

† Rom. xiv. 19; xvi. 17.

ral times been attempted, after the example of Anacreon, or his imitator, in the Odes ἀγὲς ζωγράφῳ ἄρσες, and γράφε μοι Βάθυλλον*, but the description of a picture actually painted is more difficult, and can perhaps be made successful only by the artifice here used, of considering the pictured scene as a kind of reality, "Let us," says Mr. Bowles,

" ————— Let us subdued

Now to the magic of the moment, lose
The thoughts of life, and mingle ev'ry sense
Ev'n in the scenes before us! —————"

The picture described by Mr. Bowles is undoubtedly a performance singularly excellent in its kind. It is a masterpiece of that great painter, Rubens, on which he seems to have employed much time and thought. It presents a widely extended scene of prodigious magnificence and variety; while the foreground is finished with a minuteness, which, in any other hands, would have been unpleasing and ridiculous. The beauty of the sky, the variety of the lights, the truth and harmony of the whole, form such an assemblage of pictorial excellence, as cannot certainly be rivalled in many works of art. In describing this grand composition, Mr. Bowles has, with great skill, intermixed moral and religious reflections, which continually give animation and interest to the subject. This is admirably exemplified even in the opening of the description.

" ————— the fresh morn

Of summer shines; the white clouds of the East
Are crisp'd: beneath, the *blazy* champaign steams;
The banks, the meadows, and the flow'rs send up
An incens'd exhalation, like the meek
And holy praise of him whose soul's deep joy
The lone woods witness: thou, whose heart is sick
Of vanities; who, in the throng of men
Dost feel no lenient fellowship; whose eye
Turns with a languid carelessness, around
Upon the toiling crowd, still murmuring on
Restless;—O think, in summer scenes like these
How sweet the sense of quiet gladness,
That, like the silent break of morning, steals
From lowly nooks, and feels itself expand
Amidst the works of Nature, to the pow'r
THAT MADE THEM: to the awful thought of HIM
Who, when the morning stars shouted for joy,
Bid the GREAT SUN from ten-fold darkness burst,

The Picture, by W. Dyke Bowles.

The green earth roll in light, and solitude
First hear the voice of man, while hills and woods
Stood eminent, in crest and battlement array'd,
His dwelling — and a' living Nature smiled
As in this pictured semblance, bearing full
Before us !"

The description then proceeds, and with a beauty and richness very uncommon.

" Mark again the various view—
" Some city's far-off spires and domes appear,
Breaking the long horizon, where the morn
Sits blue and soft : what glowing imagery
Is spread beneath ! Towns, villages, pale smoke,
And scarce-seen windmill-sails, and devious woods,
Checking and chiseling the grass-level land
That stretches from the sight."

The general idea of the picture cannot better be conveyed than in these words ; and the poet has throughout evinced the strongest and most accurate feeling of the merits of the piece described. Excellent, however, as this composition is, we should not perhaps have spoken of it so much at large, but for the sake of the following passage, which, at this moment, is of public interest and importance. Such animating effusions cannot too much be praised or circulated. Let us observe also, that the whole passage is full of the richest and highest poetry.

" See where the morning light, through the dark wood,
Upon the window-pane is flung like fire.
Hail ! LIFE and HOPE ; but thou, great work of art,
That, midst this populous and busy swarm
Of men, dost smile serene, as with the hues
Of sweetest, grandest nature ; may'it thou speak
Not vainly of thy endearments and best joys
That Nature yields. The manliest heart, that swells
With honest English feelings (while the eye,
Sadden'd, but not cast down, beholds far off
The darknets of the onward rolling storm)
Charm'd for a moment by this mantling view,
Its anxious tumult shall suspend : and, " SUCH,"
The pensive patriot shall exclaim, " thy scenes,
My own beloved country, SUCH the abode
Of rural peace ! and, while the soul has warmth,
And voice has energy, the brave arm, strength,
ENGLAND, THOU SHALT NOT FALL ! The day shall come,
Yes, and now is, that THOU SHALT LIFT THYSELF,
And woe to him, who sets upon thy shores
His hostile foot ! proud victor though he be,
His bloody march shall never foil a flow'r

That

That hangs its sweet head in the morning dew
Of thy green village banks! HIS MUSTER'D HOSTS
SHALL BE ROLL'D BACK IN THOUSANDS, AND THE SURGE
BURY THEM!—Then, when Peace illumines once more,
My country, thy green nooks and innmost vales,
It will be sweet amidst the forest-glens
To stray, and think upon the distant horn,
That howl'd, but injur'd not."

Commendations lavished upon a passage like this would be utterly superfluous; no Englishman can read it without feeling the animation it is intended to convey, the beauty of the images, the force of the language. May it be as prophetic as it is poetical!

This beautiful poem has, to our taste, no material blemish, except the song of a milkmaid, introduced rather abruptly, and not in much accordance with the style and feeling of the composition, or worthy to compare, in point of conception, with the rest. We do not quite agree with the poet, that he has a right to coin such words as *bluey*, because *bluish* does not quite please him. It is the business of a writer to use his language as he finds it, and a great part of his skill lies in giving effect to that which in other hands might appear to disadvantage. If one expression is objectionable, it is his task to find another that is not so, to fill his own idea, yet not depart from the language he employs. There is not, however, enough of that licence, or of any other fault, in the present composition, materially to detract from its merit, which we pronounce without scruple to be of high and very uncommon elevation.

ART. XIII. *Facts and Observations, relative to the Origin, Progress, and Nature of the Fever which prevailed in certain Parts of the City and Districts of Philadelphia, in the Summer and Autumn of the present Year, (1802). By William Currie and Isaac Cathrall. To which is added, a Summary of the Rise and Progress of the Disease in Wilmington, communicated by Dr. F. A. Smith and Dr. John Vaughan, of that Borough. 8vo. 58 pp. Woodward, Philadelphia. 1802.*

IT has lately been maintained by physicians of great respectability, that the pestilence which has been dreadfully and in Philadelphia, and many other sea-port towns of America, at various times, from 1793 till 1802, is not produced by any imported poison; that it is not contagious; but that it arises

arises from local causes, or some morbid constitution of the atmosphere.

This is a question of the highest importance to mankind. The publication before us, of which we have obtained a single copy from America, appears thoroughly to refute these very pernicious and fatal doctrines by plain and well authenticated facts. We are desirous, therefore, to make it known in this country as soon as possible.

On the 28th of June, 1802, a vessel, called the *St. Domingo Packet*, arrived from that island at Philadelphia. Before her departure from Cape François, two of her crew had died of a malignant fever, one died on the voyage, two more who had intercourse with the packet as she came up the river Delaware, and another at the Lazaretto, in all six. (P. 45.)

Between the 4th and the 13th of July, thirty citizens of Philadelphia were attacked with unequivocal symptoms of this pestilence, as black vomiting, &c. Of these sixteen died, one in forty-seven hours, and many of the others on the third, fourth, fifth, and sixth day of the fever. "The disease was originally confined to a very small number of persons, and every one of these persons had either been on board, or very near the *St. Domingo packet*, or had intercourse with some of the earliest sick. No such disease had appeared in that, or any other part of the city, before the arrival of the vessel." P. 6, 7, 8, 19.

All these cases are accurately related, with the names of the patients and dates of the events. Taking these facts as clearly established beyond all reasonable doubt, such a body of evidence proves, in the most satisfactory manner, that the pestilence was imported into Philadelphia in 1802; that it spread by contagion, and that consequently such dreadful calamities might be prevented by easy and practicable regulations. While such instructive facts are recent, and can be clearly ascertained, a medical committee of intelligent, candid, and impartial men, ought to be appointed by Government, or by the College of Physicians at Philadelphia, to determine what was the origin of this epidemic. Great benefits might be derived from the enquiries of such a committee, if judiciously directed, to ascertain these and other interesting questions relative to the nature of the pestilential, as has been already accomplished in England, in regard to the variolous and typhous contagions; as, first, What proportion of persons is liable to the attack of this pestilence, if exposed to the poison in a small, close, and crowded room? 2d, At what distance from the patient is the distemper communicated; what proportion of persons escapes infection in clear, airy, and spacious

spacious apartments? Are the adjoining houses constantly infected? 3d, What is the period of time between exposure to infection and commencement of the fever? From the facts here stated, this period (during which infection remains in a latent state) appears to be shorter in this pestilence than in the typhous.

If these points were distinctly understood, the citizens of America need not be exposed to the destructive calamities which they have lately suffered, nor even to the alarm and confusion produced by deserting their habitations.

This publication of Dr. William Currie contains the history of cases so numerous, so well authenticated, and so circumstantially related, to prove that the American pestilence of 1802 was imported from the West Indies, and that it spread by contagion, as to give full conviction to the mind of every impartial and intelligent reader. The opposers of these opinions cannot possibly deny the conclusions, if they allow that the narration is true. If the facts are not accurately and faithfully reported, they all lie fairly open to refutation. They will be closely and keenly scrutinized in America by physicians of the greatest ability. The fermentation of contrary opinions will generate truth.

The question before us does not exclusively concern America. This pestilence was imported by the ship *Dolphin*, from Charleston, into Cadiz, where it destroyed 102,000 of the neighbouring inhabitants. During a warm summer, England cannot be thought safe from all danger of so dreadful a visitation. If this pestilence spread by contagion in America, when brought from the West Indies, it is reasonable to apprehend that it is the chief cause of the great mortality of those islands, which wise regulations might prevent. The Appendix contains the fullest evidence that this pestilential fever was communicated to Wilmington by persons who brought it from Philadelphia. In the former town it infected many persons, some of them in high and open situations. The deaths from this pestilence were seventy-two.

BRITISH CATALOGUE.

POETRY.

ART. 14. *War Elegies.* By Joseph Fawcett, *Author of civilized War, a Poem, and other Poems.* Crown 8vo. 79 pp. 3s. 6d. Johnson. 1801.

Twice already has Mr. J. Fawcett been before us as a poet, and once as a writer of sermons*. In the former character we always gave him credit for good talents, and in the latter, we had only to complain that his prose was too poetical. But he is one of those whose powers and industry were employed during the last war, to serve the purposes of faction by rendering all war odious, and throwing the blame of the last upon the English Government; and for the same *laudable* purpose were these War Elegies written, which, though dated 1801 in the title-page, were not published till April or May, 1802. The publication was therefore anticipated by the conclusion of peace, and the author hesitated whether it should not be withheld, but was determined to the contrary measure by the judgment of his friends. The author pretends, it is true, to be moved by universal benevolence alone; but whoever reads his apostrophe, p. 68, beginning, "O ye cold cabinetted authors of this voluminous calamity, this universe of ill," and many such effusions (see p. 55, &c.) will not doubt which way his politics inclined.

There is no doubt, after all, that the horrors of war are such as, when painted in detail, must give deep regret to every feeling heart; and the sentiments of these Poems are generally founded in truth, though misapplied to the purposes of falsehood. We shall insert a short specimen to exemplify, once more, the poetical powers of the writer, from the second Elegy, termed the Siege.

" Lo yon proud town, high-set on haughtiest ground
Stern scheme of gates and bars, and walls, and tow'rs!
With thunder's pointed minims throng'd all around;
Whose silent menace awes in peaceful hours!

Munition vast, against man's puny form!
Against man's puny form, munition vain!
Mighty in art, behold he brews his storm!
Mighty in numbers, lo, he clothes the plain!

* Vol. vi, p. 420, xii. 541, and viii. 227.

With hail of pelting balls, in thick-set showers,
 Whose furious blows e'en bruise the strength of stone,
 He beats the hardy bulwark, breaks its towers,
 And hurls the ground with sturdiest piles o'erthrown.

What though her heights his scaling foot defy,
 His towering art surmounts her tallest walls:
 His globes, of dire contents, e'en scale the sky!
 Vault o'er her forts, and on her dwellings fall.

Tremendous globes! within whose hollow space
 The mighty demon, Sulphur, sleeps confin'd!
 Whose kindled anger bursts his iron case,
 And scatters ruin from the shiver'd rind!

Those walls, what scenes of woe they now enclose!
 The tempest's strokes deform each wounded street!
 From countless eyes the funeral sorrow flows;
 And hearts untouch'd by grief, with terror beat." P. 14.

As there cannot be a pretence that the present renewal of war was occasioned by the designs of our Government, these Elegies have lost their power as implements of faction, and may be read for their merit as Poems; with only a secret disgust at the mischievous intent of so specious a contrivance.

ART. 15. *An Essay on War, in Blank Verse; Honington Green, a Ballad; the Culpit, an Elegy; and other Poems, on various Subjects.* By Nathaniel Bloomfield. 12mo. 96 pp. 4s. Hurst. 1803.

Another Bloomfield, and a poet! Are all the Bloomfields poets? Mr. Capel Lofft, their editor, at least assures us that they are all extraordinary men. "Beyond question, the brothers of this family are all extraordinary men; and perhaps every one of them is more so than he would have been without the fraternal concord, which has animated them all, and multiplied the powers of all, by union and sympathy." P. vi. That they are worthy men, we are willing to believe; and their mutual kindness thus described is a good pledge of it; but, when he attempts to extend the name of poet beyond his first favourite, Robert Bloomfield, Mr. Lofft appears to us to render no good service to the family. Nathaniel Bloomfield is a taylor; and Mr. L. expresses great anxiety, lest a taylor's poetry should be condemned by prejudice to ridicule. A taylor has certainly as good a chance of success as another artisan of equal education; but the danger in the present case seems to be, lest the editor's critical powers should be called in question; and it is clearly our opinion, that his judgment in this instance does not appear to advantage. It does not seem, that nature intended to exempt the taylor from the necessity of manual labour, by any powers of mind. The principal Poem in this little volume is called an "Essay on War;" and is a long and prosaic illustration of the false opinion, that war is necessary to thin society, when it becomes overstocked; which is again illustrated in a Ballad, called "More

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Bread

Bread and Cheese." We shall quote from it the passage that appears to us most tinged with poetry. Speaking of this fatal increase of society, the author says :

" Too soon arrives the inauspicious hour;
The natal hour of that unhappy man,
Who all his life goes mourning up and down,
That there is neither bough, nor mud, nor straw,
That he may take to make himself a hut;
No, not in all his native land, a twig
That he may take, nor spot of green grass turf,
Where, without trespass, he may set his foot." P. 5.

The writers, therefore, who wish to increase population are, according to this speculating mechanic, the greatest enemies of mankind, and promoters of war. It must be confessed, that both this and the smaller poems show a command of language, that would formerly have been thought extraordinary in a man of low origin; but the diffusion of small knowledge has destroyed the wonder of these things. Cowper has so well expressed himself on the subject of untaught poets, that we are tempted to close this article with his words.

" Not that I am inclined to expect in general great matters, in the poetical way, from persons whose ill fortune it has been to want the common advantages of education; neither do I account it in general a kindness to such, to encourage them in the indulgence of a propensity, more likely to do them harm in the end, than to advance their interest. Many such phenomena have arisen within my remembrance, at which all the world has wondered for a season, and has then forgot them. The fact is, that though strong natural genius is always accompanied with strong natural tendency to its object, yet it often happens, that the tendency is found where the genius is wanting." Hayley's *Life*, vol. i. p. 398.

We shall only add, that what is very extraordinary for an uneducated man to write, may be very unedifying for persons of education to read.

The Poems in this small volume are only eight; the Essay on War, and seven of the ballad kind. The Culprit is written with a good deal of feeling of the subject, but with no great felicity of language.

DRAMATIC.

ART. 16. *Urania, or the Illuminé: a Comedy, in Two Acts; as performed at the Theatre-Royal, Drury-Lane. By William Robert Spencer, Esq.* 8vo. 38 pp. 1s. 6d. Ridgeway. 1802.

This little Comedy is termed, by its ingenious author, a "Dramatic Trifle." It is, however, an elegant trifle; such as might be expected from the pen of a scholar and a gentleman, and was favourably received by the public, in spite of the disadvantage which arises from the nature of the plot. It is certainly inconsistent with the notions of *Englishmen* of the present day, that a young man of the highest accomplishments,

plishments, and of liberal education, should despise the attractions of all earthly beauties, from a fantastic hope of a connexion with some unknown heavenly being. This sentiment, however, which would be deemed a proof of insanity in England, is said not to be uncommon among certain illuminati in Germany. If this improbability can be passed over in the closet, as it was at the theatre, the drama is in other respects ingenious, and (for so short a piece) interesting. The young gentleman falls in love with his intended wife (whom he had not previously seen) mistaking her for a celestial being, and, by being undeceived, is cured of his wild fancies. The piece is diversified by several songs (written, as might be expected, with taste and feeling) and enlivened by some inferior comic characters, by no means destitute of humour. We shall insert, by way of specimen, the following song, omitted in the representation, but deservedly retained in the printed book.

“ If guardian pow’rs preside above,
Who still extend to virtuous love
A tutelary care;
The virgin bosom’s earliest dole,
The first-born passion of the soul,
Must find protection there.

Never can noon’s maturer ray
That charm of orient light display,
Which morning suns impart;
So can no later passion prove
That glow which gilds the dawn of love,
The day-spring of the heart!”

MEDICINE.

ART. 17. *Practical Observations on Vaccination, or Inoculation for the Cow-Pox.* By John Redman Coxe, M. D. *Embellished with a coloured Engraving.* 8vo. 152 pp. 6s. Philadelphia. 1802.

The author begins with giving the history of the discovery of the method of propagating the cow-pox, as delivered by Dr. Jenner; to which he has added observations, from a variety of other publications in England, and indeed in most parts of Europe, which he thought necessary, in order to give his countrymen (many of whom might not have an opportunity of procuring the works) complete information on the subject. We are then presented with the result of his own practice in vaccination, which appears to have been considerable, and his success equal to that of the most fortunate practitioners here, or on any part of the globe. It is remarkable, that the disease is not known to affect the cows in any part of America. The same exemption from the disease is enjoyed by the cows in most parts of Europe, and even in many of the counties in this island. Though we consider the work before us as very valuable, and highly deserving of notice; yet, as we have examined so many publications on the subject, we do not think

it necessary to extend this article further, which we could scarcely do without repeating what we have had frequent occasion to say before.

- ART. 18. *An Address to Parents and Guardians of Children and others, on Variolous and Vaccine Inoculation.* By John Coakley Lettson, M. D. 8vo. 15 pp. Mawman. 1803.

Containing some very pertinent and judicious arguments, in favour of inoculation for the cow-pox, with the view of exciting the people, and making them profelytes to so very beneficial a practice.

- ART. 19. *Five Common-Sense Arguments to evince the Efficacy, and enforce the Duty of Inoculation by the Cow-Pox* (by an error, the author says Small-Pox) *and to obviate existing Prejudices and Objections.* By Joseph Simmons. 12mo. 42 pp. 6d. Murray and Highley. 1803.

From the quality and disinterestedness of the patrons of vaccination, and the numerous facts now on record, of its superior safety to inoculation with small-pox matter, this author shows the propriety of the whole country, the better part of it at the least, joining the Jennerian Society, and aiding their efforts, in totally exterminating the small-pox, which will be the necessary consequence of inoculating generally and universally with cow pox matter.

DIVINITY.

- ART. 20. *A Sermon, preached at the Archdeaconal Visitation of the Clergy of the Archdeaconry of Northumberland, held May 17th, 18th, 19th, and 20th, 1803; and published at their Request.* By Robert Thorp, D. D. Archdeacon of Northumberland. 4to. 1s. 6d. Rivingtons. 1803.

This is a Sermon of a higher order than the generality, and is full of vigorous and sound doctrine. It warns the bearers (clergymen) in a more special manner to take heed of themselves, to dispense to those committed to their charge the pure doctrines of Christianity, uncorrupted by the ignorance, misguided zeal, and enthusiasm of some, and the metaphysical subtleties, false philosophy, and capricious interpretations of others. This is an excellent Sermon, and remarkably well adapted to the present period. We shall be happy to see many such; the evil against which it is more immediately directed is of increasing magnitude, and ought to be combated by such weapons as are here successfully used; namely, sound and dispassionate argument, founded on a thorough knowledge of Scripture.

ART. 21. *Sermons, selected and abridged chiefly from minor Authors; adapted generally to the Epistle, Gospel, or first Lessons, or to the several Seasons of the Year, for the Use of Families. By the Rev. Samuel Clapham, A. M. Vicar of Christ Church, Hants, and of Great Ouseborn, Yorkshire. Vol. 1. 8vo. 8s. Verner and Hood. 1803.*

We have frequent occasion to commend the professional zeal and diligence of this author; zeal uncontaminated by fanaticism, and diligence directed to the most honourable and useful objects. These Sermons are judiciously selected from the works of Skelton, Calcott, Lawson, Richens, Riddoch, Bishop Pearce, Tucker, Goddard, &c. At this period, exertions on the part of our clergy should be collectively and individually made; and the example of this active and meritorious pastor, as it justifies the warmest praise, is highly worthy of imitation. The Sermons in this collection from Skelton are truly excellent; and we are glad to see, by this being termed the first volume, that we may expect others of a similar tendency.

ART. 22. *An important Branch of relative Duty recommended and enforced, in a Sermon from 1 Tim. v. 8, preached before the Philanthropic Society, in St. James's Church, Bristol, on Thursday, April 28, 1803. By Thomas Biddulph, A. M. Minister of St. James's, Bristol, and of Brngworth in Worcestershire, and Chaplain to the Right Hon. the Dowager Lady Bagot. Published at the particular Request of the Society. 8vo. 1s. 1803.*

A sensible, though somewhat flowery discourse, in praise of charity in general, and of this charity in particular, of which the object is provision for widows and orphans.

ART. 23. *A Manual of Religious Knowledge; for the Use of Sunday Schools, and of the Poor in General. 12mo. 92 pp. Cocker, Ormskirk. 1801.*

We strongly recommend this little book to the conductors of Sunday-schools, and to charitable persons in general. It is full of good instruction, conveyed in very perspicuous and intelligible language. We are especially gratified by "the paper of advice given to the Ormskirk Sunday scholars, when leaving the school." P. 65. So much good advice could hardly be compressed within a smaller compass. We mean to show our respect for this little tract, by rectifying (as we apprehend) two small errors in it. "On Good-Friday, or on Easter-day, all Christians should receive the holy sacrament." P. 26. Our Church (of which the author appears to be a true member) considers this sacrament as a *feast*; and it is not usually administered on the great fast of Good-Friday. "Your godfathers and godmothers undertake to teach you to say your Catechism, in case your fathers and mothers should neglect you." P. 44. The undertaking is absolute, and is binding in all cases.

ART. 24. *Letters on the Existence and Character of the Deity, and on the moral State of Man.* 12mo. 3s. 6d.

These Letters were published at Philadelphia, in the year 1799; and therefore, in strict propriety perhaps, do not fall within our cognizance. We cannot, however, deny ourselves the satisfaction of bearing testimony to their merit, and recommend them to the serious perusal of all young persons.

POLITICS.

ART. 25. *Hints on the Policy of making a National Provision for the Roman Catholic Clergy of Ireland; as a necessary Mean to the Amelioration of the State of the Peasantry. Addressed to John Bagwell, Esq. Knight of the Shire for the County of Tipperary.* 8vo. 48 pp. Ginger, 1s. 1803.

That the state of Ireland in general, and of the Irish peasantry in particular, calls strongly for amelioration, every friend to the United Kingdom will readily acknowledge; receiving also with welcome any hints which shall be offered for promoting this excellent purpose. Concerning the policy, and the practicability of measures suggested, there will doubtless be, in many cases, a diversity of opinions. That the Union will exceedingly facilitate this amelioration, is (we believe) universally admitted; but this author justly observes, that "it cannot change, at once, the long-confirmed habits of society, or superinduce new ones." The substance of his forty-eight pages may be compressed within a dozen lines by a reviewer, whose motto is, or ought to be, "brevis esse laboro."—The Roman Catholic Clergy are to be appointed and provided for, by government, instead of subsisting miserably upon the voluntary contribution of their flocks; the income of the parish-priest being 80*l.* and in great towns 100*l.* a year; that of the bishops, 300*l.* The number of parishes is about 1200. The whole sum required is about 120,000*l.* a year, to be raised by a *tax* of 10 per cent. *upon all tythes*; the deficiency being made up by a rate on the neat, or profit-rent of land. The tythes 800, among the 1200 parishes, are estimated at 500*l.* a year; and those of 400, at 300*l.* a year. Here then is the sum of 52,000; the remaining 68,000*l.* to be raised by an assessment of 56*l.* upon each parish. In plain language, the incumbent of a living worth 500*l.* a year, is to pay 50*l.* while all the landlords taken to gether, pay no more than 56*l.* And this is called a provision by *government*! We refer the consideration of it to the proposed charge-bearers; observing only, that the author's "doctrine," on the subject of the coronation oath, has indeed "something of a Machiavelian complexion." P. 19, &c.

ART. 26. *A summary Account of Leibnitz's Memoir to Lewis the Fourteenth, recommending to that Monarch the Conquest of Egypt, as conducive to the Establishing a supreme Authority over the Governments of Europe.* 8vo. 89 pp. 2s. Hatchard. 1803.

That the conquest of Egypt had long been an object in the contemplation of France, even under the Monarchy, is well known; but the writer before us is, we believe, the first who has distinctly pointed out to the public (at least in this country) the source from which that scheme originated. The celebrated Philosopher Leibnitz, when Lewis the Fourteenth had prepared an expedition to Holland, endeavoured to persuade him to change its destination, and employ it against Egypt. To induce him to this measure, he sets forth the various advantages that would result to France from the possession of that country, and shows the facility of the conquest, and the mode by which it might be effected. "The Memoir itself," the present author in his Preface observes, "is somewhat bulky," containing "numerous and prolix quotations from a variety of writers;" but he has given "the general outline of Leibnitz's plan, the principles upon which it is formed, and the political object to which it is directed," which, as he justly observes, "are all that concern us at the present day." "The expedition," he adds, "which in the summer of 1798 failed under Buonaparte, and astonished the world by the usurpation of Egypt, was only the eventual accomplishment and exact execution of this very plan; whence it will follow that the Memoir may be able to throw light upon some circumstances of that expedition, which have not yet been explained." He also remarks that "Buonaparte is carrying the execution of this measure far beyond what was ever meditated by Leibnitz; since the power and dominion which, according to the plan of Leibnitz, were to be divided between the crowns of France and Spain, will, by the scheme of the First Consul, become eventually united and concentrated in his own person." This he properly states to be "a difference of the first moment, and which it infinitely behoves this country to consider well." Several other judicious observations are contained in this Preface, and in a sort of postscript subjoined to the translation (or rather abridgement) of the Memoir, in which the editor justifies the conduct of Great Britain in the retention of Malta, with good sense and energy. The Memoir itself is chiefly curious, as it shows how literally the suggestions of a German Philosopher made nearly a century ago, to a Sovereign of the House of Bourbon, have been followed by the Corsican Usurper of the throne of the Bourbons; and it should warn the British government against any peace which shall not put an end to all hopes of the future accomplishment of this project. In a note of the editor respecting the invasion of Syria by Buonaparte, (which was one of the suggestions in Leibnitz's Memoir,) a handsome and well-merited compliment is paid to our gallant and able countryman, Sir Sydney Smith.

- ART. 27. *Letter from a Gentleman in Barbadoes to his Friend in London, on the Subject of Manumission from Slavery, granted in the City of London, and in the West-India Colonies.* 8vo. 34 pp. 1s. Mawman. 1803.

The object of this publication is to show that a practice which has prevailed of manumitting in England slaves from Barbadoes and other colonies, by a deed attested before the Lord Mayor of London, is irregular and not warranted by the Act of Parliament by which it purports to be authorized, 5th Geo. 2. chap. 7. The author inters that such slaves, if found again in the West Indies, might still be legally claimed by their respective masters. In point of strict law he appears to be right, as the Act of Geo. the 2nd considers negroes as property (in the West Indies) and says nothing of manumission. But when this author extols the *humanity* of the laws of Barbadoes, which require the deposit of 200l. (and in case of a female 300l.) before the manumission of a Negro can be made legal, by way of providing for their maintenance we cannot but revolt against such a doctrine. Surely some mode of employing, and consequently maintaining, persons in such a situation might be found, without imposing such a restraint upon benevolence.

- ART. 28. *The Speech of the Earl of Moira, delivered in the House of Peers, on Wednesday, the 9th of March, 1803, on the present Situation of Public Affairs.* 8vo. 6d. or 11s. 6d. per hundred.

At a crisis like the present, it is of importance that the sentiments of all distinguished political and military men, on the present state of affairs, should be made known. The speech before us is not, we believe, published under the sanction of the Noble Lord by whom it is said to have been delivered, but has, if we mistake not, been copied from the public papers. It seems, however, from every private account we have heard, to be in substance accurate; and is, as might be expected, able, spirited, and highly patriotic.

- ART. 29. *A short View of the Causes which led to and justified the War with France.* 8vo. 1s. 6d. Hatchard. 1803.

This is a plain but perspicuous, and, occasionally, an animated detail of the pertinacity and audacity of our great enemy, from the period of his signing the Treaty of Amiens, from which it manifestly appears, that the present contest (may it be successful!) was on our part unavoidable. We are also among those who are delighted with the simple statement in his Majesty's declaration, contrasted with the turgid, and false rhapsodies of the First Consul.

INVASION.

ART. 30. *Important Considerations for the People of this Kingdom, published July 1803, and sent to the Officiating Minister of every Parish in England.*

This small tract, which has been adopted, we observe, by the association at the Crown and Anchor, and reprinted by them, contains so judicious and excellent a statement of the grounds and reasons of the war, and of the true pressure of the times, that we are willing also to give our aid to increase its notoriety and celebrity. We therefore reprint the following passage as an excellent specimen of the whole.

“ The grounds of the war are, by no means, as our enemies pretend, to be fought for in a desire entertained by his Majesty to keep the Island of Malta, contrary to the Treaty of Peace, or to leave unfulfilled any other part of his sacred engagements: they are to be fought for in the ambition of the Consul of France, and in his implacable hatred of Britain, because, in the power and valour of Britain alone, he finds a check to that ambition, which aims at nothing short of the conquest of the world. His Majesty, ever anxious to procure for his people prosperity and ease, eagerly seized the first opportunity that offered itself for the restoration of Peace; but not without remembering at the same time, that their safety, for which it was his peculiar duty to provide, was not to be sacrificed to any other consideration. This peace he concluded with the most sincere desire, that it might be durable, and that the conduct of France would be such as to authorize him to execute, with scrupulous punctuality, every one of the stipulations of the Treaty: but scarcely was that compact concluded, when the First Consul, at the very time that his Majesty was surrendering to France and Holland, the great and numerous conquests he had made from them during the war, began a new sort of hostility upon the weak and defenceless states on the continent of Europe: Piedmont, a country equal to all Scotland, was added to France; Holland, which had, at the making of the peace, been recognized as an independent nation, became, more than ever, the object of French rapacity and despotism; was compelled to furnish ships and stores for French expeditions, and to feed and clothe French armies; the only use of which was to keep her in a state of slavish subjection, and to render her shores an object of serious alarm and real danger to Great Britain; Switzerland was invaded by a French army, which compelled the people of that once free and happy country, to submit to a government framed at Paris, the members of which government were chiefly composed of men, who had betrayed the liberties of their country, and who were nominated by the Consul himself. Notwithstanding, however, all these and several other acts of aggression and tyranny, some of which were highly injurious to Great Britain, and were shameful violations of the Treaty of Peace, still his Majesty earnestly endeavoured to avoid a recurrence to arms; but the Consul, emboldened by our forbearance, and imputing to a dread of his power, that which he ought to have imputed solely to our desire to live at peace,

manifested

manifested his perfidious intentions, again to take possession of Egypt, whence we had driven him in disgrace; again to open a road to our possessions in India, there to destroy one of the principal sources of our wealth and our greatness.

“ Not contented with thus preparing for our destruction from without, endeavouring to cut off our intercourse with the rest of the world, shutting, as far as he was able, all the ports of other countries against us; gradually destroying our navigation, commerce and trade; hemming us up in our own island, and exposing our manufacturers, artisans, and labourers to the danger of starving for want of employment; not contented with these malignant endeavours, and seeming to regard us as already within his grasp, he audaciously interfered in the management of our domestic concerns; required us to violate our laws by banishing those subjects of the French Monarch, who had fled hither for shelter from his unjust and tyrannical government; demanded of us the suppression of the liberty of speech and of the press; and, in a word, clearly demonstrated his resolution not to leave us a moment’s tranquillity, till we had surrendered our constitution, till we had laid all our liberties at his feet, and till, like the Dutch, the Italians, and the Swiss, we had submitted to be governed by Decrees sent us from France.

“ Besides the motives of ambition, the desire to domineer over, and to trample upon all the rest of mankind, the First Consul has a reason, peculiar to himself, for wishing to reduce us to a state of poverty, weakness, submission, and silence; which reason will be at once evident, when we consider the origin of his authority, and the nature of his government. Having succeeded, through a long course of perfidious and bloody deeds, in usurping the throne of his lawful sovereign; having under the name of *Equality*, established in his own person and family, a government the most pompous and expensive, while the people are pining with hunger, and in rags; having, with the word *Liberty* continually on his lips, erected a despotism the most oppressive, the most capricious, and the most cruel that the Almighty, in his wrath, ever suffered to exist; having by such means, obtained such an end, he feared, that while there remained upon the earth, and especially within a few leagues of France, a people enjoying under a mild and legitimate sovereign, all the blessings of freedom; while there remained such a people, so situated, he dreaded, and not without reason, that their sentiments and their example would, by degrees, penetrate through his forests of bayonets, his myriads of spies, and would, first or last, shake the foundation of his ill-gotten power. He could not, indeed, impute either to our sovereign or to his subjects, any design, much less any attempt to disturb him in the exercise of his usurped authority. We never have interfered, nor have we ever shewn any desire to interfere in the concerns of the Consul or his pretended Republic; and his Majesty, even after all the acts of provocation, all the injuries and insults committed against himself and his people, has now solemnly renewed his declaration, that his object is not to destroy or change any thing in the internal state of other countries, but solely to preserve in his own dominions, every thing dear to himself and his subjects.”

ART. 31. *The Warning Drum, a Call to the People of England to resist Invaders.* By T. Newenham, Esq. Author of "*An Obstacle to the Ambition of France,*" &c. &c. 8vo. 16 pp. 3d. or for distribution 2s. 6d. per dozen, or 18s. per hundred. Baldwin, Debrett, Hatchard, Ginger, and Asperne. 1803.

To give every encouragement in our power to patriotic and spirited publications like the present, to promote as much as possible their circulation, is as much our desire as it is our duty. On a former occasion, when this writer addressed the public, though we gave him credit for the best intentions, we did not feel ourselves disposed to acquiesce in all the opinions he advanced. Throughout the little tract now before us we find sentiments unexceptionable, expressed in language forcible and clear. The object of the writer is to show that the success of our enemy, in his meditated invasion of Britain, would be attended with even greater calamities than have been endured by any other nation which has been vanquished by the arms of the French Republic. Thence he proves the necessity of a most vigorous and determined resistance from Englishmen, of every rank and station, and animates them in the following energetic terms :

"Is it not then better, is it not ten thousand times better, to risk a glorious, a virtuous death in the field, than to expose ourselves to oppressions, vexations, insults, torments, slavery without end? Yes! I think I hear thousands of bold, free-born, honest-hearted, high-spirited Britons, loudly answering with one voice, Yes! Let the boasting tyrant come on then with his ragged ruffians. He will find neither disunited Dutch, disheartened Swiss, nor yielding Hanoverians here. He will find in this land multitudes of united Britons, who know the value of true liberty, and have true courage to defend it. He will find here the countrymen, the kinsmen, the brothers of those heroes, who so lately fought and conquered under Howe, St. Vincent, Duncan, Nelson, Abercrombie, Hutchinson, and that distinguished Officer, who is *at least* equal to Buonaparte himself in prowess, alacrity, and address, and who infinitely surpasses him in magnanimity, and all the other virtues which should adorn the character of a hero; need I tell my countrymen, need I tell the officers of the British navy, or the officers of the British army, that I mean Sir Sydney Smith? He will find the courage of our men, like that of our game cocks and bull-dogs, *invincible*. He will find here thousands, hundreds of thousands, ready to shed every drop of blood in their bodies in defence of a King, under whose mild, equitable, paternal, auspicious government, millions have uninterruptedly enjoyed all the blessings of social life. He will find this island, so renowned through the universe for humanity, morality, and rational liberty, effectually protected by the potent arm of that God whom he has so often blasphemously outraged and incensed." P. 13.

POOR.

ART. 32. *The Reports of the Society for bettering the Condition and increasing the Comforts of the Poor. Vols. III. and IV. 1s. each. Hatchard: 1801 and 1803.*

We have noticed with due respect, in our 12th and 15th volumes, pp. 558 and 87, the former publications of this excellent institution. The society perseveres most successfully in “uniting the exertions of the opulent and enlightened, for the general improvement and permanent advantage of the great mass of our fellow subjects; for encouraging and promoting among the poor, habits of industry, prudence, foresight, virtue, and cleanliness.” It may well be questioned (we think), on the strength of this among many proofs, whether Christian benevolence was ever more alert; and especially, whether it was ever more judiciously exercised, within this kingdom, than in the present age: and it happily appears from these Reports, that the effect of these exertions corresponds well to the designs of those by whom they are made. We derive from such facts a comfortable hope, that our countrymen in general (however depraved many individuals may be) are not so degenerate, as severe censors often represent them; and, believing that their patriotism and bravery are equal to their pious benevolence, we look without dismay, and with humble confidence in the Great Disposer of events, at the dangers which confessedly threaten our united kingdom.

AGRICULTURE.

ART. 33. *On the Appropriation and Inclosure of Commonable and Intermixed Lands: With the Heads of a Bill for that Purpose: Together with Remarks on the Outline of a Bill, by a Committee of the House of Lords, for the same Purpose. By Mr. Marshall. 8vo. 88 pp. Nicol, &c. 1801.*

That an author has “gained his own confidence,” it is superfluous to assure his readers; whether he deserves *their* confidence or not, it is our duty to examine and report.

The title of the 1st chapter is, “On the Origin of Commonable and Intermixed Lands.” We find nothing concerning this *origin*; and should therefore have entitled this chapter, The Common-field System, *as it existed* some centuries ago, in the central parts of England. Mr. M. shows, that this system, however it might suit the circumstances of former times, yet is very improper at present. But might he not have demonstrated this, without any of those violent epithets, which modern reformers of agriculture (imitating *political* reformers, or rather, being the same persons) introduce on all occasions; “*absurdity, stupidity, public apathy,*” &c.? Surely, these gentlemen consider themselves as engrossing all the wisdom and virtue of the nation.

We do not object to such "a change of system, as may adapt the present plan of management to existing circumstances;" and will even allow this to be "a golden principle" in agriculture; though we do not (as moralists) agree to add, "on which the propriety of human actions principally depends."

Under the second head,—*the Appropriation of Commonable Lands*,—Mr. M. modestly premises, "If the general law of appropriation, which I proposed in the year 1788, had then passed, the present situation of the country might have been avoided." Here, however, we find some useful suggestions. At p. 22, the author begins to show the disregard of many agriculturists to the property of other persons, and their hostility to the clergy in particular; when he talks of "the evil tendency of corn-tithes," which belong to their owners by as good a title as the fields belong to the landlords. "It stands part of the statute law, I believe, that lands, which have never been *under tillage*, shall not pay tithes, during the first seven years of their cultivation." P. 22. We recommend to Mr. Marshall's more attentive consideration, the statute 2 and 3 Ed. VI. c. 13. and the cases determined upon it. "The clergy, in their praise be it suggested, are not unmindful of their temporal concerns." P. 25. We wish there were as much truth as there is vulgar malice in this suggestion; for we fear that there are few benefices in the kingdom which have not been materially injured by the want of that *mindfulness* which is here commended. In the room of this panegyric, we would substitute an *admonition*: Let the clergy be *very* mindful of their temporal concerns, when they have to deal with framers of inclosure bills, valuers of tithes, and commissioners for inclosing. At p. 84, note, and p. 85, we find good reason for admonishing them to be thus mindful, in case of their being committed to the care of Mr. Marshall, whose "Sketches and Heads" of Acts of Parliament on these subjects, in a new-fangled language of his own, and with many very exceptionable provisions, we do not think it worth while to abstract for the use of our readers.

MISCELLANIES.

ART. 34. *Female Biography, or Memoirs of illustrious and celebrated Women of all Ages and Countries, alphabetically arranged. By Mary Hays. Six Volumes. 12mo. 1l. 11s. 6d. Phillips. 1803.*

We had at first intended to have placed this publication among our principal articles, for it is really composed of entertaining and interesting materials. We were, however, induced to give it its present situation, from the consideration that it is almost entirely a compilation; that, though consisting of six volumes, the lives of six individuals comprehend almost half of the matter exhibited, namely, Catherine the Second of Russia, our illustrious Elizabeth, and, to descend from great to small, Madame Roland, &c. &c.

The name of the editor must be familiar to our readers; and the whimsicality of her principles and opinions, to use no harsher term, we have before reprobated. The same unfortunate bias predominates
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in this work; and there is a great deal indeed, if we were disposed to be severe, that we might animadvert upon in strong terms of censure; yet the whole, though an imperfect, is an entertaining work, and shows a considerable degree of taste, good sense, and judgment, though often impaired and discoloured by fantastical opinions, drawn from the school in which one Helen Maria Williams has distinguished herself with equal vanity and folly.

ART. 35. *The Lives of the most eminent Painters, from the Year 1250, when the Art of Painting was revived by Cimabue, to the Year 1767, abridged from Pilkington. By Edward Shepard, D. D. late Rector of Battiscomb, Vicar of Great Toller, Dorset, and Chaplain to the Countess Buchan. 8vo. 3s. Jones. 1803.*

The original work, of which this is an abridgment, was for a long period remarkably scarce; it has been republished, but is still of considerable price. Out of 1400 painters, mentioned by Pilkington, many of whom are of no note, and forgotten, the present editor has selected one of the most eminent of every school; which lives he has also abridged. It appears a convenient manual, though we think that of some of the more distinguished artists, the accounts are too concise.

ART. 36. *A View of Modern France, and British Traveller's Guide from London to Paris; containing the most minute Information for Travellers, from the Moment of their intending to leave London to their Arrival, and during their Stay in Paris; with Forms of Passports, and every necessary Information respecting them; illustrated with Maps and an Engraving. By David Morrice, Author of the Art of Teaching, and Mentor, or the Moral Conductor of Youth, &c. 12mo. 6s. Hatchard. 1803.*

This publication appears a day after the fair, otherwise, in many respects, it might be a useful manual, as far as information concerning roads, inns, passports, &c. is concerned. The writer appears more partial to Bonaparte than we trust Englishmen are in general inclined to be. He calls him, "the great man who has done so much for France and mankind." That is, in plain English, who has reduced the one to slavery, and introduced miseries and calamities without end or number among the other.

ART. 37. *Elements of War, or Rules and Regulations of the Army, in Miniature, showing the Duty of a Regiment in every Situation. By Nathaniel Hood, Lieut. H. P. 40th Regiment. 12mo. 7s. Debrett.*

This tract is so precisely similar to the great variety of treatises on this subject which were published during the last war, that we can only recommend it as being very concise, and as being the newest, and therefore probably containing fewer errors than its predecessors. It professes to adhere, and, as far as we have been able to compare them, does adhere strictly, to the system of General D. Dundas, which is established by royal authority: it is not liable, therefore, to the censure which we have been obliged to cast upon some other publications of this nature, that, by aiming at novelty, they have introduced confusion into the system, and encouraged a disobedience of orders.

ART. 38. *An Address to the People of Great Britain, Observations on the late Negotiation between this Country and France, and an Account of Bonaparte's Project for the Invasion of England, in Concert with a certain great Potentate.* By John Corry, Author of a *Satirical View of London*, &c. 12mo. 2s. Crosby. 1803.

The author deserves credit for the spirit which dictated, if not for the skill with which he has executed his design. He gives an account of the negociation as it appeared in the official papers, and concludes with representing Beelzebub as acting in concert with the First Consul in his designs upon this country.

ART. 39. *Letter to the Right Hon. Lord Pelham, on the State of Mendicity in the Metropolis.* By Matthew Marten, Esq. 8vo. 1s. 6d. Hatchard. 1803.

A number of important facts are here brought together, which will be of material use to future writers on the population and statistical history of the metropolis. We doubt much whether any great advantage will, at present at least, be the result of this investigation, though conducted with the greatest diligence and the most benevolent intentions.

ART. 40. *Considerations on the Latency of Honour, occasioned chiefly by a late melancholy Event.* By a military Gentleman. 8vo. 1s. 6d. Ginger. 1803.

This is a pert, flippant, and puerile apology for duelling. We will not allow any laws to be obligatory but those of God and our country, against both of which, duelling is an enormous offence. If we can give our approbation to any part of this publication, it is to what the writer says of the office of the Second, who in most cases may, and in all cases ought, to prevent matters from coming to extremities. Much indeed have those Seconds to answer for, who, in a rash quarrel, precipitate the affair to a fatal issue, and exasperate where they ought to soften the emotions of passion and thirst for revenge.

ART. 41. *Letters on the Importance of the Female Sex; with Observations on their Manners, and on Education.* By Miss Hatfield, Author of *Caroline, or She lives in Hopes*; inscribed by Permission to Her Royal Highness the Princess of Orange. 8vo. 157 pp. 4s. Vernor and Hood. 1803.

These Letters are addressed to "an unmanly, unblest bachelor," and are designed to correct his opinions, and those of many like him, who "consider the female sex in a very disadvantageous point of view." The author wishes to "inculcate ideas of their own importance:—to possess them with that laudable self-esteem which is founded on just and lawful rights;—to incite to a practice of those decencies, flowing from the delicacy of modesty, sensibility, and a well-directed judgment, so beautiful in a female character;—to point out the disadvantages of mental ignorance or neglect, of frivolous pursuits, of dissipation, and of those volatile inconsistencies, which, by a weak indulgence,

so often amount to criminal indiscretions;"—and to "bring the mental powers of the female into a nearer competition with those of the opposite sex," who have "too long thought it an advantage to consign the fair sex to ignorance; that, by a monopoly of knowledge, their superiority might be supported." "But, may the period soon arrive, in which the fair sex will approach nearer the state of perfection, which they are labouring to reach! May they at length, by finding the path of wisdom and truth, wholly emerge from the mazes of mental obscurity and error; and, from a dawning of light, be so charmed with the beautiful prospect, that, by an industrious progression, they may enjoy the meridian splendour of intellectual knowledge!" We do not hear whether the author's correspondent, or any other bachelors, have been persuaded by her to "exchange their title;" if not, she may well pronounce their perverseness to be unconquerable, which did not yield even to such strains of eloquence as these: "As the benign properties of the solar rays dissipate and dispel gross vapours in the material world, so does the presence of women operate in the intellectual." P. 4. "In vain, until her appearance, did the unsullied beauties of a new creation glow before the ravished eye, and the most delicate fragrance gratify the sense: in vain did the melodious inhabitants of the airy regions chant their raptures around, or the unclouded azure of an eastern sky display itself in the lofty vault of heaven." P. 6. "Too often are they like travellers, encompassed by darkness, in a mistaken path; who, finding no firmness in the basis on which they tread, and *obscurely* enlightened by a *glare* of error, follow the faithless guide through a maze of danger; till the trembling mire sinks beneath their feet, and hides them for ever from the rays of truth and virtue." P. 43.

ART. 42. *Hints on the Education of the lower Ranks of the People, and the Appointment of Parochial Schoolmasters. Respectfully submitted to the Proprietors of Land in Great Britain. By George Chapman, LL.D.* 8vo. 33 pp. 6d. Cadell and Davies. 1801.

Much as the education of the poorer classes of society has been promoted by individual benevolence, there is still wanting in *England* (what *Scotland* has long enjoyed) a general establishment of parochial schools, subject to due controul and superintendence. To recommend such an establishment in this kingdom, and an increase to the emoluments of schoolmasters in *Scotland* (now become wholly inadequate to their situation and duties), are the laudable objects of the tract before us. It was published during the late short interval of peace, when, the author rightly judged, plans of eternal improvement were more likely to gain attention. That flattering period has unfortunately passed away; but we still hope to see the time when the author's benevolent wishes may be realized, and the systematic education of the poor become a subject of serious consideration with the legislature.

The remarks of this author, though it cannot be expected that they should have much novelty, appear to be suggested by good sense, and dictated by the best intentions.

FOREIGN CATALOGUE.

FRANCE.

ART. 43. *Lettres à Sophie sur l'histoire*, par Fabre d'Olivet. 2 voll.
8vo. Paris, 1802.

The two first volumes of this work, intended to trace the history of the first ages of the world, and of the first empires, contain sixty-one Letters. Their object is, to remove the veil which conceals the origin of the globe and the early history of mankind. Of the author's success, in regard to the former part of this undertaking, our readers will be able to form some judgment from the following extract.

“ La terre, émanée du soleil, en eut d'abord tout l'éclat; le feu raréfiant toutes ses parties, augmentoit considérablement son volume; son océan et ses fleuves, réduits en vapeurs, formoient un atmosphère immense autour d'elle . . . ; séparée du soleil, dont elle n'étoit qu'une partie hétérogène, elle perdit peu à peu sa lucidité. . . . L'incendie cessa, et bientôt la matière qui la composoit acquit de la consistance. Quand sa partie intérieure fut refroidie, les eaux se condensèrent, et tombèrent sur sa surface . . . ; elle n'offroit alors qu'un océan sans rivage, dont les vagues énormes rouloient au gré des vents, &c. &c.”

What a number of ages passed before this earth was covered with inhabitants! How great likewise was, according to this author, that of the deluges! It was on their account chiefly that mankind first occupied the summits of the mountains, extending themselves into the plains in proportion only as the waters retreated.

“ Le Caucase et l'Atlas servirent de berceau à la race humaine; le Caucase qui domine sur l'Asie presqu'entière, depuis le Pont-Euxin jusqu'à la mer des Indes; et l'Atlas qui se prolonge en Afrique, depuis la mer Rouge jusqu'aux colonnes d'Hercule.”

Caucasus, charged with an excessive population, produced colonies. The first of these was established on Mount Atlas, possessed itself of Africa, and of the coasts of Asia; its heroes were the gods of their respective nations: the second was that of the *Peris* or Persians, *Parfis* or Parthians; it cultivated the immense plain lying to the east of the Caspian Sea.

“ Les Scythes ou Celtes,” says M. F. d'O., “ furent la troisième colonie qui se sépara du peuple primitif; du nord de l'Asie elle pénétra en Europe depuis le Pont-Euxin jusqu'aux îles britanniques, et depuis les rives du Tage jusqu'à celles du Borysthène; elle devint la tige d'une foule de nations belliqueuses. . . . Des Atlantes sortirent les Syriens, Phéniciens, Arabes, Ethiopiens, &c.”

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From the *Peris* of Asia descended the Assyrians, the Persians, the Bactrians, the Indians, the Chinese, &c. The Scythians formed the Pelasgians, the Thracians, the Greeks, &c. From these, united with the vanquished *Peris*, were derived the Cimmerians, the Sclavonians, the Teutones, the Sarmatæ, the Getæ, &c. The author tells us, from a consideration of their religious institutions, of their language, and of their local situation, to what primitive branch each people must have belonged.

Having traced the genealogy of nations, Mr. *F. d'O.* presents his readers with the history of the first known empires, namely, those of the Assyrians, the Persians, the Medes, &c. We cannot give a better idea of his style, than by citing one of the last pages of his second volume; in which, promising a continuation of his work, he says to Sophia:

“ Je déroulerai à tes regards, avec les annales des Egyptiens, celles des Hébreux; je te montrerai Tyr et Sidon, si célèbres dans les fables des peuples commerçans. Les Phéniciens nous conduiront en Grèce; je parcourrai avec toi ce pays enchanté où les graces avoient des autels, où les dieux, souverains de l'Olympe, trouvèrent un Homère pour les peindre à l'imagination, un Phidias pour les retracer aux sens, et les présenter à l'adoration des peuples. Après nous être encore une fois égarés dans les temps héroïques et fabuleux, nous reviendrons aux siècles historiques, et nous nous y arrêterons. Nous verrons les successeurs de Cyrus, ces monarques insensés, battus d'abord par une poignée de héros, tomber enfin sous les coups des Grecs, et céder au génie d'Alexandre. L'histoire de la Grèce nous conduira sans effort à celle de Carthage, et celle de Carthage à celle de Rome: là nous suivrons, dans ses développemens moraux et politiques, ce peuple guerrier, qui sortant du plus humble berceau, s'élève rapidement, s'agrandit des peuples qu'il dévore, marche de conquête en conquête, étend ses bras dominateurs d'un empire à l'autre, et finit par embrasser la terre entière.”

Espr. d. Journ.

ART. 44. *Tableau de la police de la ville de Londres*, in 8vo. Paris. 1803.

The author intends to publish successively similar *Tableaux* of the police of the other capitals of Europe, from which he means afterwards to form a *Dictionnaire Universel de Police*.

In the general dispositions relative to the police of London, it is observed, 1. that an extraordinary respect is shown for the liberty and property of individuals, and great care taken to secure to the oppressed a recourse to competent judges and tribunals; 2. that it is scarcely ever found necessary to employ the military force in support of good order; and, 3. that the police is neither vexatious nor expensive.

The author begins by giving an account of the magistrates and other officers of police. He observes, that the Justices of Peace, the first magistrates of the police, receive no salary from government; but that the extent of their authority, and the high consideration which is attached to their dignity, make persons of the first rank desirous of exercising its functions.

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“ Dans les villes ou bourgs,” adds he, “ qui ont leurs propres magistrats, comme le lord maire et les aldermens de la cité de Londres, ces magistrats sont juges de paix de droit. . . . Choisis par leurs confrères ou par le corps de la bourgeoisie, ils ne sont pas obligés d’avoir recours au roi pour avoir leur commission.”

“ In the country,” proceeds this author, “ the justices of peace generally hold their sittings in their own houses, and are not obliged to call in the assistance of their colleagues, but in certain cases pointed out by the law. But

“ a de certaines époques ils s’assemblent dans un café ou dans une taverne, au nombre de dix, de vingt, et quelquefois davantage. Tous les trois mois ils se réunissent dans l’endroit du comté où se rend la justice, pour y tenir les sessions. . . . qui durent trois ou quatre jours. . . . Le nombre des juges de paix est illimité ; il y en a quelquefois deux cents et jusqu’à quatre cents dans un comté. . . . Ceux qui sont en exercice forment le plus petit nombre.”

In the most critical circumstances, adds the author, the justices of peace have been able to disperse mobs by their presence only.

The author then proceeds to treat of the police of London, Westminster, and Southwark, of the “ *tribunal de Bow Street*,” where he says, that “ les trois membres de ce tribunal sont payés par le roi : il y a trois commis, douze assistans et une patrouille à pied d’environ cinquante hommes pour garder les routes aux environs de Londres, depuis la fin du jour jusqu’à minuit,” &c. &c. *Ibid.*

ART. 45. *Cours d’histoire, faisant suite au Cours de Cosmographie, &c. comprenant, 1°. les constitutions de la plupart des états de l’Europe ; 2°. l’exposé des rapports militaires, politiques, &c. ; 3°. un coup d’œil général sur les généalogies des principales maisons souveraines de l’Europe ; 4°. un aperçu statistique des états d’Allemagne ; par Mentelle, membre de l’Institut national. Paris, 8vo. pr. 4 fr.*

This elementary work, intended for the purpose of education, will be found exceedingly useful to those who are imperfectly acquainted with the constitution, the laws, and the history of the different nations of Europe, or who have scarcely any idea of that composition of states which forms of them, as it were, one large political family. Such indeed is the character of all the works which have been published by Mr. M. for the last thirty years. *Magas. Encyclopéd.*

ART. 46. *Traité de la grande culture des terres ; ouvrage utile à tous les cultivateurs et aux personnes qui voudroient faire valoir de grandes exploitations ; par Moïse, cultivateur propriétaire à Louveaucourt ; 2 voll. Paris, 1802.*

We have here some excellent observations on agriculture and on the management of cattle. The author deserves the more confidence, as he has attached himself principally to the most simple theories and processes. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received a Letter of some length and importance, from the editor of the *Asiatic Annual Register*, in defence of a passage in the historical part of that work, to which we objected (p. 636) as erroneous. As his defence turns entirely on an attack upon Col. Dow's translation of Ferishta, which he calls "the most unfaithful translation he ever perused," we have only to answer, that we conceived it to deserve a very different character, and therefore relied on it. He says, that *Dow* was misled by the name *Chin* in his original, which he took to mean China, but which meant, in fact, Eastern Thibet, and the northern parts of the present empire, not then pertaining to China. *Khotai*, he adds, was the name used by Ferishta, and other Mussulman writers, for China. If this be so, our authority is undoubtedly subverted, and our remark falls to the ground. Most earnestly then it is to be wished, that a writer, who can so correct *Dow's* translation of Ferishta, would himself produce a new one. We must observe, however, that in *Ebn Haukal's* Geography *Cheen* or *Chin* is uniformly used for China. See p. 4, &c.

We are informed by one or two friends, that Mr. John King, whose very ingenious *Essay on Arithmetic* we noticed last month (p. 686) is a young man, at present articled to an attorney. He has never been in France, and consequently is a different person from the author of *Letters from France*, of whom he has no knowledge.

K. C. writes, that *J. Yonge*, the author of a tract on the Importance of reconsidering our baptismal Vow, is not a Mr. Yonge, as we had supposed; but *Juliana Yonge*, who has written also a plain Commentary on the Bible, and other works. If ladies will put only the initials of their Christian names, such mistakes must happen.

LITERARY INTELLIGENCE.

On the occasion of the present threatened attack of this Island, a new edition of Mr. Maurice's spirited Poem, called *the Crisis*, will immediately appear. It was written on the threat of invasion in 1798. See our twelfth volume, p. 65.

Mr. Donovan has announced his intention of publishing a general illustration of *Fossil Shells*, and other organic remains, that are found in that state in Great Britain.

Mr. Southey is at present employed upon a work, to be entitled *Bibliotheca Britannica*, or a complete History of English Literature.

ERRATA IN VOL. XXI.

P. 476, et passim. for "Overton's true Church *man*," read Churchmen.
552, for "practical Petition," read poetical.

THE
BRITISH CRITIC,

For AUGUST, 1803.

By how much unexpected, by so much
We must awake endeavour for defence,
For courage mounteth with occasion. SHAKESP.

ART. I. *A System of Chemistry. In Four Volumes. By Thomas Thomson, M. D. Lecturer on Chemistry in Edinburgh.* 8vo. 1l. 16s. Bell and Bradfute, and E. Balfour, Edinburgh; Robinfons, London; and Gilbert and Hodges, Dublin. 1802.

AN apology is due to the readers of the British Critic, for having delayed so long to make them acquainted with this highly valuable and interesting work. The apology which we have to offer, we are persuaded will be sufficient; for the delay has proceeded entirely from the domestic distress of the gentleman into whose hands Dr. Thomson's System of Chemistry was put soon after its publication. But as it is upwards of a year since that System issued from the press, it may now be thought, that our readers have already formed each his own opinion of its merits; and that such remarks, as we have to offer, will appear too late to be of any use. We trust, however, that we have something to offer not altogether unworthy of the public attention; for the work before us is distinguished from others, on similar subjects, by various circumstances of the first importance.

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The excellence of an elementary system of science depends on the accuracy of its definitions, the perspicuity of its arrangement, and, let us add, its *moral tendency*. The mention of this last circumstance as important in a system of *physical science*, will no doubt excite, among readers of a certain description, the smile of derision; but the favour of these gentlemen we shall never count, till we can forget the dreadful effects of the impious and immoral philosophy of France.

Of such a science as Chemistry, a definition perfectly logical cannot be given; but Dr. Thomson has been eminently happy in his *description* of the science, which is thus introduced to the reader, in the true spirit of the Baconian philosophy.

“ Natural objects present themselves to our view in two different ways; for we may consider them either as separate individuals, or as connected together, and depending upon each other. In the first case, we contemplate nature as in a state of rest, and consider objects merely as they resemble one another, or as they differ from one another; in the second, we examine the mutual action of substances on each other, and the changes produced by that action. The first of these views of objects is distinguished by the name of *Natural History*, the second by that of *Science*.

“ Natural science, then, is an account of the *events* which take place in the material world. But every event, or, which is the same thing, every change in bodies indicates motion; for we cannot conceive change, unless at the same time we suppose motion. Science, then, is in fact an account of the different *motions* to which bodies are subjected, in consequence of their mutual action on each other.

“ Now bodies vary exceedingly in their distances from each other. Some, as the planets, are separated by many millions of miles; while others, as the particles of which water is composed, are so near each other, that we cannot, by our senses at least, perceive any distance between them; and only discover, by means of certain properties which they possess, that they are not in actual contact. But the *quantity* of change or of motion, produced by the mutual action of bodies on each other, must depend, in some measure at least, upon their distance from one another. If that distance be great enough to be perceived by the eye, and consequently to admit of accurate measurement, every change in it will also be perceptible, and consequently will admit of measurement. But when the distance between two bodies is too small to be perceptible by our senses, it is evident that no change in that distance can be perceptible, and that consequently every relative motion in such bodies must be insensible.

“ Science therefore naturally divides itself into two great branches: the first, comprehending all those natural events which consist of *sensible* motions; the second, all those which consist of *insensible* motions. The first of these branches has been long distinguished in Britain by the name of *natural philosophy*, and of late by the more proper appellation of *mechanical philosophy*; the second is known by the name of *chemistry*.

“ Chemistry,

"Chemistry, then, is that science which treats of those events or changes in natural bodies which consist of *insensible motions*." Vol. i. p. 1.

The author is no less happy in his arrangement, which is certainly the characteristic distinction between the empirical discoverer of facts, and the genuine philosopher. Many an important fact has been brought to light, by what the world calls accident; but classification and arrangement are the immediate and direct indications of mind. Hence it is that Dr. Black and Lavoisier hold a higher rank among philosophers than Priestley, though the discoveries of this later writer have perhaps been more numerous than those of both the former. To discoveries Dr. Thomson lays no claim, at least in the work before us; but of the arrangement, he thus modestly speaks:

"The arrangement which has been followed in the present work, though it differs considerably from what is usually adopted by chemical writers, appeared upon mature reflection to be well calculated to give a clear and distinct view of the subject, and to conduct the learner without embarrassment from one step to another till the whole of the subject open to his view. The easiest parts of the science have been placed first; no previous knowledge of chemistry has been supposed; and every term is explained as soon as it is introduced. An outline of a considerable part of it has been already published in the Supplement to the Encyclopædia Britannica; but it has now received very considerable alterations and improvements. Of the arrangement the author speaks with more confidence, because one in many respects similar has been adopted by Fourcroy in his late work. And that celebrated writer informs us, that he has followed it in his chemical lectures, and that he has found it a very material improvement. So similar, indeed, is the arrangement of Fourcroy in several parts of his work to that which has been followed in the System now offered to the literary world, that every person must have supposed the latter to have been borrowed from that celebrated writer, had it not been published at least two years before the appearance of Fourcroy's book." Pref. p. x.

Had Dr. Thomson possessed the spirit of a Frenchman, he would have claimed to himself the merit of suggesting to Fourcroy the arrangement, which he has adopted in the *second* edition of the *Système des Connaissances Chimiques*; for, if our memory does not greatly deceive us, in the *first* edition of that work, the arrangement was very different. But he has acted a part much more becoming a true philosopher; for, though it was proper to establish his *own* right to the arrangement which he has followed, it would have been rash to affirm, that the same arrangement *could not* have occurred to a *different* writer. Our readers, however, who call to mind the

almost unparalleled circulation of the *Encyclopædia Britannica*, will hardly suppose that the Supplement to that work had escaped the notice of Fourcroy; and this circumstance, compared with the well-known ambition of the French philosophers, will suggest to them various reflections.

The *moral tendency* of this work will be discovered from the following extract, in which the author states the importance of his favourite science.

“Chemical events are equally numerous, and fully as important, as those which belong to mechanical philosophy: for the science comprehends under it almost all the changes in natural objects with which we are more immediately connected, and in which we have the greatest interest. Chemistry, therefore, is highly worthy of our attention, not merely for its own sake, because it increases our knowledge, and gives us the noblest display of the wisdom and goodness of the Author of nature; but because it adds to our resources, by extending our dominion over the material world, and is therefore calculated to promote our enjoyment and augment our power.

“As a science, it is intimately connected with all the phenomena of nature; the causes of rain, snow, hail, dew, wind, earthquakes; even the changes of the seasons can never be explored with any chance of success while we are ignorant of chemistry; and the vegetation of plants, and some of the most important functions of animals, have received all their illustration from the same source. No study can give us more exalted ideas of the wisdom and goodness of the Great First Cause than this, which shews us every where the most astonishing effects produced by the most simple though adequate means, and displays to our view the great care which has everywhere been taken to secure the comfort and happiness of every living creature. As an art, it is intimately connected with all our manufactures: the glass-blower, the potter, the smith, and every other worker in metals, the tanner, the soap maker, the dyer, the bleacher, are really practical chemists; and the most essential improvements have been introduced into all these arts by the progress which chemistry has made as a science. Agriculture can only be improved rationally, and certainly, by calling in the assistance of chemistry; and the advantages which medicine has derived from the same source, are too obvious to be pointed out.” P. 3.

It is so far from being the common practice of modern chemists to direct the meditations of their pupils to the wisdom and goodness of the Great First Cause, that too many of them have built on the phenomena of nature a system of *Atheism*. Instead of considering the insensible motions about which chemistry is conversant, as nothing more than a series of events succeeding each other according to certain laws established by some superior intelligence, they treat those laws as if they were the *inherent* and *essential powers* of matter; and even represent the motions resulting from them as the sources of intelligence itself. Dr. Thomson's philosophy leads us to
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conclusions diametrically opposite to these; and though he has not directly and formally entered into the controversy, we know not a work better calculated than this to guard the English student against the impious delusions of French chemistry. On this account it is entitled to the highest praise; but its title to praise rests not on its piety alone. It is likewise the most complete account of the present state of the science that has yet come under our review, and ought therefore to be studied with attention, by every person who is desirous of making himself acquainted with some of the most useful and interesting speculations which can possibly employ the mind of man.

"A complete account of the present state of chemistry," as the intelligent author well observes, "must include not merely a detail of the science strictly so called, it must include likewise the application of that science to substances as they exist in nature, constituting the mineral, vegetable, and animal kingdoms." Hence, the treatise before us is divided into two Parts, of which the first comprehends the SCIENCE OF CHEMISTRY, properly so called; and the second, A CHEMICAL EXAMINATION OF NATURE. The science is detailed in three Books, treating, 1. OF SIMPLE SUBSTANCES; 2. OF COMPOUND BODIES; and, 3. OF AFFINITY.

In beginning his System with the consideration of simple Substances, Dr. Thomson has displayed no common share of address.

"The object of chemistry is, to ascertain the ingredients of which bodies are composed; to examine the compounds formed by the combination of these ingredients; and to investigate the nature of the power which occasions these combinations.

"The science therefore naturally divides itself into three parts: 1. A description of the component parts of bodies, or of *simple substances* as they are called. 2. A description of the compound bodies formed by the union of simple substances. 3. An account of the nature of the power which occasions these combinations. This power is known in chemistry by the name of Affinity." P. 15.

This seems indeed to be a very natural division of the science; but the laws of investigation certainly require that the student of nature begin his career with the examination of such objects as, presenting themselves to his senses, are partly known; and among these are very few substances that can, with any propriety, be denominated simple. It appears, indeed, little less than absurd to inquire into the properties of those substances, of which the very existence is known only to men of science, before we have analyzed the bodies by which we are visibly surrounded; and the absurdity seems to be heightened, when the unknown substance, which is the immediate

mediate object of investigation, proves at last to be a component part of every thing which we see or handle.

But this reasoning, which holds good in mechanical philosophy, is totally inapplicable to the science of chemistry, which professes to treat only of such changes in natural bodies as are the result of *insensible* motions. It proves, indeed, with the force of demonstration, that before a man enter on the study of this science, he ought to have at least some general knowledge of natural history and mechanical philosophy; but it proves nothing more. It supposes the student to open his eyes on the volume of nature for the first time, when it would certainly be absurd to pass over the introduction, and plunge at once unprepared into the most abstruse parts of that volume; but the author of a System of Chemistry reasonably supposes his readers to enter on the study of his work with minds stored with preparatory knowledge. Even then it requires some address to introduce them properly into the *arcana* of nature.

Dr. Thomson performs this office in the most elegant manner. He considers as simple all those substances, which no phenomenon hitherto observed indicates to be compound. "Very possibly," says he, "the bodies which we reckon simple, may be real compounds; but till this has actually been proved, we have no right to suppose it." The simple substances at present known amount to about thirty, which he arranges under five classes: namely, 1. Oxygen; 2. Simple Combustibles; 3. Metals; 4. Light; 5. Caloric. Of these substances he treats, in the order in which they are here enumerated, in the first Book of the first Part of this work; and as the manner in which he introduces Oxygen to the reader's acquaintance, is a model of neatness and perspicuity, we will endeavour to give the reader as distinct an account of it as possible, without the aid of a plate.

Take a quantity of nitre or saltpetre, and put it into a gun-barrel, of which the touch-hole has been previously closed up with metal. This barrel is to be bent in such a manner, that while the close end, in which the nitre lies, is put into the fire, the open end may be plunged below the surface of the water, with which a contiguous vessel of considerable diameter is filled. On a support lying at the bottom of this vessel, is placed a glass jar previously filled with water and then inverted, so as to be exactly over the open end of the gun-barrel. As soon as the nitre becomes red-hot, it emits a quantity of air, which, issuing from the end of the gun-barrel, ascends to the top of the glass jar, and gradually displaces all the water; and this air is oxygen. It was discovered by Dr. Priestley on the 1st of August, 1774, and by him called *dephlogisticated*
air.

air. Mr. Scheele, of Sweden, discovered it in 1775, without any previous knowledge of what Dr. Priestley had done; he gave it the name of *empyreal air*. Condorcet gave it first the name of *vital air*; and Lavoisier afterwards called it *oxygen gas**, a name which is now generally received.

This method of obtaining and confining air was invented by Dr. Mayhew, and afterwards much improved by Dr. Hales. A more commodious apparatus for obtaining oxygen gas was invented by Dr. Priestley, and is described by this author; but it is known to every chemist by the name of the *pneumatic apparatus*; and we have mentioned the original process, only to show how much more perfectly than by definitions, Dr. Thomson brings his readers acquainted with the simple substances of chemistry.

Having instructed them how to obtain oxygen, he details its peculiar properties of supporting flame and life; shows in what proportion it exists in the atmosphere; ascertains its specific gravity; and having briefly explained the term *affinity*, concludes the chapter with a table of the affinities of oxygen for various substances.

The second chapter treats, in five sections, of Simple Combustibles,

“By *combustibles*,” says the author, “I mean substances capable of combustion, and by *simple combustible* bodies of that nature which have not hitherto been decomposed. These bodies are only five in number; namely, Sulphur, Phosphorus, Carbon, Hydrogen, and Azot. The metals might indeed be classed among combustible bodies; but the greater number of their properties are so different from those of the five bodies just mentioned, that it is proper to consider them by themselves as a distinct class of bodies. All our classifications are in fact artificial; Nature does not know them, and will not submit to them. They are useful, however, as they enable us to learn a science sooner, and to remember it better; but if we mean to derive these advantages from them, we must renounce a rigid adherence to arbitrary definitions, which Nature disclaims.” P. 26.

* The word *gas*, which is the name now given to every kind of air, which differs from the air of the atmosphere, was first introduced into chemistry by Van Helmont. He seems to have intended to denote by it every thing which is driven off from bodies in the state of vapour by heat. He divides *gases* into five classes: “Nescivit inquam schola Galenica hactenus differentiam inter gas ventosum (quod mere aer est, id est, ventus, per syderum blas commotus), gas pingue, gas siccum, quod sublimatum dicitur, gas fuliginosum, five endimicum, et gas sylvestre, five, incoercibile, quod in corpus cogi non potest visibile.”

Van Helmont De Flatibus, § 4.

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The third chapter, in twenty-two sections, treats of the METALS. It is remarkable for perspicuity and precision; but our limits admit not of such an abridgment as would even give the reader a distinct notion of the author's method of treating this interesting part of his subject. With Bergman, and other eminent chemists, he explodes the idea of *semi-metals*, as founded on a false hypothesis, and giving rise to various errors; and arranges the metals which are now known under three classes; namely, 1. Malleable Metals; 2. Metals brittle and easily fused; and, 3. Metals brittle and with difficulty fused.

The fourth chapter is employed on LIGHT, which the author, with great judgment, considers first as a mechanical philosopher, and then as a chemist. For reasons, which will appear presently, we extract that part of the chapter which mentions the *sources* of light. These are four: 1. The Sun and Stars; 2. Combustion; 3. Heat; and, 4. Percussion.

"The light emitted by the sun is familiarly known by the names of *sunshine* and *light of day*. The light of the stars, as has been ascertained, possesses precisely the same properties. With respect to the cause why the sun and stars are constantly emitting light, the question will probably for ever baffle the human understanding; at any rate, it is not considered as connected with the science of chemistry.

"Light is emitted in every case of *combustion*. Now combustion, as far at least as regards simple combustibles and metals, is merely the act of combination of the combustible with oxygen. Consequently the light which is emitted during combustion must have existed previously combined either with the combustible or with the oxygen; but with which of the two, the present state of chemistry is insufficient to determine. But this subject will be resumed in the next Chapter, where the nature of combustion will be particularly considered.

"If heat be applied to bodies, and continually increased, there is a certain temperature at which, when they arrive, they become luminous. No fact is more familiar than this; so well known indeed is it, that little attention has been paid to it. When a body becomes luminous by being heated in a fire, it is said in common language to be *red hot*. As far as experiments have been made upon this subject, it appears, that all bodies which are capable of enduring the requisite degree of heat without decomposition or volatilization begin to emit light at precisely the same temperature. The first person who examined this subject with attention was Sir Isaac Newton. He ascertained, by a very ingenious set of experiments, first published in 1701, that iron is just visible in the dark when heated to 635° ; that it shines strongly in the dark when raised to the temperature of 752° ; that it is luminous in the twilight, just after sunset when heated to 884° ; and that when it shines, even in broad day-light, its temperature is above 1000° . From the experiments of Muschenbroeck and others, it appears, that what in common language is called a *red heat*, commences about the temperature of 800° .

“ A red hot body continues to shine for some time after it has been taken from the fire and put into a dark place. The constant accession, then, either of light or heat, is not necessary for the shining of bodies ; but if a red hot body be blown upon by a strong current of air, it immediately ceases to shine. Consequently the moment the temperature of a body is diminished by a certain number of degrees, it ceases to be luminous.

“ Whenever a body reaches the proper temperature, it becomes luminous, independent of any contact of air ; for a piece of iron wire becomes red hot while immersed in melted lead.” P. 253.

“ To this general law there is one remarkable exception. It does not appear that the gases become luminous even at a much higher temperature ;” and Mr. T. Wedgewood proved, by a decisive experiment, that atmospheric air is not luminous when hot enough to raise other bodies to the shining temperature.

“ The last of the sources of light is *percussion*. It is well known, that when flint and steel are smartly struck against each other, a spark always makes its appearance, which is capable of setting fire to tinder or to gunpowder. The spark in this case, as was long ago ascertained by Dr. Hooke, is a small particle of the iron, which is driven off, and catches fire during its passage through the air. This, therefore, and all similar cases, belong to the class of combustion. But light often makes its appearance when two bodies are struck against each other, when we are certain that no such thing as combustion can happen, because both the bodies are incombustible. Thus, for instance, sparks are emitted, when two quartz stones are struck smartly against each other, and light is emitted when they are rubbed against each other. The experiment succeeds equally well under water. Many other hard stones also emit sparks in the same circumstances.” P. 256.

The fifth chapter, in twelve sections, treats of CALORIC ; 1. Of the Nature of Caloric ; 2. Of Expansion by Caloric ; 3. Of equal Distribution of Temperature ; 4. Of the Motion of Caloric ; 5. Of specific Caloric, or that quantity of caloric which a body requires in order to be heated to a certain temperature ; 6. Of the Caloric of Fluidity ; 7. Of the Quantity of Caloric in Bodies ; 8. Of Cold ; 9. Of Combustion ; 10. Of Percussion ; 11. Of Friction ; 12. Of Light as a source of Caloric.

This, as the reader cannot but perceive, is an exceedingly interesting chapter ; but it is not susceptible of a perspicuous abridgment, within the limits allotted to a Review. The following extracts, however, will be acceptable to all who are in any degree conversant with the subject.

It is well known that Count Rumford, from some ingeniously devised experiments, inferred, that fluids are *carriers* but *not conductors* of caloric. Dr. Thomson repeated the experiment ;

experiment; and, after paying some well deserved compliments to the Count, shows, in a very satisfactory manner, that his inference was hastily drawn.

“Count Rumford's experiments then do not prove his position, that fluids are non-conductors, but rather the contrary. That they are all in fact conductors of caloric, I ascertained in the following manner: The liquid whose conducting power was to be examined was poured into a glass vessel till it filled it about half way; then a hot liquid of a less specific gravity was poured over it. Thermometers were placed at the surface, in the centre, and at the bottom of the cold liquid; if these rose, it followed that the liquid was a conductor, because the caloric made its way downwards. For instance, to examine the conducting power of mercury, a glass jar was half filled with that liquid metal, and boiling water then poured over it. The thermometer at the surface began immediately to rise, then the thermometer at the centre, and lastly that at the bottom. The first rose to 118° , the second to 90° , the third to 86° : the first reached its maximum in 17, the second in 15', the the third in 25'. The conducting power of water was tried in the same manner, only hot oil was poured over it. A variety of precautions were necessary to ensure accuracy; but for these I refer to the experiments themselves, which are detailed in Nicholson's Journal.

“Fluids, then, as far as experiments have been made, are conductors of caloric as well as solids. Hence it follows, that all bodies with which we are acquainted are capable of conducting caloric.

“If we take a bar of iron and a piece of stone of equal dimensions, and putting one end of each into the fire, apply either thermometers or our hands to the other, we shall find the extremity of the iron sensibly hot long before that of the stone. Caloric therefore is not conducted through all bodies with the same celerity and ease. Those that allow it to pass with facility, are called *good conductors*; those through which it passes with difficulty, are called *bad conductors*.” P. 302.

The author having stated the various theories of combustion, which have at different times been adopted, and given due praise to Lavoisier for the important step which he has established in this interesting process of nature, thus states his theory, with the several objections to which it is liable.

“According to the theory of Lavoisier, which is now almost generally received, and considered by chemists as a full explanation of the phenomenon, combustion consists in two things: first, a decomposition; second, a combination. The oxygen of the atmosphere being in the state of gas, is combined with caloric and light. During combustion this gas is *decomposed*, its caloric and light escape, while its base *combines* with the combustible and forms the product. This product is incombustible; because its base, being already saturated with oxygen, cannot combine with any more. This theory is evidently liable to several objections, which require to be examined before it can be admitted.

“1. If

“ 1. It supposes that the whole of the caloric and light which escapes during combustion, was previously combined with the oxygen, and was the cause of its existing in a gaseous state; and that it makes its escape because the product of combustion does not combine with it. But in many cases the product of combustion is a gas as well as the oxygen. This is the case in particular with charcoal, which, when burnt, leaves for a product carbonic acid gas. Now one would naturally suppose, that when the product is a gas, all the caloric and light which existed in the oxygen gas would be necessary for maintaining the gaseous state of the product, especially as the quantity of the product exceeds that of the oxygen.

“ This objection was foreseen by Mr. Lavoisier, and he made a set of experiments in order to obviate it. From these experiments it appears, that nearly one half of the caloric which existed previously in the oxygen gas, decomposed during the combustion of the charcoal, is absorbed by the gaseous product; so that the caloric and light emitted by burning charcoal is only half what is emitted by the same proportion of burning phosphorus. Hence it follows, that different gaseous bodies contain different proportions of caloric and light; and that when the product of combustion is a gas, the caloric and light which appear during combustion are only the excess of what the oxygen gas contained above what is absorbed by the product.

“ 2. Since the whole of the caloric and light which appear during combustion are set free from the oxygen, because it changes its state from a gas to a solid or a liquid, or at least a gas which requires less caloric and light, one would naturally suppose, that in every case of combustion the oxygen employed must be in the state of a gas. But this is very far from being the case; as violent combustions take place when the oxygen employed is solid or liquid, as when it is in the state of a gas. Thus if nitric acid be poured upon linseed oil, or oil of turpentine, a very rapid combustion takes place, and abundance of caloric and light is emitted. Here the oxygen forms a part of the liquid nitric acid, and is already combined with azot; or, according to the language of the French chemists, the azot has undergone combustion. Now, in this case, the oxygen is not only in a liquid state, but it has also undergone the change produced by combustion. So that oxygen is capable of giving out caloric and light, not only when liquid, but even after combustion; which is directly contrary to the theory.

“ Farther; gunpowder, when kindled, burns with great rapidity in close vessels, or under an exhausted receiver. This substance is composed of nitre, charcoal, and sulphur: the two last of which ingredients are combustible; the first supplies the oxygen, being composed of nitric acid and potash. Here the oxygen is not only already combined with azot, but forms a component part of a solid; yet a great quantity of caloric and light is emitted during the combustion, and almost the whole product of the combustion is in the state of gas. This appears doubly inconsistent with the theory; for the caloric and light must be supposed to be emitted from a solid body during its conversion into gas, which ought to require more caloric and light for its existence in the gaseous state than the solid itself contained.

“ Mr.

“ Mr. Brugnatelli, the celebrated professor of chemistry at Pavia, seems to have been the first who saw this objection in its proper light. He has endeavoured to obviate it in the following manner:

“ According to this very acute philosopher, the substance commonly called *oxygen* combines with bodies in two states: 1. Retaining the greatest part of the caloric and light with which it is combined when in the state of gas; 2. After having let go all the caloric and light with which it was combined. In the first state, he gives it the name of *thermoxygen*; in the second, of *oxygen*. Thermoxygen exists as a component part, not only of gaseous bodies, but also of several liquids and solids. It is only in those cases where thermoxygen is a component part of liquids or solids that caloric and light are emitted. All metals, according to him, combine with thermoxygen; those substances, on the contrary, which by combustion are converted into acids, combine with oxygen. This ingenious theory obviates the objection completely, provided its truth can be established in a satisfactory manner. But as the evidence for it rests almost entirely upon its convenience in explaining several difficult points in the phenomena of combustion, we must consider it rather in the light of an ingenious conjecture than as a theory fully established.

“ 3. If gaseous bodies contain caloric and light, as the theory supposes; and if, during their combination with other bodies, and their consequent condensation, they let go this caloric and light, one would naturally expect that caloric and light would be emitted during the condensation of other gases as well as oxygen: but this never happens unless oxygen be concerned. Hydrogen, when in the gaseous state, may be made to combine with azot; but no emission of caloric or light attends this combination. Ammoniacal gas and muriatic acid gas combine together whenever they are mixed, and the result is a concrete salt; but even in this case, where two gases are suddenly converted into a solid body, no light, and but very little caloric, is perceptible. Now the theory assigns no reason why the emission of caloric and light should be confined to the condensation of oxygen more than the other gases.

“ But though caloric and light are never disengaged during the combination and condensation of gases, unless oxygen forms a constituent part of one of them, they are disengaged during the combination of certain bodies which are not gaseous, independent of the presence of oxygen; I mean, during the combination of sulphur with certain metals, and even earthy bodies. I have observed the same phenomenon also during the combination of phosphorus and lime. This curious fact, first examined with attention by the Dutch chemists, shews us that the most important phenomenon of combustion, the emission of caloric and light, is not confined to the combinations of oxygen with other bodies. Consequently the new meaning of the term *combustion*, assigned by the French chemists, who make it synonymous with the combination of a body with oxygen, is inaccurate. The explanation which has been given of this phenomenon, namely, that it is occasioned by the decomposition of water, which is said to be always present, is unsatisfactory; because it takes place equally, however dry and pure the sulphur and the metal be. It is very probable

ble indeed that water cannot be perfectly excluded; and this would account for the presence of a little sulphurated hydrogen gas which is always emitted. But the decomposition of water will not explain the emission of the caloric and light; for the oxygen of water must have parted already with its caloric and light, as a copious emission of them accompanies the combustion of hydrogen.

“ Upon the whole, it cannot be denied that Lavoisier's theory does not afford a sufficient explanation of combustion. Lavoisier has indeed succeeded completely in establishing one very important step; namely, that during combustion oxygen always combines with the burning body. But another step must be made before we can explain why caloric and light are emitted during the combinations in which oxygen is concerned, and scarcely ever during other combinations. Till this step be made, the theory of combustion must be considered as imperfect*.” P. 354.

In the sixth chapter, which concludes the first Book of this elegant system of science, are some judicious remarks on what is meant by *simple substances* in chemistry, and some curious information respecting the elements of the *Alchymists*, and of the ancient philosophers. Of the general arrangement, which is here made of simple substances, we have already expressed our approbation; but were we to suggest an improvement, it would be to treat of caloric and light, in a second edition, before the metals, and even before simple combustibles. Some of the phenomena of combustion are indeed known to all mankind, who are likewise acquainted with the fact, that metals are fusible; but much of the *theory* of combustion and fluidity is here necessarily taken for granted, which, in the arrangement proposed, might be previously explained.

The second Book of this work treats of Compound Bodies, which the author divides into *primary* compounds, and *secondary* compounds. Under the head of *primary* compounds, he classes the *alkalies*, *earths*, *oxides*, *acids*, and *compound combustibles*; and under that of *secondary* compounds, he treats of the combinations of earths, of glafs, of salts, of hydro-sulphurets, and of soaps. From this Book we extract, for the entertainment of our chemical readers, his remarks on the received theory of acidification.

“ The opinion, that acidity is owing to some principle common to all the acids†, was not abandoned with the theory of Beccher and

* Dr. Thomson himself seems to have made this step, or something nearly approaching to it, in a dissertation published some months ago in Nicholson's Journal. *Rev.*

† By an error, of the press undoubtedly, the word *salts* is printed for *acids*.

Stahl, Wallerius, Meyer, and Sage, had advanced different theories in succession about the nature of this principle; but as they were founded rather on conjecture and analogy than direct proof, they obtained but few advocates. At last Mr. Lavoisier, by a number of ingenious and accurate experiments, proved that several combustible substances when united with oxygen form acids; that a great number of acids contain oxygen; and that when this principle is separated from them, they lose their acid properties. He concluded, therefore, that the acidifying principle is oxygen, and that acids are nothing else but combustible substances combined with oxygen, and differing from one another according to the nature of the combustible base.

" This conclusion, as far as regards the greater number of acids, is certainly true. All the simple combustibles, except hydrogen, are convertible into acids; and these acids are composed of oxygen and the combustible body combined: this is the case also with four of the metals. It must not, however, be admitted without some limitation.

" 1. When it is said that oxygen is the acidifying principle, it is not meant surely to affirm that oxygen possesses the properties of an acid, which would be contrary to truth; all that can be meant is, that it enters as a component part into acids, or that acids contain it as an essential ingredient.

" 2. But, even in this sense, the assertion cannot be admitted; for it is not true that oxygen is an essential ingredient in all acids, or that no body possesses the property of an acid unless it contains oxygen. Sulphurated hydrogen, for instance, possesses all the characters of an acid, yet it contains no oxygen.

" 3. When it is said that oxygen is the acidifying principle, it cannot be meant surely to affirm that the combination of oxygen with bodies produces in all cases an acid, or that whenever a body is combined with oxygen, the product is an acid; for the contrary is known to every chemist. Hydrogen, for instance, when combined with oxygen, forms not an acid, but water, and the greater number of metallic bodies form only oxides.

" All that can be meant, then, when it is said that oxygen is the acidifying principle, is merely that it exists as a component part in the greater number of acids; and that many acids are formed by combustion, or by some equivalent process. The truth is, that the class of acids is altogether arbitrary; formed when the greater number of the bodies arranged under it were unknown, and before any precise notion of what ought to constitute the characteristic marks of an acid had been thought of. New bodies, when they were discovered, if they possessed any properties analogous to the known acids, were referred without scruple to the same class, how much soever they differed from them in other particulars. Hence we find, under the head of acids, bodies which have scarcely a single property in common except that of combining with alkalis and earths. What substances, for instance, can be more dissimilar than sulphuric, prussic and uric acids? Hence the difficulty of assigning the general characters of the class of acids, and the disputes which have arisen about the propriety of classing certain bodies among acids. If we lay it down as an axiom that oxygen is the acidifying principle, we must either include among acids a great number

number of bodies which have not the smallest resemblance to those substances which are at present reckoned acids, or exclude from the class several bodies which have the properties of acids in perfection. The class of acids being perfectly arbitrary, there cannot be such a thing as an acidifying principle in the most extensive sense of the word." Vol. ii. p. 3.

(To be continued.)

ART. II. *Travels through Sweden, &c. By Joseph Acerbi.*

(Concluded from p. 71.)

OUR travellers leave Ulcåborg at ten at night, on the 8th of June, when the sun was still above the horizon, and proceeded to Kemi, which they reach on the 10th.

Here they are hospitably entertained by Mr. Castrén, the priest of the district; and Mr. Acerbi, whose gratitude is equal to his delicacy, takes an opportunity to insult the priesthood, as usual.

"The church is an edifice which offers a singular and striking contrast to a foreigner, where he would not expect to see any public building in the style of regular architecture, and in all respects worthy of one of our own towns. This structure being of stone, must have cost an immense sum, considering the few resources of those poor people, who could easily dispense with such an expensive building, and pray to the Deity as effectually in a wooden temple. P. 335.

This is a matter on which a modern philosopher is scarcely competent to decide. Prayer, to be effectual, must be sincere; place and time, we all know, are accidents; but those who are best acquainted with human nature have ascertained their influence; and, with equal piety and wisdom, availed themselves of it on every besuited occasion. But Mr. A. proceeds.

"Placed in those savage regions, in the midst of woods of fir trees, and contrasted by the scattered contemptible huts around, the church forms a wonderful and striking object."

So we should have thought; and, as such, enjoyed it with feelings of the most enviable kind: not so Mr. A. who immediately proceeds to quarrel with it.

"It is with sincere pain I must here remark, that, close to this magnificent temple, I entered the hut of a poor Finlander, the diminutive size and external meanness of which had attracted my notice.

He was probably the poorest native of Finland I had met in the course of my travels to this place. The space of ground on which his house stood was twelve square feet, and the roof six in height. This unfortunate man had a complaint in one of his hands, which rendered him unfit to gain his livelihood by labour. His wife was making their bread, and had heated the oven to bake it; the bread contained so much straw and so little meal, that, in order to make the dough adhere, she was obliged to use a wooden frame, such as is employed in making cheese. He had neither field nor cow, butter-milk nor animal food, and was existing in the most deplorable condition. I confess the presence of those doric pillars, contrasted with so much poverty and misery, irritated my feelings to such a degree, that I should not have been sorry to see them a heap of ruins. To what purpose this parochical magnificence, while the parishioners themselves remain in a state of starvation!! "Down," said I within myself, "down with the pillars, cupolas, and temple; give again to these poor wretches their wonted humble place of devotion: and, instead of wasting treasure on idle show, bestow it in cultivating the soil, and giving them subsistence."

Had this ebullition of philanthropy been vented in the traveller's native country, we might have passed it without remark: there, as well as with us, may be found charitable institutions, to which the aged and infirm may have recourse, when destitute of other means of support; but, in the dreary and inhospitable regions of which we are now treating, where there are neither alms-houses nor monasteries, subsistence can only be gained by individual exertion, and no medium exists between a certain degree of competence and absolute want. The whole of the story amounts to this; that a poor lame beggar, probably for the sake of collecting alms with more facility, had raised a little hut close to the parish church! When we consider that this parish equalled, if not surpassed, in extent most of our counties, containing, as the author himself allows, more than "nine hundred square miles," we do not feel much inclined to condemn the exertions by which a structure, somewhat more expensive than ordinary, was raised for the purpose of public worship. With respect to the "feelings" of the infirm Finlander on the occasion, we apprehend they were not altogether in unison with those of this sentimental bluffer: the demolition of the church, in which he probably took as much pride as the rest of his countrymen, would scarcely appear to him the readiest way of relieving his necessities; nor indeed would his "subsistence" have been much better secured if, following Mr. A.'s ideas, all the dwellings of Finland had been reduced to a level with his own.

"If you have tears prepare to shed 'em now."

"Nothing in society can be the source of more melancholy to a feeling mind, than a quick and violent contrast of extreme poverty and

and luxury. I remember to have experienced similar mournful reflections on the inequalities among men, in the course of my travels through the British dominions. It was in Ireland, where, happening to be with a hunting party, (Mr. Acerbi always takes care to be on the *luxurious* side,) I perceived a hut, formed from a dunghill: on looking in, I saw naked children sleeping, without any sort of covering for their bodies, with their father, mother, and hogs; and what supported this miserable hovel was a wall of ten feet high which surrounded his honour's park."

Mr. Acerbi appears to know as little of the history of Ireland as of that of any other country. Does he suppose, that before his "honour's park" was walled round the natives lived in palaces? His "feeling mind," however, may be somewhat comforted with the assurance, that this Irishman, with "his dunghill, his pigs," and perhaps his cows, was in a comparative state of ease, which half the peasantry of the continent might envy. As to the support of "his honour's wall," we see no great evil in that; indeed, we are rather disposed to admire the fellow's ingenuity, who could turn it to so good an account, and save at once both labour and expence. Seriously, we are sick of these spurious whinings of the vagabond "friends of humanity;" and had rather hear (which, by the way, we never do) that Mr. Acerbi had given a poor man sixpence, than read a thousand eloquent harangues upon his misery.

In the next page to this sentimental stuff, Mr. A. regales us with an anecdote, of which it is difficult to say, whether the stupidity or the filthiness of it be the most prominent. We must avow, that we never accompanied a traveller, whose manners, habits, and general line of conduct were so forward, illiberal, and repulsive.

From Kemi, Mr. A. proceeds to Torneå. The name of this place is familiar to our readers, as it has been generally considered as the *ne plus ultra* of European travellers. The French mathematicians, who saw it in the depth of winter, have left us a most frightful account of it. Mr. A. whose visit is made at a more auspicious season, gives a more flattering, and, we doubt not, a more just description.

From this town they proceed to Upper Torneå, a distance of about sixty miles; till then, the road is naturally good, and kept in excellent repair; but here, as Mr. Acerbi remarks,

"every thing terminates; you instantly observe that you are about to enter an uncultivated country, and take leave of the civilized world. No more horses, no road, no lodging for passengers, except
I
a sort

a sort of caravansary, which the merchants of Torneå have provided for their accommodation, in travelling in winter to the different fairs, which are held at places extremely remote." P. 356.

At Upper Torneå the whole party, ten in number, are lodged with "the most unbounded hospitality," at the house of the Rev. Mr. Swansberg; and here Mr. A. makes an observation which should, we think, have operated to restrain that licence of invective with which he pursues the Swedish clergy. See p. 364.

From this place, the travellers proceed by water, and not without imminent peril. It would indeed seem that the summer season is not the best adapted for traversing Lapland, and that the months wasted in idling at Uleåborg might have been devoted to it with more effect. Nature has been bountiful to these secluded regions, and filled their rivers with the choicest fish; a resource of the utmost consequence to the poor inhabitants.

Mr. A. speaks in high terms of the skill and intrepidity of the Finland boatmen. One of them, "by way of eminence," he names "the Bonaparte of the cataracts." When we consider the favours this great man has conferred on the writer's native country, by labouring, through the medium of universal plunder and destruction, to reduce it to that happy state of nature which he so much admires, we cannot but venerate his grateful attachment to him: an attachment, which is now probably much increased by a residence in the common jail of Paris, to which Bonaparte long since consigned him, for indulging, in the "land of liberty," an idea of that freedom which he had somewhat too fully exercised in the countries of priests and slaves.

At Muonioniska, where they arrive after the most serious difficulties, Mr. A. once more indulges in his darling propensity (indeed the principal one for which his book appears to be written) of ridiculing the clergy. We were prepared to animadvert upon this chapter, had we not observed, that the base, and cowardly, and ungrateful attack on the aged and unfortunate pastor of Muonioniska had attracted the notice of Col. Skiöldebrand; who, from personal knowledge, rescues him from the calumnies of his fellow-traveller with a warmth that does honour to his feelings. Here, too, Mr. A. finds an opportunity of introducing the First Consul, and in a way that proves him to be almost as well acquainted with his real character as with that of Gustavus III. Of all consistencies, commend us to that of a determined Jacobin! "This man reasoned with much *justice* and *sagacity* on the subject of politics;—he was a determined enemy to every thing despotic, and

and he had an infinite respect for Bonaparte"!!! Vol. ii. p. 17.

At Lappajervi (about thirty miles to the north of Muoni-onisca) the author considers himself as somewhat within the proper boundary of Lapland; and here, for the first time, he has a sight of the natives. This is the most interesting part of the journey.

At Lappajervi their Finland guides quit them, and they are obliged to put themselves under the directions of the Laplanders, who conduct them to Kauto Keino, a hamlet on the river Alten. The whole of this journey is well written, and is extremely amusing. We shall give the introduction to their new guides,

"We soon reached the mouth of the rivulet, on the banks of which the rendezvous was appointed. We ascended it through all its windings, and were impatient to join the Laplanders, lest they should think us long in coming, and grow tired in waiting for us; for we had conceived no high opinion of their patience or their complaisance. At length we arrived where they were. The party was composed of six men and a young girl. We found them seated under a birch tree, on the branches of which they had hung up the provisions of the journey, which consisted of dry fish. They lay along the ground, in different positions, surrounding a large fire, by which they roasted their fish, which for this purpose was held in cleft sticks, cut from the tree which shaded them. The girl was the first who perceived us, and pointed us out to the men, who seemed to pay attention only to their cooking; so that we landed and walked up to them without being the least noticed or regarded.

"The men were clothed in a kind of smock frock, made of the skin of the rein deer, with a collar erect, and stiffened behind. They wore a belt about their waists, and which confined their dress close to their bodies, and drew it into the form of a bag, wherein they put whatever they had occasion to carry about with them.

"They had pantaloons on, likewise made of rein deer's skin, with short boots, the soles of which were wide, and stuffed out with dry grass. The girl wore pantaloons and boots of the same shape; but her clothing was of wool, and her cap, which was made of green cloth, was pointed upwards. They were most of them very short, and their most remarkable features were their small eyes and prominent cheek bones. The face of the girl was not unhandsome; she appeared to be eighteen or nineteen years of age; her complexion was fair, with light hair, approaching to chestnut colour.

"Four out of the six men had black hair; from whence I conclude this to be the prevailing colour among the Laplanders, distinguishing them from the Finlanders, among whom, during the whole of my journey, I did not remark one who had hair of that colour.

"The persons and dress of these Laplanders, taken altogether, were the most filthy and disagreeable that is possible to conceive. They held the fish they were eating in their hands, and the oil that

distilled from it ran down their arms into the sleeves of their coats, which might be scented at the distance of some yards.

“The girl had rather more cleanliness in her person, and some portion of that decency (which is so peculiar to her sex.) This was apparent in her refusing to drink what was offered her, and especially brandy, of which she was in reality as fond as the men. This affectation of modesty and reluctance in women to possess what they wish for, but which at the same time would appear unbecoming, appear to be qualities inherent in the sex, since this prudery is observable even among women in Lapland.” Vol. ii. p. 42.

In p. 14, Mr. A. seems to think, that those regions would be an eligible retreat for those who have been the victims of the vices and passions which riot in great towns and in refined and civilized countries.

“Ah! how ought such a disturbed and afflicted mind to covet the innocence and simplicity of this country! How fortunate would it be for him, could he exchange this, with its artless joys, for the high-blown luxuries in which he had hitherto lived.”

Very fortunate, indeed! Here is moss, hic mollia prata, Lycori; and musketoes—mali culices, ranæque palustres. In a word, nothing but a distillery seems wanting, in the author's opinion, to realize the visions of the golden age!

At Kauto Keino their difficulties might be considered in some measure as overcome; for the Alten, on which they are now to embark, empties itself into the sea, at no great distance from the North Cape, the great object of their expedition. Here Mr. A. receives a lesson, from which we are sorry to find he derived no apparent advantage.

“The village of Kauto Keino is inhabited by four families and a priest, and it has a church. By the line of frontier agreed upon in 1751, between Sweden and Denmark, Kauto Keino was included within the dominions of the latter. On looking at the map, one is surprised to find here the boundary between these two kingdoms; instead of its following the ridge of mountains, which forms a natural separation to the south and the north in that corner of Europe. By that arrangement the territory of Denmark turns towards the south, and takes in an angle of Lapland, which ought naturally to belong to Sweden. We did not fail to make enquiry into the cause of this singular deviation from apparent reason and justice, and we flattered ourselves that we had traced it to a secret of state, being informed that it was the effect of bribery and corruption. The Swedish commissary, we were told, had been induced to make a cession of the angle in question by the power of Danish gold; and numerous extravagant anecdotes were mentioned of this person, who was represented as much addicted both to wine and to women; that care was taken to throw in the way of this man of pleasure, the whole luxury of Lapland; and that he was overcome by the manifold temptations held out to him, and agreed to the division as before stated.” P. 70.

To this foolish story, Mr. A. confesses (of which indeed we have no doubt) he was not backward to give credit; and many sagacious reflections are derived from it, respecting the profligacy of kings and ministers. Some months afterwards, however, he becomes acquainted with the true state of the case.

“ Alas! the fact was, that all we had heard, and what has given rise to our sage observations, was a mere fable. The true cause of the eccentricity noticed in the line of demarcation, was a thing perfectly natural, and in conformity with the treaty of 1751, between the courts of Stockholm and Copenhagen; by which it was settled, that the boundary should be fixed by the source of rivers; that is to say, all that track of country of which the rivers run into the Frozen Ocean should belong to Denmark; and, on the other hand, all that should be held as Swedish Lapland, of which the rivers fall into the gulf of Bothnia.” P. 71.

He adds, that the Danish Commissary who showed him the map and the treaty, laughed at his fabulous account of the matter: it is probable Mr. A. laughed too. We should have been better pleased if he had shown some regret at the scandal thus wantonly propagated against the Swedish minister; and, above all, if he had formed a resolution to controul his insatiate itch for collecting and retailing foolish and malicious reports. See p. 79.

In their voyage down the beautiful river Alten, Mr. A. stops at the little village of Masi. Here, he says,

“ we paid a visit to the church, which is embosomed in the midst of trees and brushwood, about three hundred paces from the banks of the river. I was greatly struck with the architecture and the dimensions of this building: the whole was on so dwarfish a scale, so little, so low, and so narrow, that at first sight I should have been tempted to take it, not for a real church, but for the model of one.” P. 86.

“ It seemed as if I, who was thought in these parts,

“ In bigness to surpass earth's giant sons,”

might, when placed in a corner of the church, the farthest from the pulpit, have touched the minister's nose with the toe of my boor, by stretching out my leg, without ever rising from my seat. The native of Italy could not restrain a *smile* at this specimen of Lapland architecture.” Ib.

What would “ the native of Italy” have? A large church provokes his fury, (see what he says on that of Kemi,) a small one excites his ridicule. Surely he might allow the natives to be the best judges of their own wants, and to supply them in their own manner. This church, which, from his own account, was a low room, of twenty-four feet in length by twelve

twelve in breadth, was more than sufficient to contain all the Laplanders he saw in the country.

The travellers' difficulties, however, were now drawing to an end: a fatiguing walk of a few miles brings them to Alten-Gaard, a hamlet (consisting of a single house) on an inlet of the North Sea. Here they are hospitably, not to say sumptuously, entertained by the owner, a Norwegian merchant, and furnished with an open boat, with four oars, for the purpose of proceeding to the North Cape, the great object of their ambition, and the crown of all their labours.

They set out from Alten on the 15th of July, and employ five days in an amusing, though intricate navigation, of somewhat more than an hundred English miles. During their passage, they frequently land, and visit the huts of the Laplanders, who seem to live more at their ease than the inhabitants of the inland districts. The sea supplies them with abundance of excellent fish; and the narrow vallies, scattered among their Alpine boundaries, produce a sweet and nutritive grass for their rein-deer. How good and gracious is Providence!

All this part of Mr. A.'s book is highly interesting; but we have only room for the concluding section, which is rational and pleasing.

"Our guides advised us to return to the boats, and avail ourselves of the favourable breeze that had sprung up for pursuing our voyage; and we took leave of our Laplanders, whose only regret at our departure seemed to be a mortification at the removal of the brandy. We passed in our boat the Whaal Sund (or Sound of Whales) which was agitated at one same time by the current that sets in here very strong, and by the wind which blew contrary to the current. Whales resort to this place in great numbers; and are, as we are told, very common in all these seas. Although we were assured by our mariners that they had never passed this strait without seeing eight or ten whales, we were so unfortunate as not to get a sight of one.

"We went on shore to the house of a merchant, situated on an island (near Harsfund:) this was perhaps the most dismal habitation on the face of the earth. The whole land around it did not produce one tree or shrub, no, nor so much as a blade of grass; there was nothing to be seen but naked rocks. The inhabitant of that house had not any thing but what he brought from a distance, not even fuel.

"The sun for three months in the year is not visible; and if, during that space of time, the atmosphere were not illuminated by the aurora borealis, he would be buried in profound darkness. Dreadful place to live at; the only attraction in these abodes is fishing and the love of gain.

"The nearer one approaches the North Cape, the more nature seems to frown; vegetation dies, and leaves behind it nothing but naked rocks.

"Pro-

“ Proceeding on our voyage, we left on our right the straight formed by Mageron (or Bare Island) and the continent. The vast expanse of the Frozen Ocean opened to our left, and we arrived at last at the extremest point of Europe, known by the name of North Cape, exactly at midnight.

“ *Sistimus hic tandem nobis ubi desuit orbis.*”

“ The North Cape is an enormous rock, which, projecting far into the ocean, and being exposed to all the fury of the waves and the outrage of tempests, crumbles every year more and more into ruins.

“ Here every thing is solitary, every thing is sterile.

“ Here, then, we stood, and touched the earth's last point; every thing sad and despondent.

“ The shadowy forest no longer adorns the brow of the mountain.

“ The singing of the birds, which enlivened even the woods of Lapland, is no longer heard in this scene of desolation. The ruggedness of the dark grey rock is not covered by a single shrub. The only music is the hoarse murmuring of the waves, ever and anon renewing their assaults on the huge masses that oppose them.

“ The northern sun, creeping at midnight at the distance of five diameters along the horizon, and the immeasurable ocean in apparent contact with the skies, form the grand outlines in the sublime picture presented to the astonished spectator.

“ The incessant cares and pursuits of anxious mortals are recollected as a dream; the various forms and energies of animated nature are forgotten; the earth is contemplated only in its elements, and as constituting a part of the solar system.” P. 109.

From the Cape our travellers return with as much speed as possible, on account of the advanced state of the season. Nothing worthy of remark occurs on their journey, the account of which finishes with their arrival at Uleåborg.

As the Laplanders employ the summer in following their rein-deer on the mountains, and making provision for the long and dreary winter of their polar regions, it is evident that Mr. Acerbi could have no means of becoming acquainted with their manners, habits, &c. Indeed, he appears to have seen but very few of them.

“ In a journey,” he says, “ of a hundred and twenty English miles, through the finest part of the country, we did not meet with a human creature, except a couple of fishers, who left their nets and followed us.” P. 94.

Their juggling (for which they were once, and indeed are still, so famous) he neither witnessed nor sought to witness; and of their national poetry and music, he speaks in terms of great contempt. It is evident, indeed, that he was actuated by little more than a childish vanity or curiosity to go where few had been before him; and that he travelled, like Yorick and his pupil, with “ prodigious speed” to the object in view,
from

from whence he returned as fast. The English reader is not for this, however, disappointed. The bulk of Mr. Acerbi's second volume is formed of translations from such works as the writer could procure on the subject; but chiefly from a long and accurate history of the Laplanders, "by CANUTE LEEMS, who was ten years a missionary to this people, constantly residing among them, and a teacher of the Lapland language at Drontheim." To these he has added such remarks as his own observations or those of his friends suggested, and formed the whole into a plain and useful narrative, which leaves little to be desired on the language, manners, and domestic economy of this singular people.

To the whole, Mr. Acerbi has subjoined a short diary of his journey, with local observations. This will be found of singular service to those who may be disposed to follow this enterprising traveller, whom we shall not be disinclined to meet again, if his misfortunes teach him true wisdom, and the disgust many parts of his work has excited, should instil decency, candour, integrity*, and virtue.

ART. III. *A Charge delivered to the Clergy of the Diocese of Lincoln, at the Triennial Visitation of that Diocese in May and June, 1803. By George Pretymann, D. D. F. R. S. Lord Bishop of Lincoln. 4to. 2s. 6d. Rivingtons. 1803.*

THE zeal, pertinacity, and vigilance, of those who term themselves Evangelical preachers, require at least an equal degree of all these qualities in those who, from their stations and offices, are engaged to vindicate and protect the pure and uncorrupted doctrines of our Church. Nor can it be said that there is the smallest relaxation of attention, or of duty, in our present ecclesiastical superiors; any remission of zeal, or any deficiency of learning or of argument, in the great body of our truly respectable clergy. In times of outward peril, and internal schism, when it was necessary to show a

* We have seen, with sincere regret, that the excellent Colonel Skiöldebrand charges Mr. A. in direct terms with a fraud, of the meanest and most despicable kind; that of affixing his own name to the Colonel's drawings, and selling them as his own!!! "Je viens de voir," he says, in a little work he has just published, "de mes propres vœux une gravure, représentant la ville de Torn-â et le soleil de minuit. Il y a dessous, *Acerbi delineavit*!!! On m'écrit de Paris, que Mr. Acerbi a vendu plusieurs dessins, calqués sur les miens, à Mr. M*** qui les croyait de sa main, et va les publier."

hold

bold and manly opposition against the public enemy, as well as to counteract the inroads of infidelity and atheism, and the machinations of numerous and dangerous sectaries; the clergy stood forwards with undaunted and unshaken loyalty, with fortitude which no claims could intimidate, and with a vigilance which no subtlety could surmise. Among the more exalted characters of the church, strong in talent, profound in learning, of the most exemplary attachment to professional duty, and of the most amiable manners in private life, none have more distinguished themselves than the Right Reverend author of this truly excellent Charge. The Bishop of Lincoln's Elements of Christian Theology, to say nothing of the other and valuable productions of his pen, is a work which exhibits the greatest ability, and the most unwearied labour employed for the noblest purposes. As Dr. Johnson once remarked of Watts's Improvement of the Mind, that no teacher could properly be said to have discharged his duty, who had not perused this work with his pupil; so can no clergyman be considered as fully accomplished in his duty, who shall not have cultivated a familiar and intimate acquaintance with this great and rational work.

The subject of this particular Charge is directed to the mischievous effects of what are "mis-called Evangelical Preachers." They pretend alone to be considered as true members of the Church of England, who maintain the doctrines of Calvinism, and assert that they are founded in Scripture. This preposterous assertion is vigorously and successfully combated, not by a long and prolix discussion of the whole of the system, but by the satisfactory proof that God has enabled every individual, born into the world, to obtain salvation through the merits of Christ. This being established, the tenets of Calvinism fall to the ground.

We shall give, by way of example, an extract, which shows incontrovertibly, that universal redemption is taught in the Scriptures.

"Theological writers, in arguing upon the peculiar opinions which they have formed, are extremely apt to think it a sufficient defence of their system, if they can shew that it is compatible with some one of the Divine Perfections, although, perhaps, it may be utterly irreconcilable to other Attributes of the Deity. Thus, the Calvinist, in maintaining the doctrine of Partial Redemption, without any regard to merit or demerit in the object of God's favour or rejection, triumphantly asks, "Had not the Glorious Being who created the Universe, a right to create it for what purpose he pleased?" It is not denied that God had a right, founded on the uncontrollable will of the Creator over his creatures, to consign the far greater part of men to eternal misery, and to bestow eternal happiness on a few chosen favourites, although there was, in themselves, no ground whatever for such

such a distinction. It may safely be allowed, that God might have acted in this manner, had his only attribute been that of Almighty Power. But the question is, whether such a conduct would have been consistent with Infinite Justice, and Infinite Mercy, which every Christian acknowledges to be attributes of the Deity. Could a just and merciful God endow men with admirable faculties of perception and reason, place them in a transitory world abounding with enjoyments and temptations, and by an arbitrary and irreversible decree, deny them the means of escaping everlasting torment in a life to come? This pernicious error, into which it must be allowed some pious men have fallen, sufficiently proves, that, in considering the Divine Economy, we ought ever to bear in mind the Harmony which subsists between all the Attributes of God, as the only means of avoiding opinions derogatory to his perfect nature. We know that the Power of God is competent to every thing which contains not in it the idea of impossibility or contradiction. But because God was able to create men for this or that purpose, it does not follow, that he actually has done so. We are to examine whether the purpose in question be reconcilable to his Wisdom, his Mercy, and his Justice; if any inconsistency with these perfections appears in any proposed system, we need not hesitate to pronounce it false and groundless. The known Attributes of God, collectively taken, as they are declared in Scripture and manifested in the works of creation, can alone guide us to truth in our disquisitions concerning His design in the formation of man; and the exclusive consideration of a single Attribute has been the common source of difference of opinion among the learned upon this interesting subject. Divines seem to argue concerning the Deity, from what they observe to take place among men. It is, indeed, true, that we too often see those whose lot it is to govern their fellow-creatures, exercise their power in utter contempt of every principle of justice and mercy; others we see studious only to act according to the rigid rules of justice, without attending to the calls of mercy; a few we may see yielding to the momentary impulse of compassion, without regarding the claims of justice; and even the wisest and most conscientious of men are frequently at a loss to devise the means of acting in strict conformity both to the essential laws of justice and to the milder dictates of mercy. All this necessarily belongs to the nature of a frail and imperfect being; but the Deity, whose ways are not as men's ways, is entirely free from every defect and limitation of this kind. With him there is no opposition, no clashing, no difficulty: His dispensations are the result of the concurrent operation of his perfect attributes. The Infinite Wisdom of God contrived a scheme of Redemption which his Infinite Power enabled Him to execute; and this scheme is perfectly consistent with the best ideas our narrow capacities, aided by the light of Revelation, can form, of Infinite Justice and Infinite Mercy. It vindicates the justice of God, by making every one who disobeys his laws, liable to death and punishment; and it is compatible with his mercy, inasmuch as it provides the means of avoiding the punishment due to wilful disobedience. This is not done by a capricious revocation of the sentence pronounced, by an unconditional offer of pardon, or by any weak or inadequate compromise. A full satisfaction and complete atonement for the sins of the whole world are found in the precious blood of the Eternal and only-begotten

begotten Son of God; but even this sacrifice, inestimable as it is, and universal as it may be, does not necessarily procure salvation for men;—much remains to be done by themselves before they can have any share in the benefits of their Redeemer's death. Were it otherwise, the hardened sinner would be confounded with the humble penitent—there would be no distinction between those, “the imagination of whose hearts is only evil continually;” and those whose “delight is in the commandments of God.” The depravity of our nature prevents uniform and perfect obedience; and were even that attainable, it would give no claim to the reward of Everlasting Happiness. If there be sincerity of endeavour on our part, founded in a true and lively Faith, the Gracious Father of the Universe is pleased, for the sake, and through the mediation, of his Son, not only to overlook the deficiency of the performance, but to grant an incorruptible crown of glory; and thus Eternal Life is the Free-gift of God through Jesus Christ. What a sublime idea does this scheme of Universal Redemption convey of the goodness and the wisdom of the Deity! It is no less than the offer of everlasting happiness from the Creator to his fallen creatures, without any encouragement to their sins, or any violation of His own sacred laws. The disclosure and execution of this plan God reserved for his own appointed time; but at no time has he left himself without a witness. The works of creation, and the law written upon men's hearts, always supplied a ground for Faith and a rule for practice. At every period of the world, to fear God and to work righteousness have been discoverable and practicable duties. Men will be judged according to the light which has been afforded them, by the Dispensation under which they have lived, whether it shall have been the law of nature, the law of Moses, or the law of the Gospel, all equally derived from the same Divine Author. The virtuous Heathen, the obedient Jew, and the sincere Christian, will all owe their salvation to the precious blood of the Lamb slain from the foundation of the world. The degrees of happiness, as we are taught to believe, will vary; but although they are all eternal, and all flow from the same Divine source, the faithful disciples of the Blessed Jesus may humbly hope that a peculiar inheritance is reserved in Heaven for them, as “the prize of their high calling in Christ.”

P. 11.

The learned prelate next proceeds to prove, that as universal redemption is taught in Scripture, so is it also the doctrine of our Church. The Articles, in the first place, do not contain a single expression, opposing the doctrine of universal redemption. The second, fifteenth, and thirty-first Articles, are adduced to prove this assertion. With respect to our Liturgy, there are a number of general expressions perfectly inconsistent with the idea of a partial redemption; but there is a passage in the Catechism, strong and decisive beyond the power of dispute. It is contained in the question and the answer which immediately follow the rehearsal of the Creed. The Calvinist maintains that Christ redeemed only the elect;

our Church maintains that Christ redeemed *all* mankind. The inference is, that our Church is not Calvinistical.

The Bishop of L. proceeds to notice two circumstances of negative proof. The first, that there is not a single expression in any part of our Book of Common Prayer which asserts or recognizes any one of the peculiar doctrines of Calvinism; the second negative proof, is taken from the two Books of Homilies. Not one of the doctrines of Calvinism is mentioned in either of the two books; the word predestination does not occur in either of them; the word election only once, and then not in the Calvinistic sense. After expatiating on this subject with great force and perspicuity, the Bishop makes an immediate and strong appeal to the clergy, which thus concludes,

“ Let us, my brethren, by persevering zeal combined with knowledge, be instant in our endeavours to heal the divisions which rend the Church of Christ. Let us labour to understand and to set forth the Gospel in its original purity; not by dwelling on a few detached passages, which have been, and ever will be, the subjects of controversy, when considered without reference to the general tenor of Scripture, or the peculiar circumstances and opinions to which they allude; but, guided by the light afforded us by our truly venerable Reformers in the Articles, the Liturgy, and the Homilies of our Church, let us take a comprehensive view of the whole of Scripture, and, “ rightly dividing the word of God,” let us explain its doctrines and enforce its precepts in a manner consistent with the general design of Christianity and the known attributes of God. Let us, while we exhort men to remember that schism is not become the less criminal from its being more common, exert ourselves to check its progress by a diligent discharge of the various duties belonging to our several situations; and, conformably with that spirit of forbearance by which our Church is so especially distinguished, and which so clearly appears in the Declaration prefixed to our Articles; let not those, who are of one mind respecting the fundamental Principles of our Faith, suffer “ differences upon certain curious points” to break the bonds of peace and unity so necessary in this hour of common danger for the preservation of true Religion in these dominions. Thus by temperate zeal, sound knowledge, persevering diligence, and fervent charity, shall we best evince ourselves genuine Members of a Church founded upon Apostolical Authority. Thus, “ shewing our Faith by our works,” according to an Apostle’s injunction, we shall best reprove gainstayers, recal wanderers, and prepare ourselves “ in this day of trial, which is come upon all the earth,” to give account of our Stewardship when summoned before our Judge.” P. 24.

We particularly recommend this Charge for the strength of its argument, the perspicuity of its language, and the moderation of its sentiments. That it made a strong impression upon the

the hearers, we have occasion to know; and that it cannot be perused without great interest and edification by all, except those to whose prejudices it is opposed, and which it ought to overcome, we are fully persuaded.

ART. IV. *The Stranger in France, or a Tour from Devonshire to Paris; illustrated by Engravings in Aqua Tinta of Sketches taken on the Spot.* By John Carr, Esq. 4to. 11. 1s. Johnson. 1803.

THIS is by much the most pleasing and interesting narrative of the kind which we have yet met with, particularly as to the description of the modern Parisians.

Our countrymen who have hitherto published their rapid sketches seem to have had their curiosity excited, and their attention directed to things and places rather than to the people, and to have had very circumscribed and partial introductions of a domestic kind: whereas this gentleman appears to have been immediately and familiarly domiciliated in the most elegant and distinguished families, and to have carefully and sagaciously observed the wonderful change of manners to which a few short years have given place. His route to Paris was also out of the ordinary track. He proceeded from Devonshire to Southampton, and from Southampton to Havre, and thence through Normandy to the French metropolis. The whole is very entertaining, and written with the easy and elegant pen of a gentleman. Our pages will certainly be enlivened, and our readers amused, with the following short extracts.

Among the better families to whom the author was familiarly introduced was that of M. R. (Recamier) the banker; and as the lady of this gentleman, when in England, excited a great deal of curiosity, we transcribe the following anecdotes concerning her.

“ Upon my return to Paris, I proceeded to the hotel of Monsieur R. Curiosity led me to view the house, and the celebrated bed of his lady, who was then in London.

“ The little vanities and eccentricities of this elegant and hospitable woman will find immediate forgiveness, when it is known that she is now very young, and was married when a spoiled child of the age of fourteen to her present husband.

“ She is one of David's enthusiastic admirers, and has carried the rage for Grecian undress to an extremity, which even in the capital left her without a follower. In the public walks of the Champs Elysees she one evening presented herself, in a dress which almost rivalled the

the robes of Paradise. The Parisians, who are remarkable for their politeness to women, and are not remarkable for scrupulous sentiments of delicacy, were so displeased with her appearance, that they made a lane for the entrance of her, and expelled the modern Eve from the Elysian fields, not with a "flaming sword of wrath," but with hisses softly uttered, and by tokens of polite disapprobation. She tells her friends, that her cabinet is crowded with letters of the most impassioned love, from persons of the first fame, distinction, and opulence. In her parties, when conversation begins to pause, she introduces some of these melting epistles, which she is said to read with a bewitching pathos, and never fails to close the fond recital by expressions of the tenderest pity for the sufferings of their ill-starred authors.

"She has declared, that some of her lovers equal the Belvidere Apollo; but that she never has seen yet that being who was perfect enough to be entitled to the possession of her affections. Do not smile: Madame R. is a disciple of Diana; even slander pays incessant homage to her chastity.

"Rumour has whispered in every corner of Paris, that her husband is only admitted to the honour of supplying the finances of her splendid and costly establishment.

"Madame R. has not yet produced any of the beautiful and eloquent arguments of Cornelia to disprove the strange assertion. Her chamber, which constitutes one of the sights of Paris, and which, after what has just been mentioned, may be justly considered, in (or out of) France, as a great curiosity, is fitted up in a style of considerable taste and even magnificence.

"The bed upon which this *charming statue* reposes is a superb sofa, raised upon a pedestal, the ascent to which is by a flight of cedar steps: on each side are altars, on which are placed Herculean vases of flowers, and a large antique lamp of gold: the back of the bed is formed by an immense pier of glass; and the curtains, which are of the most costly muslin, festooned with golden tassels, descend in beautiful drapery from a floral crown of gold. It is said that the late Emperor of Russia, after the laborious and successful diplomatic intrigues of Messrs. Taileyrand and Sieyes, and a certain lady, became enamoured by description with the immaculate goddess of Mont Blanc; and that he sent confidential commissioners to Paris, to report her daily dress, and to order copies of her furniture.

"The story may be believed, when the hero of it was well known to be fully qualified for one of the deepest dungeons of a madhouse. I hope, for the sake of society and the repose of the world, that the rest of Madame R.'s admirers have not united to their passion the bewildered imagination which fatally distinguished and finally closed the career of her imperial lover."

In our progress through the work, we meet with the account of Sir Sidney Smith's escape from the Temple; which, as it has been very differently represented, and as it must ever be an event full of interest to Englishmen, we insert, believing this to be the true narrative.

"Sir

" Sir Sidney Smith's Escape.

" From Captain B——'s hotel I went to the Temple, so celebrated in the gloomy history of the Revolution. It stands in the Rue du Temple, in the Fauxbourg of that name.

" The entrance is handsome, and does not much impress the idea of the approach to a place of confinement. Over the gates is a pole supporting a dirty and tattered bonnet rouge, of which species of republican decoration there are very few now to be seen in Paris. The door was opened to me by the principal gaoler, whose predecessor had been dismissed on account of his imputed connivance in the escape of Sir Sidney Smith. His appearance seemed fully to qualify him for his savage office, and to assure his superiors against all future apprehension of a remission of duty by any act of humanity, feeling, or commiseration. He told me, that he could not permit me to advance beyond the lodge, on account of a peremptory order which he had just received from government.

" From this place I had a full command of the walk and prison, the latter of which is situated in the centre of the walls. He pointed out to me the window of the room in which the royal sufferers languished.

" As the story of Sir Sidney Smith's escape has been involved in some obscurity, a short recital of it will perhaps not prove uninteresting. After several months had rolled away since the gates of his prison had first closed upon the *British Hero*, he observed that a lady, who lived in an upper apartment on the opposite side of the street, seemed frequently to look towards that part of the prison in which he was confined. As often as he observed her, he played some tender air upon his flute; by which, and by imitating every motion which she made, he at length succeeded in fixing her attention upon him, and had the happiness of remarking, that she occasionally observed him with a glass. One morning, when he saw that she was looking attentively upon him in this manner, he tore a blank leaf from an old mass book which was lying in his cell; and, with the foot of the chimney, contrived by his finger to describe upon it, in a large character, the letter A, which he held to the window, to be viewed by his fair sympathizing observer. After gazing upon it some little time, she nodded, to show that she understood what he meant; Sir Sidney then touched the top of the first bar of the grating of his window, which he wished her to consider as the representative of the letter A, the second B, and so on, until he had formed, from the top of the bars, a corresponding number of letters; and, by touching the middle and bottom parts of them upon a line with each other, he easily, after having inculcated the first impression of his wishes, completed a telegraphic alphabet.

" The process of communication was, from its nature, very slow; but Sir Sidney had the happiness of observing, upon forming the first word, that this excellent being, who beamed before him like a guardian angel, seemed completely to comprehend it, which she expressed by an assenting movement of the head. Frequently obliged to desist from his tacit and tedious intercourse, from the dread of exciting the curiosity

curiosity of the gaolers, or his fellow-prisoners, who were permitted to walk before his window, Sir Sidney occupied several days in communicating to his unknown friend his name and quality, and imploring her to procure some unsuspected royalist, of consequence and address sufficient for the undertaking, to effect his escape; in the achievement of which, he assured her, upon his word of honour, that whatever cost might be incurred would be amply reimbursed, and that the bounty and gratitude of his country would nobly remunerate those who had the talent and bravery to accomplish it. By the same means, he enabled her to draw confidential and accredited bills for considerable sums of money for the promotion of the scheme, which she applied with the most perfect integrity. Colonel Philipeaux was at this time at Paris, a military man of rank and a secret royalist, most devoutly attached to the fortunes of the exiled family of France, and to those who supported their cause. He had been long endeavouring to bring to maturity a plan for facilitating their restoration; but which the loyal adherent, from a series of untoward and uncontrollable circumstances, began to despair of accomplishing. The lovely deliverer of Sir Sidney applied to this distinguished character, to whom she was known, and stated the singular correspondence which had taken place between herself and the heroic captive in the Temple. Philipeaux, who was acquainted with the fame of Sir Sidney, and chagrined at the failure of his former favourite scheme, embraced the present project with a sort of prophetic enthusiasm, by which he hoped to restore to the British nation one of her greatest heroes, who, by his skill and valour, might once more impress the common enemy with dismay, augment the glory of his country, and cover himself with the laurels of future victory. Intelligent, active, cool, daring, and insinuating, Colonel Philipeaux immediately applied himself to bring to maturity a plan, at once suitable to his genius and interesting to his wishes. To those whom it was necessary to employ upon the occasion, he contrived to unite one of the clerks of the minister of the police, who forged his signature, with exact imitation, to an order for removing the body of Sir Sidney from the Temple to the prison of the Conciergerie. After this was accomplished, on the day after that on which the inspector of gaols was to visit the Temple and Conciergerie, a ceremony which is performed once a month in Paris, two gentlemen, of tried courage and address, who were previously instructed by Colonel Philipeaux, disguised as officers of the *marechaussee*, presented themselves in a *fiacre* at the Temple, and demanded the delivery of Sir Sidney, at the same time showing the forged order of his removal.

“ This the gaoler attentively perused and examined, as well as the minister’s signature. Soon after the register of the prison informed Sir Sidney of the order of the Director; upon hearing which, he at first appeared to be a little disconcerted, upon which the pseudo officers gave him every assurance of the honour and mild intentions of the government towards him.

“ Sir Sidney seemed to be more reconciled, packed up his clothes, took leave of his fellow-prisoners, and distributed little tokens of his gratitude to those servants of the prison from whom he had experienced

anced indulgencies. Upon the eve of their departure, the register observed, that four of the prison guard should accompany them. This arrangement menaced the whole plan with immediate dissolution. The officers, without betraying the least emotion, acquiesced in the propriety of the measure, and gave orders for the men to be called out; when, as if recollecting the rank and honour of their illustrious prisoner, one of them addressed Sir Sidney, by saying, "Citizen, you are a brave officer; give us your parole, and there is no occasion for an escort." Sir Sidney replied, that he would pledge his faith as an officer to accompany them without resistance wherever they chose to conduct him.

"Not a look or movement betrayed the intention of the party. Every thing was cool, well-timed, and natural. They entered a *fiacre*, which, as is usual, was brought for the purpose of removing him, in which he found changes of clothes, false passports, and money.

"The coach moved with an accustomed pace to the *Fauxbourg St. Germain*, where they alighted, and parted in different directions. Sir Sidney met Colonel *Philippeaux* at the appointed spot of rendezvous. The project was so ably planned and conducted, that no one but the party concerned was acquainted with the escape, until near a month had elapsed, when the inspector paid his next periodical visit.

"What pen can describe the sensations of two such men as Sir Sidney and *Philippeaux* when they first beheld each other in safety? Heaven befriended the generous exploit.

"Sir Sidney and his noble friend reached the coast wholly unsuspected; and, committing themselves to their God, and to the protective genius of brave men, put to sea in an open boat, and were soon after discovered by an English cruising vessel, and brought in safety to the British shores." P. 154.

The last anecdote we give is of the melancholy and perhaps marvellous kind: we heartily hope that the catastrophe really happened as here related.

"One evening, as I was passing through the *Boulevard Italien*, in company with a gentleman from *Toulon*, we met a tall, dark, hollow-eyed, ferocious-looking man, of whom he related the following story.

"Immediately after the evacuation of *Toulon* by the English, all the principal *Toulon* citizens were ordered to repair to the market-place, where they were surrounded by a great military force. This man, who for his offences had been committed to prison, was liberated by the French agents, in consequence of his undertaking to select those of the inhabitants who had in any manner favoured the capitulation of the town, or who had shown any hospitality to the English whilst they were in possession of it. The miscreant passed before the citizens, who were drawn out in lines, amounting to near three thousand; amongst whom, he pointed out about one thousand four hundred persons to the fury of government: without any other evidence, or further examination, they were all immediately adjudged to be shot. For this purpose, a suitable number of soldiers were drawn out. The unhappy victims were marched up to their destruction, upon the quay,

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in

in sets of three hundred, and butchered. The carnage was dreadful: in the last of these unfortunate groups, were two gentlemen, of great respectability, who received no wound from the fire; but, to preserve themselves, dropped with the rest, and exhibited all the appearances of having participated in the general fate. This execution took place in the evening: immediately after its close, the soldiers, fatigued and sick with cold-blooded slaughter, marched back to their quarters, without examining whether every person upon whom they had fired had fallen a victim to the murderous bullet. Soon after the soldiers had retired, the women of Toulon, allured by plunder, proceeded to the fatal spot. Mounted upon the bodies of the fallen, they stripped the dead and dying. The night was stormy. The moon, emerging from dark clouds, occasionally shed its pale lustre upon this horrible scene. When the plunderers had abandoned their prey, during an interval of deep darkness, in the dead of the night, when all was silent, unconscious of each other's intentions, the two citizens who had escaped the general carnage disencumbered themselves from the dead, under whom they were buried; chilled and naked, in an agony of mind not to be described, they, at the same moment, attempted to escape. In their agitation, they rushed against each other. Expressions of terror and surprise dropped from each of them. "Oh, God! It is my father!" said one; "My son, my son, my son!" exclaimed the other, clasping him in his arms. They were father and son who had thus miraculously escaped, and met in this extraordinary manner. The person from whom I received the extraordinary account informed me, that he knew these gentlemen very well, and that they had been resettled in Toulon about two years." P. 225.

The whole will be found highly entertaining; sorry indeed are we, that the hopes of permanent intercourse with England, which the author found universally prevalent in France, have been so soon blighted and destroyed, by the daring insolence and insatiable ambition of an individual. May they again revive! But not till this scourge of humanity shall feel, and be compelled to acknowledge, that Britons never will be slaves, but are ever ready to repel insolence with scorn, and aggression with the completest vengeance.

The aqua tinta engravings which accompany the narrative are very elegant and satisfactory representations of the places they severally describe.

ART. V. *Philosophical Transactions of the Royal Society of London for the Year 1802. Part I.* 4to. 212 pp. Nicol.

SEVEN Papers, besides an Appendix, containing the meteorological journal, form the contents of this first Part of the *Philosophical Transactions* for the year 1802. The subjects of those Papers are as follows.

I. *The*

I. *The Croonian Lecture. On the Power of the Eye to adjust itself to different Distances, when deprived of the Crystalline Lens.* By Everard Home, Esq.

The object of this Lecture is to corroborate, by the statement of certain facts, an opinion advanced in a former Lecture, namely, that the adjustment of the eye, for the purpose of seeing objects at different distances, does not depend upon any internal changes of the crystalline lens. Previously, however, to the narrative of those facts, this author pays a friendly tribute of praise and gratitude to the memory of the late ingenious optician, Mr. Ramsden, whose masterly hand had afforded him very great assistance in the course of his experiments.

The most remarkable of the above-mentioned facts is, that a man, whose eye had been deprived of the crystalline lens, was found still to retain the power of adjusting it to different distances; which was satisfactorily proved, by means of an optometer, such as has been improved by Dr. Young on Dr. Porterfield's original plan.

II. *The Bakerian Lecture. On the Theory of Light and Colours.* By Thomas Young, M. D. &c.

"The object," this author says, "of the present dissertation is not so much to propose any opinions which are absolutely new, as to refer some theories, which have been already advanced, to their original inventors, to support them by additional evidence, and to apply them to a great number of diversified facts, which have hitherto been buried in obscurity. Nor is it absolutely necessary, in this instance, to produce a single new experiment; for of experiments there is already an ample store, which are so much the more unexceptionable, as they must have been conducted without the least partiality for the system by which they will be explained; yet some facts, hitherto unobserved, will be brought forwards, in order to show the perfect agreement of that system with the multifarious phenomena of nature.

"The optical observations of Newton are yet unrivalled; and, excepting some casual inaccuracies, they only rise in our estimation as we compare them with later attempts to improve on them. A further consideration of the colours of thin plates, as they are described in the second book of Newton's optics, has converted that prepossession which I before entertained for the undulatory system of light, into a very strong conviction of its truth and sufficiency; a conviction which has been since most strikingly confirmed, by an analysis of the colours of striated substances."

And in the next page he subjoins:

"Those who are attached, as they may be with the greatest justice, to every doctrine which is stamped with the Newtonian approbation,

will probably be disposed to bestow on these considerations so much the more of their attention, as they may appear to coincide more nearly with Newton's own opinions. For this reason, after having briefly stated each particular position of my theory, I shall collect, from Newton's various writings, such passages as seem to be the most favourable to its admission; and, although I shall quote some papers which may be thought to have been partly retracted at the publication of the optics, yet I shall borrow nothing from them that can be supposed to militate against his maturer judgment."

After the above annunciation of the subject, this author proceeds to state four hypotheses and nine propositions, which he endeavours to illustrate, and to establish by means of quotations and the recital of facts. Omitting to notice those facts and illustrations, we shall only subjoin the hypotheses and the propositions.

"Hypothesis I. A luminiferous ether pervades the universe, rare and elastic in a high degree.

"Hyp. II. Undulations are excited in this ether whenever a body becomes luminous.

"Hyp. III. The sensation of different colours depends on the different frequency of vibrations, excited by light in the retina.

"Hyp. IV. All material bodies have an attraction for the ethereal medium, by means of which it is accumulated within their substance, and for a small distance around them, in a state of greater density, but not of greater elasticity.

"Proposition I. All impulses are propagated in a homogeneous elastic medium with an equable velocity.

"Prop. II. An undulation conceived to originate from the vibration of a single particle must expand through a homogeneous medium in a spherical form, but with different quantities of motion in different parts.

"Prop. III. A portion of a spherical undulation, admitted through an aperture into a quiescent medium, will proceed to be further propagated rectilinearly, in concentric superficies, terminated laterally by weak and irregular portions of newly diverging undulations.

"Prop. IV. When an undulation arrives at a surface which is the limit of mediums of different densities, a partial reflection takes place, proportionate in force to the difference of the densities.

"Prop. V. When an undulation is transmitted through a surface terminating different mediums, it proceeds in such a direction, that the sines of the angles of incidence and refraction are in the constant ratio of the velocity of propagation in the two mediums.

"Prop. VI. When an undulation falls on the surface of a rarer medium so obliquely that it cannot be regularly refracted, it is totally reflected at an angle equal to that of its incidence.

"Prop. VII. If equidistant undulations be supposed to pass through a medium, of which the parts are susceptible of permanent vibrations somewhat slower than the undulations, their velocity will be somewhat lessened by this vibratory tendency; and, in the same medium, the more, as the undulations are more frequent.

“ Prop. VIII. When two undulations from different origins coincide either perfectly or very nearly in direction, their joint effect is a combination of the motions belonging to each.

“ Prop. IX. Radiant light consists in undulations of the luminiferous ether.”

One plate only is annexed to this Paper, for the illustration of certain phenomena of light. We may observe upon the whole, that, notwithstanding Dr. Young's ingenious and truly laudable endeavours, the theory of light is yet very far from being sufficiently understood.

III. *An Analysis of a Mineral Substance from North America, containing a Metal hitherto unknown.* By Charles Hatchett, Esq.

The subject of this analysis is a hard and brittle mineral, of a dark, brownish, grey colour, which, in the internal parts of the mineral, inclines to the iron grey. Its longitudinal fracture is imperfectly lamellated, and the cross fracture shows a fine grain. It has a vitreous and almost metallic lustre. The colour of the streak, or the powder of this mineral, is chocolate brown. It is not attracted by the magnet. Its specific gravity at the temperature of 65° is 5918, which is considerably different from that of wolfram, as also from that of the Siberian chromate of iron.

Mr. Hatchett instituted a considerable number of experiments, for the purpose of ascertaining the nature and the components of this mineral, which are described at large in the paper; and, from the result of which, it appears that the mineral in question

“ consists of iron combined with an unknown substance, and that the latter constitutes more than three fourths of the whole. This substance is proved to be of a metallic nature, by the coloured precipitates which it forms with prussiate of potash, and with tincture of galls; by the effects which zinc produces, when immersed in the acid solutions; and by the colour which it communicates to phosphate of ammonia, or rather to concrete phosphoric acid, when melted with it.

“ Moreover, from the experiments made with the blow-pipe, it seems to be one of those metallic substances which retain oxygen with great obstinacy, and are therefore of difficult reduction.

“ It is an acidifiable metal; for the oxide reddens litmus paper, expels carbonic acid, and forms combinations with the fixed alkalis. But it is very different from the acidifiable metals which have of late been discovered; for,

1. “ It remains white when digested with nitric acid.

2. “ It is soluble in the sulphuric and muriatic acids, and forms colourless solutions, from which it may be precipitated, in the state of a white flocculent oxide, by zinc, by the fixed alkalis, and by ammonia.

nia. Water also precipitates it from the sulphuric solution, in the state of a sulphate.

3. " Prussiate of potash produces a copious and beautiful olive-green precipitate.

4. " Tincture of galls forms orange or deep yellow precipitates.

5. " Unlike the other metallic acids, it refuses to unite with ammonia.

6. " When mixed and distilled with sulphur, it does not combine with it, so as to form a metallic sulphuret.

7. " It does not tinge any of the fluxes, except the phosphoric acid, with which, even in the humid way, it appears to have a very great affinity.

8. " When combined with potash and dissolved in water, it forms precipitates, upon being added to solutions of tungstate of potash, molybdate of potash, cobaltate of ammonia, and the alkaline solution of iron.

" These properties completely distinguish it from the other acidifiable metals, viz. arsenic, tungsten, molybdena, and chromium; as to the other metals lately discovered, such as uranium, titanium, and tellurium, they are still farther removed from it."

IV. *A Description of the Anatomy of the Ornithorhynchus Paradoxus.* By Everard Home, Esq.

The subjects which were examined for this anatomical description were two dead animals, a male and a female, preserved in spirits, and brought from New South Wales, where this species of quadruped is found, in fresh water lakes. According to Governor Hunter's account, this animal does not swim, but comes up to the surface of the water occasionally to breathe; and this it does in the same manner as a turtle. It inhabits the banks of the lakes, and is supposed to feed in the muddy places which surround those lakes. However, the particular kind of food it subsists upon is by no means known.

This species of animal is so very singular, that, at other times, an account not quite so authentic as the present might have been looked upon more in the light of a fabulous invention than in that of a natural description. This animal, indeed, seems to partake of the triple nature of a fish, a quadruped, and a bird. It lives in water, it has legs like a quadruped, and it is furnished with a bill, somewhat like a duck.

Mr. H. in the Paper which is at present under our consideration, and which is accompanied with three copper-plate engravings, describes the internal as well as the external parts of this animal; from the latter of which, we shall transcribe such particulars as may in some measure satisfy the curiosity of our readers.

" The

“ The male is $17\frac{1}{2}$ inches in length, from the point of the bill to the extremity of the tail. The bill is $2\frac{1}{2}$ inches long; and the tail, measuring from the anus, $4\frac{1}{2}$ inches.

“ The body of the animal is compressed, and nearly of the same general thickness throughout, except at the shoulders, where it is rather smaller. The circumference of the body is 11 inches. There is no fat deposited between the skin and the muscles.

“ The female measures in length $16\frac{1}{2}$ inches, and in circumference 11 inches. The size of the body is rendered proportionally larger than that of the male, by a quantity of fat lying every where under the skin.

“ The male is of a very dark brown colour, on the back, legs, bill, and tail; the under surface of the neck and belly is of a silver grey. In the female, the colour of the belly is lighter. The hair is made up of two kinds; a very fine thick fur, $\frac{1}{2}$ of an inch long, and a very uncommon kind of hair, $\frac{3}{4}$ of an inch long; the portion next the root has the common appearance of hair; but, for $\frac{1}{4}$ of an inch towards the point, it becomes flat, giving it some faint resemblance to very fine feathers: this portion has a gloss upon it; and, when the hair is dry, the different reflections from the edges and surfaces of these longer hairs give the whole a very uncommon appearance. The fur and hair upon the belly is longer than that upon the back.

“ The head is rather compressed. The bill, which projects beyond the mouth, in its appearance resembles that of a duck; but it is in its structure more like that of the spoonbill, the middle part being composed of bone, as in that bird; it has a very strong cuticular covering.

“ In the upper portion of the bill, the lip extends for $\frac{1}{2}$ an inch, and laterally, beyond the bony part, and is thick and fleshy.

“ The upper surface of the bill is uniformly smooth, and does not terminate where the hair begins, but is continued on, for $\frac{3}{4}$ of an inch, forming a cuticular flap, which lies loose upon the hair. In the dried specimens that have been brought to Europe, the flap has been contracted in drying, and stands up perpendicularly.

“ The nostrils are two orifices, very close to each other, near the end of the bill; the upper lip projecting $\frac{3}{4}$ of an inch beyond them.

“ The eyes are very small; they are situated more upon the upper part of the head than is usual, and are directly behind the loose edge of the cuticular flap belonging to the bill. The eyelids are circular orifices, concealed in the hair; and, in the male, are with difficulty discovered; but in the female there is a tuft of lighter hair, which marks their situation.

“ The external ears are two oval slits, directly beyond the eyes, and much larger than the orifices of the eyelids.

“ The teeth, if they can be so called, are all grinders; they are four in number, situated in the posterior part of the mouth, one on each side of the upper and under jaw, and have broad flattened crowns. They differ from common teeth very materially, having neither enamel nor bone, but being composed of a horny substance only, imbedded in the gum, to which they are connected by an irregular surface in the place of fangs.

“ Between

“ Between the cheek and the jaw, on each side of the mouth, there is a pouch, as in the monkey tribe, lined with a cuticle. When laid open, it is $1\frac{1}{2}$ inch long, and the same in breadth. In the female, it contained a concreted substance, the size of a very small nut, one in each pouch: this, when examined in the microscope, was made up of very small portions of broken crystals.

“ Besides these grinding teeth, there are two small pointed horny teeth upon the projecting part of the posterior portion of the tongue, the points of which are directed forwards, seemingly to prevent the food from being pushed into the fauces during the process of mastication. This circumstance of small teeth on the tongue is, I believe, peculiar to this animal, not being met with in other quadrupeds. In the tongue of the flamingo, there are a row of short teeth on each side, but in no other bird that I have seen.

“ The fore legs are short, and the feet webbed; the length of the leg and foot, to the end of the web, is about 3 inches. On each foot there are five toes, united together by the web, which is very broad, and is continued beyond the points of the toes for nearly an inch. On each toe there is a rounded straight nail, which lies loose upon the membrane forming the web. The palms of the feet are covered with a strong cuticle: and there is a small prominence at the heel.

“ The hind legs are nearly of the same length as the fore legs, but stronger. Each leg has five toes, with curved claws; these are webbed, but the web does not extend beyond the points of the toes. The four outer toes are at equal distances from each other; but the inner one is at a much greater distance from the one next it. The under surface of the foot is defended by a strong cuticular covering.

“ The tail, in its general shape, is very similar to that of the beaver. The hair upon its upper surface is long and strong; it has a coarse appearance. The under surface is covered with short straggling hairs.”

V. *On the Independence of the analytical and geometrical Methods of Investigation, and on the Advantages to be derived from their Separation.* By Robert Woodhouse, A. M. &c.

It is not practicable to give a distinct idea of the reflections on the mathematical mode of reasoning that are contained in this extensive Paper, unless indeed we were to transcribe the greatest part of it; we are therefore unavoidably obliged to refer our mathematical readers to the Paper itself.

VI. *Observations and Experiments upon oxygenized and hyperoxygenized Muriatic Acid; and upon some Combinations of the Muriatic Acid, in its Three States.* By Richard Chenevix, Esq.

The first part of this Paper contains an account of certain experiments and observations, which induced this author to conclude, that muriatic acid does actually exist in the form of oxygenized

oxygenized and of hyperoxygenized muriatic acid; and that in either state it is capable of entering into saline combinations.

“ With this view,” he says, “ I shall describe, 1st, the means by which I think I have succeeded in ascertaining the constituent parts, as well as the proportions, in oxygenized and hyperoxygenized muriatic acid; 2dly, I shall mention some of the combinations of the muriatic acid, in its three states.”

The first set of experiments were instituted for the purpose of ascertaining the elements of the hyperoxygenized muriate of potash; and the result of those experiments shows, that 100 parts of that salt consist of 38,3 of oxygen, 20 of muriatic acid, (the sum of which two ingredients forms 58,3 of hyperoxygenized muriatic acid) 39,2 of potash, and 2,5 of water.

This being ascertained, Mr. Chenevix then proceeded to determine the quantity of oxygen which is contained in oxygenized muriatic acid; and the experiments which he describes prove, that 84 parts of muriatic acid, and 16 parts of oxygen, form 100 parts of oxygenized muriatic acid.

Having thus shown the difference between the states of those two acids, Mr. Ch. proceeds to examine the combination of each with salifiable bases. The first subjects of this examination are the oxygenized muriates; concerning which, after the statement of the experiments, he says:

“ Upon the whole, it appears to me fair to conclude,

1st. “ That the salts of this genus do really exist, previous to the formation of hyperoxygenized muriate of potash.

“ 2dly. That the affinity exercised by hyperoxygenized muriatic acid for ammonia, and (by very strong analogy) for the other bases, is much greater than that of oxygenized muriatic acid. For hyperoxygenized muriatic acid, as shall presently be shewn, having a much more powerful action upon all combustible bodies, whether simple or compound, than oxygenized muriatic acid, it would be natural to suppose, that the former acid would act more powerfully upon the inflammable element of ammonia. But oxygenized muriatic acid combines with the hydrogen of that alkali; which, however, is not decomposed by hyperoxygenized muriatic acid; yet the affinity of hyperoxygenized muriatic acid for ammonia, is the only cause that determines the union of the acid and the alkali, without decomposition. But these affinities shall be more fully treated of, in speaking of hyperoxygenized muriate of ammonia.”

The alkaline and earthy hyperoxygenized muriates come next under examination, and their generic characters are described in the following manner.

“ Hyperoxygenized muriates are formed by passing a current of oxygenized muriatic acid through the basis, dissolved or suspended in
water

water, as in the formation of the last-mentioned genus. Their first formation is owing to the separation of the elements of an oxygenized muriate, into hyperoxygenized muriate, and simple muriate; from which latter, they may be separated by crystallization, or by another process, which I shall mention, in treating of the earthy hyperoxygenized muriates. By simple trituration, they scintillate with noise. They are decomposed by a low red heat; and give out a considerable quantity of oxygen, as they become simple muriates. They cannot be brought down, by any means that I have tried, to that diminished state of oxygenization, which would constitute oxygenized muriates. They inflame all combustible bodies with violence, as is well known. They are soluble in water; many of them in alcohol; and some are deliquescent. The acid is expelled, with particular phenomena, by sulphuric, nitric, and muriatic acids, without heat; and a little below a boiling heat, by phosphoric, oxalic, tartareous, citric, and arsenic acids; but they are not acted upon by benzoic, acetic, acetous, boracic, prussic, or carbonic acids. Those vegetable acids which are powerful enough to decompose them, give out, towards the end, a gas of a peculiar nature, which has not so much smell as oxygenized muriatic acid gas, but which affects the eyes in an extraordinary manner, and promotes an uncommon and rather painful secretion of tears. I have not yet examined this gas, as there was invariably an inflammation of the mixture, with explosion and rupture of the vessels, almost as soon as it began to be evolved. When pure, the hyperoxygenized muriates do not precipitate any of the metallic salts, although I believe they decompose some. The order in which the bases seem to be attracted by the acid, is pot ash, soda, barytes, strontia, lime, ammonia, magnesia, alumina, silica. The other earths I have not tried, and but few of the metallic oxides."

Omitting the experiments, we shall now briefly subjoin the names of the different saline species of this genus, and the proportion of their component ingredients, such as are stated in the sequel of Mr. Chevenix's highly useful and elaborate paper.

1. The hyperoxygenized muriate of potash; the elements of which have been already mentioned.
2. The hyperoxygenized muriate of soda, 100 parts of which consist of 66,2 of hyperoxygenized muriatic acid, 29,6 of soda, and 4,2 of water.
3. The hyperoxygenized muriate of barytes, 100 parts of which consist of 47 of hyperoxygenized muriatic acid, 42,2 of barytes, and 10,8 of water.
4. The hyperoxygenized muriate of strontia, 100 parts of which are formed by the combination of 46 of hyperoxygenized muriatic acid, 26 of strontia, and 28 of water.
5. The hyperoxygenized muriate of lime, 100 parts of which are formed by the combination of 55,2 of hyperoxygenized muriatic acid, 28,3 of lime, and 16,5 of water.

6, 7, 8, and 9. The hyperoxygenized muriates of ammonia, of magnesia, of alumina, and of silica. The proportion of the ingredients of those last four species could not be well ascertained.

Next to this, Mr. Ch. examines the metallic combinations of muriatic acid in its different states, among which he principally notices those which have, for their bases, the oxides of mercury; first, because these combinations have been stated in a most contradictory manner by different chemists; and, secondly, on account of their great importance.

Calomel and corrosive sublimate are of this nature; namely, they are combinations of muriatic acid, and oxide of mercury. The proportion of those ingredients in 100 parts of corrosive sublimate, is 82 of oxide of mercury, to 18 of muriatic acid. In calomel it is 88,5 of oxide of mercury, to 11,5 of muriatic acid; but the oxide of mercury in corrosive sublimate is composed of mercury 85 parts, and of oxygen 15; whereas in calomel it is composed of mercury 89,3, and of oxygen 10,7.

In the latter pages of the present paper, the singular nature of the muriatic acid is considered in a more particular manner; and, lastly, this author concludes with the following judicious remarks.

“ Muriatic acid is for us a simple body; but it has acid properties of the strongest kind; therefore, from analogy, we suppose it to contain oxygen. But may not this be too hasty a conclusion? Are we not very doubtful concerning the existence of oxygen in prussic acid? And are we not, on the contrary, certain that sulphurated hydrogen, which possesses many of the characteristics of acids, does not contain any? Of the oxygenizement of fluoric and boracic acids, we have no proof: but then we cannot affirm that any one of these acids exists in three states of combination with oxygen; and the muriatic is the only radical of which we admit this fact. We must not, however, pretend to limit the number or degrees of combinations between combustible bodies and oxygen; but we can speak with certainty, only of those things which are proved. Besides its acid properties, this substance has others, common to oxygenizable bodies. With 16 of oxygen, it forms an acid, which in many of its properties, is to its radical what the sulphureous is to sulphur. Like the sulphureous, it is volatile; has little attraction for salifiable bases; destroys vegetable blues; and is capable of further oxygenizement. With 65 of oxygen, it becomes more fixed, like sulphuric acid; has a stronger affinity for salifiable bases; and acquires more truly acid properties. Upon these considerations, I submit to the chemical world, whether, in the present state of our knowledge, it be not more philosophical to say,

“ Muriatic radical, or some single word of the same import . . .	} instead of {	Muriatic acid;
Muriatous acid		Oxygenized muriatic acid;
Muriatic acid		Hyperoxygenized muriatic acid.

“ I am fully aware that, at first sight, this may appear extraordinary; and the more so, as we have no positive facts that prove muriatic acid to be a simple body. All we can, therefore, consider fairly, is, in favour of which appellation does the sum of analogies seem to preponderate. And, to give the cause a candid investigation, we should begin by considering, whether the presence of oxygen in all bodies that have acid properties, has been rigidly demonstrated; and not determine by this law of the French chemistry, till we are well convinced it has not been too generally assumed.

“ If a nomenclature be not subservient to the uses of science, and does not keep pace with its progress, the relation between substances and their names will become so relaxed, that confusion will be brought about, by the very means we take to avoid it; and if, while we continue to extend our acquaintance with chemical bodies, nomenclature remains confined within its former limits, the bonds that unite these two parts of the science must inevitably be broken.”

VII. *Experiment and Observations on certain stony and metalline Substances, which at different Times are said to have fallen on the Earth; also on various Kinds of native Iron.* By Edward Howard, Esq.

The present paper must be considered as a valuable collection of evidence arising from the testimonies, the accounts, and the scientific examination by various able persons, of the particulars, relative to those stones or earthy and metallic concretions, which at various times, and in various countries, are said to have fallen from the sky upon the surface of the earth.

It has been mentioned by a variety of writers, even of the remotest antiquity, that certain stones and metalline substances have at different times fallen on the earth; but the utter uncertainty of the origin of those bodies, the absurdity of the vague conjectures formerly offered concerning their nature, and the evident admixture of fable, which accompanies several of those accounts, has generally rendered the whole subject extremely doubtful in the minds of intelligent persons.

The inquisitive spirit of the present age has collected and compared those accounts, (some striking cases of this sort having happened within this few years) has particularly examined the testimonies, and has collected several of the substances, which are said to have fallen from the sky at different times, and which have been sent from different, and some from very distant, countries. It is an examination of those very substances, that forms the subject of the present truly interesting paper: and the uniformity of the nature of those bodies which Mr. Howard's analysis, joined to the observations of other ingenious persons, has clearly proved, is what, in our opinion, tends considerably to corroborate the opinion, that

that those bodies must have a common origin, and that they have really fallen from the sky.

Mr. Howard begins, by mentioning the names of the principal writers who have recorded cases of this singular nature. The most modern as well as the most scientific writers, are Mr. King and Dr. Chladni. The accounts of such cases which those gentlemen have collected, and among which there are some of so recent a date as to come within these six or seven years; the impartiality of various witnesses who have been strictly examined, and the concurrence of their evidences, which have been taken at vast distances of time and space, do all concur greatly to corroborate the general fact; namely, that those stones, &c. have most probably fallen from the sky; but what seems to establish the fact, perhaps beyond the possibility of a doubt, is the result of the analyses of those very bodies, made by different persons, and particularly by Mr. Howard. The results of those analyses are stated in this paper, and we shall presently mention them; but, previously to it, we shall transcribe Mr. Williams's account (which is inserted in this paper) of a remarkable and well attested case of this sort, that took place at Benares, in the year 1798.

“ The information,” Mr. Williams says, “ I obtained was, that on the 19th of December, 1798, about eight o'clock in the evening, a very luminous meteor was observed in the heavens, by the inhabitants of Benares and the parts adjacent, in the form of a large ball of fire; that it was accompanied by a loud noise, resembling thunder; and that a number of stones were said to have fallen from it, near Krakhur, a village on the north side of the river Goomty, about 14 miles from the city of Benares.

“ The meteor appeared in the western part of the hemisphere, and was but a short time visible: it was observed by several Europeans, as well as natives, in different parts of the country.

“ In the neighbourhood of Juanpoor, about 12 miles from the spot where the stones are said to have fallen, it was very distinctly observed by several European gentlemen and ladies; who described it as a large ball of fire, accompanied with a loud rumbling noise, not unlike an ill discharged platoon of musquetry. It was also seen, and the noise heard, by various persons at Benares. Mr. Davis observed the light come into the room where he was, through a glass window, so strongly as to project shadows, from the bars between the panes, on a dark coloured carpet, very distinctly; and it appeared to him as luminous as the brightest moonlight.

“ When an account of the fall of the stones reached Benares, Mr. Davis, the judge and magistrate of the district, sent an intelligent person to make inquiry on the spot. When the person arrived at the village, near which the stones were said to have fallen, the natives, in answer to his inquiries, told him, that they had either broken to pieces, or given away to the Tefieldar (native collector) and others, all that they

they had picked up; but that he might easily find some in the adjacent fields, where they would be readily discovered (the crops being then not above two or three inches above the ground) by observing where the earth appeared recently turned up. Following these directions, he found four, which he brought to Mr. Davis: most of these, the force of the fall had buried, according to a measure he produced, about six inches deep, in fields which seemed to have been recently watered; and it appeared, from the man's description, that they must have lain at the distance of about 100 yards from each other.

“ What he further learnt from the inhabitants of the village, concerning the phenomenon, was, that about eight o'clock in the evening, when retired to their habitations, they observed a very bright light, proceeding as from the sky, accompanied with a loud clap of thunder, which was immediately followed by the noise of heavy bodies falling in the vicinity. Uncertain whether some of their deities might not have been concerned in this occurrence, they did not venture out to inquire into it until the next morning: when the first circumstance which attracted their attention, was the appearance of the earth being turned up in different parts of their fields, as before-mentioned, where, on examining, they found the stones.

“ The assistant to the collector of the district, Mr. Erskine, a very intelligent young gentleman, on seeing one of the stones, brought to him by the native superintendant of the collections, was also induced to send a person to that part of the country, to make inquiry; who returned with several of the stones, and brought an account similar to that given by the person sent by Mr. Davis, together with a confirmation of it from the Cauzy (who had been directed to make the inquiry) under his hand and seal.

“ Mr. Maclane, a gentleman who resided very near the village of Krakhut, gave me part of a stone that had been brought to him the morning after the appearance of the phenomenon, by the watchman who was on duty at his house; this, he said, had fallen through the top of his hut, which was close by, and buried itself several inches in the floor, which was of consolidated earth. The stone must, by this account, previous to its having broken, have weighed upwards of two pounds.

“ At the time the meteor appeared, the sky was perfectly serene; not the smallest vestige of a cloud had been seen since the 11th of the month, nor were any observed for many days after.

“ Of these stones, I have seen eight, nearly perfect, besides parts of several others, which had been broken by the possessors, to distribute among their friends. The form of the more perfect ones, appeared to be that of an irregular cube, rounded off at the edges; but the angles were to be observed on most of them. They were of various sizes, from about three to upwards of four inches in their largest diameter; one of them, measuring four inches and a quarter, weighed two pounds twelve ounces. In appearance, they were exactly similar: externally, they were covered with a hard black coat or incrustation, which in some parts had the appearance of varnish, or bitumen; and, on most of them were fractures, which from their being covered with a matter similar to that of the coat, seemed to have been made in the fall,

by

by the stones striking against each other, and to have passed through some medium, probably an intense heat, previous to their reaching the earth. Internally, they consisted of a number of small spherical bodies, of a slate colour, embedded in a whitish gritty substance, interspersed with bright shining spiculæ, of a metallic or pyritical nature. The spherical bodies were much harder than the rest of the stone: the white gritty part readily crumbled, on being rubbed with a hard body; and, on being broken, a quantity of it attached itself to the magnet, but more particularly the outside coat or crust, which appeared almost wholly attractable by it."

The mineralogical description of several of those atmospheric stones, by Count de Bournon, is also inserted in Mr. Howard's paper. Count de B. examined some of the stones said to have fallen at Benares, a stone said to have fallen in Yorkshire, one in Italy, and one in Bohemia. Upon the whole, the external structure, the internal, and other peculiarities of those stones, shew a uniformity of character so very striking, as to leave no doubt concerning the similarity of their origin.

The specific gravities of those stones, are between 3300 and 4300; that of water being reckoned 1000.

They are all covered with a peculiar thin black crust, but destitute of gloss. When broken, their internal appearance is of a greyish ash colour, a granulated appearance, very similar to that of a coarse gritstone; and they appear evidently to be composed of four different substances, which may be easily distinguished through a magnifier.

Mr. Howard's chemical analysis, the particular account of which follows the mineralogical description, ascertains the quality and the quantity of each of those ingredients. The result of that analysis, by coinciding upon the whole with similar examinations previously made, confirms, in a very striking manner, the supposition of their having had a similar origin, whatever that may be.

Omitting to describe the method of performing the analysis, we shall only observe, that the constituent principles of all those stones, are silica, magnesia, oxide of iron, and oxide of nickel: and that the proportion of those ingredients varies but little in the different specimens.

The latter part of the paper contains a description of various kinds of native iron, by Count de Bournon.

The Appendix, which concludes the present Part of the *Philosophical Transactions*, consists of 26 pages, which contains the *Meteorological Journal* for the year 1801, kept, in the usual manner, at the apartments of the Royal Society.

This

This Journal consists of eleven columns, in which are registered, for each day of the year, two observations of the following particulars, which particulars form the titles of the columns; namely, days of the months, the greatest and least heat as shown by Six's thermometer, time of taking the observation, thermometer without, thermometer within, barometer, hygrometer, rain, winds and their force, and, lastly, the weather.

It appears that the greatest heat of the thermometer was 80° , and it took place in June. The least was 23° , which was observed in December. The greatest height of the barometer; namely, 30.43 inches, was observed in March. The least height of the same; namely, 28.65 inches, was observed in December. The quantity of rain fallen in the course of the whole year, 1801, amounts to 19.197 inches.

ART. VI. *Pinkerton's Modern Geography.*

(Concluded from vol. xxi. p. 588.)

WE have before noticed and commended Professor Vince's able and excellent Introduction to this work; which, whatever its deficiencies may be, may certainly claim the preference to every preceding publication of the kind in the English language. The author may well be thought qualified for the office he has undertaken, having from his early youth been devoted to the science of geography and the construction of maps. He may also claim the praise of a considerable degree of novelty in his plan; as, in addition to the valuable communication of Professor Vince, he has had the assistance of Mr. Arthur Aikin, for what relates to the science of botany in the different countries described: there are also, for the first time in a work of this description, regular references to the various authorities. The maps, moreover, are constructed on a plan entirely new; they are the reverse of what maps and charts have hitherto exhibited, the water being delineated in black parallel lines; the country described, in the contrary. Of the effect of this, different individuals will entertain different opinions; in our judgment, it is an advantage; and the maps, as we think, have the appearance of greater clearness and precision. They are drawn under the directions and revision of Mr. Arrow-smith, whose accuracy is very justly celebrated. They are reduced from the best large maps, and the authorities are sub-joined

joined at the bottom. At the end of the second volume, the reader will find a very important and useful list of the best maps, of the larger, middle, and smaller kinds; there is also an excellent catalogue of the most valuable and popular books of voyages and travels. We subjoin two small specimens of the mode of execution, by which a judgment may be formed of the language and method of the author. The first describes the zoology of our own country, as selected and compressed from Pennant and others.

“ Mr. Pennant, in his *British Zoology*, has treated this subject at due extent, and with his usual ability. The nature of this work will only admit of a few imperfect notices. Of animals, that celebrated author enumerates twenty genera, from the horse down to the seal and bat. The birds extend to forty-eight, the reptiles to four, and the fish to forty genera, besides the crustaceous and shell fish. That noble and useful animal, the horse, is found in England of many mingled breeds, while most other kingdoms produce only one kind. Our race horses descend from Arabian stallions, and the genealogy faintly extends to our hunters. The great strength and size of the English draught horses are derived from those of Germany, Flanders, and Holstein; and other breeds have been so intermingled, that native horses may be found adapted to every purpose of pomp, pleasure, or utility. Those of Yorkshire are particularly celebrated for their spirit and beauty; and the grooms of that county are equally noted for their skill in the management of this valuable animal. It is somewhat remarkable, that while England excels all the European countries in various breeds of horses, yet veterinary schools are of recent institution. The speed of Childers was computed at a mile in a minute; and such is the strength of a Yorkshire pack-horse, that he will usually carry 420 pounds; nay, a mill horse will support, for a short distance, a weight of 910 pounds. Mr. Pennant observes, that though the British cavalry was remarkable, even in the time of Julius Cæsar, yet we know not what was the primitive breed.

“ The indigenous breed of horned cattle is now only known to exist in Needwood Forest, in Staffordshire, and at Chillingham Castle, in Northumberland. They are long-legged, and wild like deer, of a pure white colour, with black muzzles, ears, and tails, and a stripe of the same hue along the back. The breeds of our cattle are almost as various as those of our horses: those of Wales and Cornwall are small, while the Lincolnshire kind derive their great size from those of Holstein. In the north of England we find kyles, so called from the district of Kyle, in Scotland: in the south, we find the elegant breed of Guernsey, generally of a light brown colour and small size, but remarkable for the richness of their milk. Of late years, Mr. Bakewell and others have brought the breeding of cattle and sheep to a regular system. The number and value of sheep in England may be judged from the ancient staple commodity of wool. Of this most useful animal, several breeds appear, generally denominated from their particular coun-

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ties or districts; those of Herefordshire, Devonshire, and Cotswold Downs are noted for fine fleeces, while the Lincolnshire and Warwickshire kind are remarkable for the quantity. The Teesdale breed of the county of Durham, though lately neglected, continue to deserve the same praise. The wool is beautiful, but the length of their legs lessens their value in the eyes of the butcher. The mutton of Wales, on the contrary, is esteemed, while the wool is coarse, yet employed in many useful and salutary manufactures. The Norfolk breed is remarkable for black faces and legs. Those of Leicestershire are very large, and without horns. The most laudable exertions have lately been made by the Board of Agriculture, and by individuals, for the improvement of the English fleece.

“ The goat, an inhabitant of the rocks, has, even in Wales, begun to yield to the more useful sheep; that country being, like Scotland, more adapted to the woollen manufacture. It is to be regretted, that some means are not discovered of preventing the goat, an useful animal to the poor, from being so destructive to plantations and agriculture. The breeds of swine are various and useful. England also abounds in breeds of dogs, some of which were celebrated even in Roman times. In the reign of Elizabeth, Dr. Caius of Kay enumerates sixteen denominations of English dogs; some seem to be now extinct, and the blood hound only occurs in Staffordshire. The terrier, as the name implies, was used to force the burrowing animals from their holes; the harrier, akin to the fox-hound, for hunting the hare. The grey-hound was so called, as Caius informs us, because he was the first in *degree* among dogs. The tumbler of that author seems to be our lurcher. The spaniels, from Spain, as the name imports, were trained as starters, setters, and pointers; but the latter description is modern: the water spaniel was used to recover the slaughtered game; the spaniel gentle, or comforter, of Dr. Caius, is our lap dog; the shepherd's dog is Buffon's fanciful father of the whole canine progeny, and always displayed its docile qualities. The mastiff, or *amaze thief*, was employed in defending the house: to this species Mr. Pennant ascribes the bull dog, an animal of surprising spirit and fierceness. The curs and mongrels are numerous; but the turnspit is now exploded. Of late the Newfoundland dog, of more useful and generous qualities, has in some degree supplanted the mastiff; and the spotted Dalmatian forms an additional attendant on an equipage.

“ The cat is one of the most universal and most identic of animals, those of Angola excepted, with their white fleeces, and those of Russia, with a bluish fleece and eyes of topaz. Of our savage animals, the most fierce and destructive is the wild cat, which is three or four times as large as the domestic, with a flat broad face, colour yellowish white mixed with deep grey, in streaks, running from a black list on the back; hips always black; tail alternate bars of black and white: only found in the most mountainous and woody parts. The wolf has been long extinct, but the fox abounds. It is sufficient to name the badger, the fitchet, the martin, the stoat, or ermin, the otter, squirrel, dormouse, rat, (the native, or iron-grey, has lately almost vanished before the brown kind of India, falsely called the Norway rat,) and various kinds of mice. The mole,

mole, urchin, and bat seem to become more rare; the seal is chiefly found off the coasts of Wales.

“ In the parks of the great, the roe is now extinct; but fallow deer abound, of great beauty, and the red deer; the latter are known by the terms stag, hind, young, or calf; while the former are styled buck, doe, or fawn; the red kind are more vicious than the other, and becoming more uncommon.

“ The chief of our birds of prey are, the golden eagle, sometimes found on Snowdon; the black eagle has appeared in Derbyshire; the osprey, or sea eagle, seems extinct in England. The peregrine falcon breeds in Wales; and many kinds of hawks in England. An enumeration of the other birds would be superfluous. The nightingale, one of the most celebrated, is not found in North Wales, nor any where to the north, except about Doncaster, where it abounds; nor does it travel so far west as Devonshire or Cornwall. This limitation is remarkable, as these birds are found in the severe climate of Sweden. Our poultry seem to originate from Asia; our peacocks are from India; our pheasants from Colchis; the Guinea fowl (the meleagrides, or Numidian hens of the ancients) are from Africa. Our smallest bird is the golden-crested wren, which sports on the highest pine trees; and our largest the bustard, some of which weigh twenty-five pounds, and are found in the open countries of the south and east; but this bird seldom appears; and our turkeys, originally from America, richly supply the defect; the largest are reared in Norfolk and Suffolk. One of the most singular of water fowl is the long-legged plover; the most useful, the mallard, or wild duck, which is chiefly caught in the fens of Lincolnshire: the numbers sent to the capital almost exceed credibility.

“ The reptiles are the coriaceous tortoise, frogs, toads, several kinds of lizards: of our serpents, the viper alone is venomous; other kinds are, the ringed snakes, sometimes found four feet in length; and the blind worm, seldom exceeding eleven inches.

“ Of fish, the whale seldom appears near the English coasts, nor the dolphin; the porpoise, and others of the same genus, are not uncommon. The basking shark appears off the shores of Wales. Numerous are our edible sea fish. Some of the most celebrated are the turbot, doree, soal, cod, plaice, smelt, mullet, &c. &c. The consumption of herrings and mackarel extends to most parts of the kingdom; but pilchards are confined to the Cornish coast. Our chief river fish are, the salmon and the trout, which are brought from the northern parts in prodigious numbers, generally packed in ice; but sometimes the trout are brought alive in vessels provided with a well, or basin, for that purpose. It is said, that not less than 30,000 salmon are brought from one river, the Tweed, to London, in the course of a season. The lamprey, though a sea fish, is chiefly found in the Severn; it resembles the eel, but has a line of seven apertures near the head. The charr is chiefly found in the lakes of Westmoreland, the sides sprinkled with red spots. The umber, or greyling, somewhat resembles the trout. The samlet is the smallest of the trout kind, and has erroneously been supposed the young of the salmon; in Scotland it is called the parr. Our carps are from Poland, and the

inferior sort from Prussia; the tench and perch are esteemed by some as dainties of the table.

“ The lobster is found on most of the rocky coasts, particularly off Scarborough. This crustaceous fish has singular habits; with its blunt claw it maintains its situation, while that with serrated pincers divides its food: the claws are reproduced, though not so large as the first; they change their shells every year. The craw fish is a small kind of lobster, which dwells in the clayey banks of rivers. Of shell fish, the pearl mya, a large kind of mussel, was found in the Conway, in Wales, and the Irt, in Cumberland: but it seems now confined to Ireland and Scotland. Pearls arise from the perforation of a kind of worm, and may be produced artificially by boring the shell, and replacing the mya in the water. The English oysters maintain their Roman reputation; but they seem to yield in flavour to those of more northern countries. The green from Colchester, in Essex, and the juicy white from Milton, in Kent, have the chief reputation.

Our second specimen shall be the account of Papua, or New Guinea; which the author truly represents as a most interesting country, and of which it is to be greatly lamented, that our knowledge is so imperfect. Heartily do we wish that some spirited adventurer, from among our countrymen, might be induced to make its interior the object of his curiosity and research. We can have no scruple in affirming, that the undertaking would well and amply remunerate the labour.

“ PAPUA, OR NEW GUINEA.

“ This country is one of the most interesting in Australasia, as partaking of the opulence of the Moluccas, and their singular varieties of plants and animals. The land of Papua is said to have been first discovered by Saavedra, a Spanish captain, in 1528, who had sailed from Mexico, by the command of Cortez, to explore the Spice Islands from that quarter. It is asserted, that Saavedra imposed the name of New Guinea, as believing that this region was under the same meridian with the African Guinea; but as it is scarcely probable that a mariner should be so much deceived, it is more likely that this appellation, which some say was only given by Le Maire, near a century after, was merely considered as synonymous with another, that of the “ Isles of Gold.” Other Spanish navigators enlarged this discovery; and the strait between this country and New Holland was explored by Cook; while the learned President de Brosies, and even Bougainville, the French circumnavigator, had doubted whether such a passage existed. This extensive island is still far from being completely investigated; on the north, what was formerly conceived to be a strait, is delineated with the soundings in Mr. Arrowsmith's chart of the Pacific, under the name of Machire's inlets; and an opposite large bay on the E. was also conceived to insulate another portion. In the S. E. Dampier's strait divides Papua from New Britain; but it is not improbable, that in this direction the Louisiad of Bougainville may be discovered to be joined, at least in part, with Papua, while other parts may consist of detached isles. It is thought, that the unfortunate La Perouse was

compleating this discovery, when Fate terminated his labours. Amidst this uncertainty, Papua is conceived to be a vast island, extending from the Cape, absurdly styled of Good Hope, in the mariner's very confined vocabulary, but more properly White Point, in the N. W. probably to Cape Rodney in the S. E. a length of more than 1200 miles, by a medial breadth of perhaps 300, and thus far superior in size to Borneo, formerly reputed the largest of islands.

“On this extensive territory, in a situation so highly favoured by nature, and probably enriched with the choicest productions, there is no European settlement. The inhabitants of the northern parts are called Papous, whence the name of the country. Their traditions bear witness, that they are brethren of the Meluccans, and the language seems to have no affinity with that of New South Wales, but is probably connected with that of Borneo, on the west, and that of New Britain, and the isles on the other side, being part of the wide Malay diffusion. The inhabitants are black, and even said to have the woolly hair of negroes: but this last circumstance will probably be discovered, as in New Holland, to proceed from art, and in some parts it should seem, that the inhabitants have the true Malay complexion and features. In the interior is a race called the Haraforas, who live in trees, which they ascend by a knotted pole, drawing it after them to prevent surprise. The appearance of the Papuans and their habitations is grotesque, the latter being built on stages in the water; in which however, they resemble the Borneans, and other nations in the Asiatic isles. The women seem the most industrious in making mats, and pots of clay, which they afterwards burn with dry grass, or brush wood; nay they will even wield the axe, while the men are indolent, or preparing for the chase of wild hogs.

“The aspect of these people is frightful and hideous; the men are stout in body; their skin of a shining black, rough, and often disfigured with marks like those occasioned by the leprosy; their eyes are very large, their noses flat, mouth from ear to ear, their lips amazingly thick, especially the upper lip; their hair woolly, either a shining black or fiery red: M. Sonnerat imagines the last to be owing to some powder. It is dressed in a vast brush, so as to resemble a mop; some are three feet in circumference, the least two and a half; in this they stick their comb, consisting of four or five diverging teeth, with which they occasionally dress their frizzled locks, to give them a greater bulk; they sometimes ornament them with feathers of the bird of Paradise; others add to their deformity by boring their noses, and passing through them rings, pieces of bone, or sticks; and many, by way of ornament, hang round their necks the tusks of boars. The heads of the women are of less size than those of the men, and in their left ear they wear small brass rings. The men go naked, excepting a small wrapper round their waists made of the fibres of the cocoa. The women use a covering, in general, of the coarse Surat bastas, tucked up behind so as to leave their bodies and thighs exposed to view.

“The religious tenets of the Papuans have been little examined; they make tombs of the rude coral rock, sometimes with sculptures. The chief commerce is with the Chinese, from whom they purchase
their

their instruments and utensils. Their returns are ambergris, sea slugs, tortoise-shell, small pearls, birds of Paradise, lories, and other birds, which the Papuans dry with great skill. Some slaves are also exported, probably captives taken in intestine wars. Some were offered to Captain Forrest at a low rate, but he had before bought an eminent linguist. Our great navigator, Dampier, whose work bespeaks wonderful intelligence for that period, made several discoveries on the coast of Papua, and the adjacent isles. He was particularly struck with the proas, which are picturesque and well managed. As this country has been little explored, even recent accounts are very imperfect.

The coasts of Papua are generally lofty; and inland, mountain rises above mountain, richly clothed with woods. The shores abound with cocoa trees, and the whole country seems to have impressed every navigator with delight, and well deserves more cultivated and industrious inhabitants. But, by a singular fatality, many extensive and beautiful portions of the globe are thinly inhabited by a few savages, while cold and barren provinces are the crowded seats of civilized nations. Could a whole nation be transferred from the north of Europe to Papua, what a change in situation and sentiments, what an increase of public power!

“The natural history of this country is little known, but the zoology is striking and romantic; Papua is the chosen residence of the splendid and singular birds of Paradise, of which ten or twelve sorts are enumerated by Mr. Pennant. They seem to be chiefly caught in the adjacent isles of Arroo, being supposed to breed in Papua, and reside there during the wet monsoon; while during the dry, or western, they retire to Arroo, migrating in flocks of thirty or forty. During their flight they cry like starlings; but when surprised with a strong gale, they croak like ravens, and ascend to the superior regions of the air. They alight on the highest trees, seeming to feed on berries, and, according to some, on nutmegs and butterflies; and are either shot with blunt arrows, or caught with bird-lime, or nooses. The bowels, and breast-bone being extracted, they are dried with smoke and sulphur, sold for nails or bits of iron, and exported to Banda. Papua also boasts of elegant parrots and lories; while the crowned or gigantic pigeon, almost equals a turkey in size. Captain Forrest, to whom we are indebted for an interesting voyage in these seas, only visited the harbour of Dory, in the northern part of Papua, so that our knowledge of this large island remains extremely imperfect. He observed at a considerable distance the mountains of Arfac, of a remarkable height. Near the harbour of Dory he found, in some little isles, abundance of nutmeg trees; and, there is room to infer, that the land of Papua is not destitute of the same productions, and may perhaps also boast of cloves. Now that the Spice Islands are restored to the Dutch, by the treaty of 1801, a settlement in Papua might become an object of serious consideration; and by the discoveries of our able countryman, Dampier, we have certainly a claim equal to that of any other nation.”

Due attention will appear to have been given to the new divisions of territory, which the recent and melancholy distractions

tions of Europe have introduced, and of which the present disastrous periods threaten still further alterations. The principal objection we have to make, is a want of elegance and perspicuity of style. Since this larger work was published, an abridgment of it has appeared in a handsome octavo volume, which may very properly be recommended for general use.

ART. VII. *The domestic Encyclopedia; or, a Dictionary of Facts, and useful Knowledge, comprehending a concise View of the latest Discoveries, Inventions, and Improvements, chiefly applicable to rural and domestic Economy, together with Descriptions of the most Interesting Objects of Nature and Art; the History of Men and Animals, in a State of Health or Disease, and practicable Hints respecting the Arts and Manufactures, both familiar and commercial, illustrated with numerous Engravings and Cuts. By A. F. M. Willich, M. D. In Four Volumes. 8vo. 2l. 2s. Murray and Highley. 1802.*

IN a work of this kind, little novelty is required; it will generally be thought sufficient, that the writer or collector has been careful to make his catalogue of articles sufficiently large, or that he has not omitted any subjects that come properly under the term or title he has given to his book. For doing this, the editor of the work before us had the aid of former dictionaries, from which he might select and abridge such articles as were suitable to his purpose; adding occasionally such improvements and discoveries, as had either been made posterior to the publication of the guides he had taken, or had been omitted by them. But as the work was intended for domestic use, for persons only moderately instructed, and for whom general Encyclopedias were too bulky and expensive, it was incumbent on him to be very clear, and correct, in describing the processes for manufacturing articles in common use, and in explaining numerous terms, which, though of frequent occurrence, are still not generally understood. Examining the work by this test, it will be found, we fear, very defective.

Under the word *Bachelor*, the author is sufficiently diffuse in shewing the ill repute in which persons, living in a state of celibacy, were held in Greece and at Rome, but he omits describing what a Bachelor of Arts, of Divinity, Law, or Physic, in our Universities is, or how the degrees are obtained or conferred.

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The word *Back*, a vessel used in brewing and distilling, and as a term by horsemen, sailors, painters, &c. is totally omitted.

The word *Badger*, a *Huckster*, from *Bajulo*, might have properly followed the description of the badger, an amphibious animal.

The word *Bail*, or giving bail or security for the appearance of a person, is omitted, as is also the word *Bailiff*, an officer in our courts of law, also a superintendant or manager of estates in the country. Again, though we have a sufficiently full account of *baiting bulls*, we have none of the choice of *baits* for catching fish.

That we may not fatigue our reader by multiplying instances, we shall recur once more to the volumes of the work, and take the first subject that occurs, which happens to be *Sponge*. This is properly enough said to be "a genus of animal plants brought from the Levant, and that it is a soft, porous, and light substance, easily imbibing water," but about the manner of its growth, to what substances it is usually found adhering, or how collected, the editor is totally silent. Turning back to the word *Marble*, we find him equally sparing of that kind of information which he might suppose his particular readers would require; and giving a chemical analysis of the stone, instead of describing the different kinds of Marble, and showing whence those most in esteem are brought, or the uses to which they are ordinarily applied.

The word *Sculpture*, implying one of the most important uses of Marble, has no place in his alphabet, nor the word *Scagliola*, a composition of plaster, in imitation of the finest Marbles.

Under the word *Mould*, a proper description is given of that kind of earth most suited to vegetation; but the moulds used by mechanics to give form and fashion to metals, and other substances, as in casting bells, cannon, candlesticks, in making candles, &c. is not noticed; nor *Mouldiness*, or the vegetable substance, denominated *Mould*, found in cheese, on vinegar, beer, &c. and which probably is a species of it, the dry rot so fatal to timber. But in return for these omissions, (and we believe some hundreds of necessary articles are omitted) the editor has given abundant information, on the subjects of anatomy, surgery, medicine, and chemistry, and has also described many plants and animals; though we have been as much puzzled to account for the insertion of many objects in the two last classes, as for the omission of others of the same kind, that had an equal right to be introduced. The same we may say of manufactures, some of them are fully and properly described, others either

totally omitted, or only partially noticed. On the whole, we cannot commend the care, or diligence of the compiler, or recommend the work as containing what will be looked for, and ought to be found in such a compilation; and yet it was incumbent on the editor, to be particularly careful that as few errors as possible should be committed, in putting together these volumes, as he has been most illiberally severe on his brother labourers in this way, Procul, O procul este profani! Behold I, a man of a superior order, have undertaken this business!

“The rapid succession,” he says, Preface, p. 1, “of Cyclopedias, and Encyclopedias which have appeared within the last twenty years, and which often are more distinguished by their alluring title pages,” (the title to these volumes, however, is not a short one, nor quite free from pomp) “than by their intrinsic merit,” &c.

And, in the next paragraph,

“When it is considered,” he says “that the editors of these bulky compilations, have directed their chief attention to the quantity of their materials, rather than to a *critical selection of facts*, that with a few exceptions, such works have been conducted by persons better qualified to superintend a printing office, or a bookseller’s shop, than to arrange or explain the immense circle of the sciences; and that the Auri sacra fames has almost uniformly been the principal object of these speculators, it will then be readily allowed, that their productions afford only *negative advantage to the social world*.”

The meaning of which last words, we must leave to our readers to discover.

Peras imposuit Jupiter nobis duas;
Propriis repletam vitiis post tergum dedit,
Alienis, ante pectus suspendit gravem.
Hac re, videre nostra mala non possumus;
Alii simul delinquant, censores sumus.

We recommend these lines to the attention of the editor, his volumes seeming to have been put together with as much haste, and to have been published under as suspicious circumstances as any of those which he has so rudely attacked. In the first place, though the articles contained in them are so different, and so numerous, that no one man, however well informed, can be supposed capable of treating of them all with propriety, yet he does not appear to have had the assistance of any coadjutor, and from a pretty certain datum (the publication of an 8vo. volume of 700 pages*, in the year 1799) we may fairly

* See British Critic, vol. xiv, p. 551.

collect that no great portion of time could have been allotted to the compilation of them. It seems therefore, not very improbable, that the "*Auri sacra fames*," had some share in producing this Encyclopedia. We, however, have nothing to do with the motives inciting authors to undertake their performances, but with the diligence they have used in collecting their materials, and the ability they have shown in arranging and disposing of them. In both these points, as we have shown, the editor of the volumes before us seems manifestly deficient. Had he, instead of passing his severe and illiberal censures, on the conductors of former Encyclopedias, laid their decried volumes before him, and taken from them such articles as suited his design, he would have avoided the errors he has committed, and produced a work more creditable to himself, and highly advantageous to the class of readers for which it was intended.

ART. VIII. *The History of England, from the Accession of King George the Third, &c.*

(Concluded from vol. xxi. p. 670.)

THE specimens already given of this History, will have conveyed a favourable opinion of it to our readers, whom we have detained hitherto in the first volume of the work. After a few more general observations, we shall complete our survey, labouring only to give a fair and candid judgment, and to present a just idea of the whole.

We have already observed, that Mr. Adolphus is laudably exact in citing his authorities; but there is one mode of reference which frequently occurs, not so easy to be appreciated by a reader, as those which point to printed or manuscript sources. Instead of any other citation, the margin often has "from private information." This we consider as an intimation, that he is not in those places at liberty to declare his authority; but warns the reader to enquire for himself, if he wishes for more satisfaction. This hint we have accordingly taken; and in many of those cases have enquired, what is said of the facts so supported, by persons likely to know the truth? The answer has uniformly been, that they are accurate; and sometimes accompanied with a little wonder, who could have communicated facts, of which so few are in possession. This is important. Private information may be of every degree of value, from the lowest to the highest; and had the author betrayed a propensity to receive groundless reports and surmises, under
that

that name, it would greatly have impaired the credit of his History : being proved to have taken such aids from those who were really competent to give them, he obtains a new claim to our confidence ; and his sources of information, even when not distinctly known, are allowed to be entitled to respect. Instances of this kind occur in the first volume, at pp. 3, 101, 123, 125, &c. and will be found in general to relate to transactions in their own nature rather secret. Those which refer to the sudden and unexpected resignation of Lord Bute in 1763, are particularly interesting, and contradict, in a great degree, the opinions usually received.

“ Even the King,” it is said, “ was not early apprized of his intentions, and from his good opinion of the Earl, lamented that he had lost a friend, as well as a minister.” P. 125. Thus also, with respect to the causes of his resignation, and his supposed influence when he had retired, the private information of the historian authorizes him to write in these terms.

“ In fact, the principal cause of his resignation was the want of support in the cabinet. In a private letter to one of his friends, before he retired from the helm, he more fully explained the motives of his conduct. “ Single,” he said, “ in a cabinet of my own forming ; no aid in the House of Lords to support me, except two peers (Lords Denbigh and Pomfret) both the Secretaries of State silent, and the Lord Chief-Justice, whom I myself brought into office, voting for me, yet speaking against me ; the ground I tread upon is so hollow, that I am afraid, not only of falling myself, but of involving my royal master in my ruin.—It is time for me to retire.”

“ The continuance of the ex-minister's secret influence in the closet, *for a considerable period*, has been so repeatedly and confidently asserted, that to doubt it would seem rashness ; yet, perhaps, if we except the negotiations for ministerial changes soon after his resignation, in which he was occasionally the medium to communicate the King's intentions, *no report was ever less consonant to truth* : for it was his constant and repeated complaint to his intimate friends, both in his travels and at home, that he was neglected by his sovereign. This avowal from a man so cautious as Lord Bute, outweighs all the vague assertions of those who maintained the existence of a mysterious agency, and proves that the loss of his influence had sunk deep in his mind.” P. 126.

The great impropriety and impolicy of allowing such an influence is a sufficient justification of the caution of which Lord B. complained ; and the statement of the fact proves, how ill the nation then appreciated the magnanimity of their sovereign ; who, when he professed to give his confidence to new servants, gave it without reserve, and without regard to his prior feelings and opinions. It appears, however, that the opinion of Lord Bute's secret influence prevailed even among persons of high situation for some time ; for a subsequent article

ticle of private information states, that when a negociation was carried on for continuing the ministry of 1765, Mr. Grenville was directed to wait on the King, and to state five propositions, as the terms of retaining their situations, of which the two first were, "that Lord Bute should not interfere, directly or indirectly, in the affairs of government," and that "Mr. Stuart M'Kenzie, Lord Bute's brother, should be dismissed from the office of the Privy-seal for Scotland" (p. 197); and the historian allows that, "although it may not be true that Lord Bute interfered in the transactions of the cabinet, yet the jealous apprehension on that subject occasioned the ministry to do many things offensive to the King." P. 196. The celebrated King of Prussia, whose views respecting England were neither accurate nor candid, gave credit to the same idea of secret influence, even in 1777. "Bute, the Scotchman," he says, "governs the King and realm: like those evil working spirits, who are always talked of but never seen, he shrouds himself as well as his operations, in impenetrable obscurity; his emissaries, his creatures, are the springs with which he moves, at his pleasure, the political machine." Vol. ii. p. 376. To him entirely he imputed the American War. But if these things were so impenetrable, how were they so well known to the King of Prussia? Politicians are fond of seeming to know what is profoundly secret, and Frederick appears not to have been superior to this idle vanity. The private information of Mr. Adolphus is, we conceive, much more to be trusted, in this case, than that of the great and sagacious King of Prussia.

A great part of this History is occupied, of necessity, in the narrative of the American War, a melancholy period to a British patriot, because it shows his country lavishing her strength and her resources in an unsuccessful contest; a melancholy period to all Europe, because it gave force and currency to those exaggerated notions of freedom, which soon punished the perfidy of France by subversion of its monarchy, almost dissolved the bonds of society in every state, and led to those portentous events, the ultimate consequences of which have not yet been calculated, while their immediate effects have diffused more misery than the world has seen for many previous ages. The declaration of rights, prepared by the provincial convention of Virginia in 1776, is, in many points, the same in substance, and almost the same in words, with that prefixed by the French Jacobins to their constitutional code, as the Universal Rights of Man. See a selection from them, in volume the second of this History, p. 404. The narrative of this unhappy war, which begins near the end of the first volume,

lume, and is closed but little before the end of the work, is given by Mr. A. with perspicuity and fidelity.

The event of the American War having been unsuccessful to Great Britain, it is natural to give credit to those who, from the beginning, opposed it in this country, for superior wisdom and sagacity; but, without examining into their motives, which might mark a very different origin to their opposition*, it may very reasonably be doubted, whether the immediate concessions they proposed, would have led to the effects desired. It has not often been experienced, that moderation has been produced by yielding to political demands; and contempt, rather than affection, is usually the reward of the government which so concedes. America, having gained her first demand, would have been stimulated to others, by the discontented, on one side or the other of the Atlantic: and independence, the great object to which her ambition tended, would soon have been her claim, from the presumption of success, or of weakness in the government; perhaps as soon as from the irritation of contest.

It was always our opinion, and still is, that the proposal of the greatest political wisdom, and saving prudence, came from a man of excellent talents, unconnected with all parties†; but

* Some of the arguments of Burke, in proposing his conciliatory Bill in 1775, show distinctly enough what was the great object in his mind. After stating his own general ideas on the mode of conciliation, "a necessary preliminary," he said, "would be the dismissal of the ministry. In no time or country, or under any form of government, was the power of ministers suffered to survive the success of their counsels; or the same men permitted to inflame a dependent people to arms, and then appease them by concessions. In concession, the credit of the state is saved by the disgrace of a minister; because it is his counsel alone that is discredited. But when the very same ministers, in consequence of resistance, forego their own acts, the nation itself submits." Vol. ii. p. 328. He who involved such a proposition in his Bill, indirectly secured its failure, by engaging the whole force of the ministry against it. It is plain, therefore, that conciliation was only his secondary object, while the primary was the removal of the ministers. He made them fight for their political existence, which if they could not defend, he would enjoy the fruits, as well as the triumph of victory. With a little less ardour for his main object, he would have seen, that his other point would be more easily gained without throwing out this alarm; and that if he could succeed in reversing the plans of ministers, their dismissal must speedily have followed, without any previous stipulation.

† He proved the independence of his spirit, by a voluntary renunciation of all further preferment.

it was a proposal to which every prevalent passion of human nature stood in opposition, and which therefore could not be adopted*. It was, however, suggested by Dr. Tucker, Dean of Gloucester, and is thus stated by the present historian, under the transactions of 1774.

“ One writer alone, well-versed in history, commerce, and politics, penetrated into the true question in dispute, and the probable results: he saw that the struggle was, in fact, maintained FOR INDEPENDENCE; a long war would be necessary to enable Great Britain to obtain her former ascendancy; but the expence of such a contest would more than countervail all the advantages to be derived from an enforced and fullen submission, unaccompanied with cordial esteem, or a real desire to promote the interest of the mother country. He estimated justly the natural and legislative right of Great Britain, and exposed in striking colours the fallacy of reasoning by which American ingratitude and contumacy were vindicated: his advice was bold and decisive; to avoid the expence and difficulties of protracted hostilities, and the dangers of speculative discussions, by throwing off at once the connection with America, giving her the independence she coveted, and leaving her to defend, provide, legislate, and form alliances for herself. This project was no less wise than noble; but was utterly impracticable in a deliberative government, like that of Britain, where responsibility is attached to advice, and where the people had been taught to affix so high a value on the American connection. The most ambitious and daring of mankind would not have ventured to accept the situation of minister, on condition of enforcing such a plan.” Vol. ii. p. 179.

As the passage here cited is followed, almost immediately, by a sketch of the characters of the principal politicians in both Houses of Parliament, we shall select for our readers that of Mr. Burke, as being one of the most elaborate, and, to our apprehension, not less just than elaborate. Many of the characters are touched only in a few comprehensive words.

“ Burke came into Parliament under the immediate auspices of the Marquis of Rockingham, to whom he was introduced merely by the reputation of those learned and admirable publications, which at an early period fixed his fame on an enviable eminence. He was Lord Rockingham's confidential political adviser, and on his judgment and address the proceedings of the anti-ministerial party in a great measure depended. Burke enjoyed the rare advantage of being equally eloquent in speech and in writing, and the Irish accent and manner, which he never lost, were forgotten in the variety of his excellencies. He possessed great taste, learning, general knowledge, an intimate acquaint-

* Whatever might be the views of particular politicians, there is no doubt, that the attempt to bring America to legal submission was at first a measure generally popular; the wish of the people as well as their rulers.

ance with the laws of nations, and a sagacity which penetrated into the political nature of man, and confidently deduced, from visible causes, those effects, which to a less intuitive mind seemed remote and problematical. At his first entrance into the senate he established a high reputation, which in all the vicissitudes of a laborious life he never relinquished. His oratory was of the highest class; and if he appeared on some occasions to give the rein to his fancy, to the prejudice of his judgment, it may be confidently asserted, that no man who spoke so much, and on so many important topics, compensated for a few faults, with such a number and variety of beauties. If Burke wandered, the elegance of the digression, and the ingenuity with which it was reconciled to, and connected with, the main subject, repaid the momentary impatience of the auditor. If occasionally he seemed to trifle or descend below his proper level, he regained his accustomed position with such elastic vigour, and atoned for his temporary aberration with such a splendid profusion of rhetorical beauties, that the most captious felt ashamed to censure, and the most satirious were abundantly satisfied. To him all nature and all science rendered tributary stores; in this inexhaustible opulence he consulted rather his own resources than the mere wants of the subject, and scattered the treasures of his intellect with unrestrained prodigality: his fervid mind assailed the topic of discussion in every possible direction, and he seemed at last to desist, not because he was exhausted, but because the object of investigation could not afford a point on which to fix a new illustration. To a poetical ardour of imagination, Burke joined a warmth of temper which occasionally transported him beyond the bounds of discretion; but even this frailty had no considerable effect on his argumentation. If he was warm, his reasoning was not less cogent; and although the indignant sensations of the moment sometimes produced expressions which appeared inconsistent with prudence, and derogatory to his high reputation, still the correctness of his images, the happy application of his wit, and the force of his raillery, obliterated the recollection of his defects, and left on the mind no other sensations than those of exquisite gratification. In detailing general principles, he was extremely fortunate: they always seemed appropriate to his subject, not introduced to cover a defect in the texture of his chief argument, but generated from a natural combination of expansive knowledge, and specific investigation. From him nothing appeared trite, nothing inelegant or unfinished; his faults as an orator arose from the excess of his excellencies; he reasoned after the hearer was convinced; he illustrated when the topic was perfectly luminous; he urged fresh grounds of defence when acquittal was already secure; and persevered in accumulating motives of censure, when the indignation of his audience had already attained its highest pitch." Vol. ii. p. 192.

To this character of Burke is subjoined that of Mr. Fox, which, as it relates to a person still acting in the political world, we shall not give entire. The conclusion of it, however, and the distinction made between his powers and those of Burke, is too masterly to be omitted.

“ Rhetorical

“ Rhetorical embellishments, though frequently found in his harangues, did not seem the produce of laborious cultivation, but spontaneous effusions. Superior to art, Fox seemed to illustrate rules, which perhaps he had not in contemplation; and the bold originality of his thoughts and expressions would rather entitle him to be considered as the founder of a new species of eloquence, than a servile adherent to any established practice. Burke, studious and indefatigable, from his continually augmenting stores, poured knowledge into the mind of Fox; but in debate their manners were widely dissimilar: Fox depended on his natural and daily improving genius for argumentation: Burke on those beauties with which his taste and learning enabled him to collect and dispose with so much grace and facility; his speeches were listened to with admiration as eloquent pleadings; but Fox was always elevated above his subject, and by energy of manner, and impetuosity of oratory, staggered the impartial, animated his adherents, and threw uneasiness, alarm, and astonishment, into the minds of his opponents.” P. 196.

In depicting these characters, the historian tells us, his judgment and recollection have been much assisted by private information. Here then, as in the former instances, we must applaud the accuracy of his information. The character of Lord North, as a speaker, is not given in this place, which we think a material omission. We shall therefore extract from the third volume, the character which is given at the close of his administration.

“ Such was the close of the first permanent administration formed during the reign of George III. From the prime minister the acts of government took their character; and in speaking of him, his most inveterate opponents never accused his warmest friends of exaggeration. Of his character and attainments, when he was raised to the office of Chancellor of the Exchequer, mention has been already made*, and what remains for history to record, has been in a great degree anticipated. His eloquence was less distinguished by peculiar splendor of diction, than by suavity, perspicuity, and arrangement. The impression of his harangues was aided by an extraordinary degree of candour and ingenuous confidence, which were known to be unassumed, and convinced the hearers of the purity of his motives, even though they did not assent to the propriety of his measures. His temper was seldom ruffled, and though reiterated attacks sometimes extorted a sarcastic reply, his wit, of which he possessed an uncommon fecundity, never left on the minds, even of those whom he overwhelmed with ridicule, a sentiment of rancour. His honour was unblemished, his integrity unquestionable; and “ in a long and stormy,

* In vol. i. p. 326. But the character there given is short and general, and does not attempt to discriminate the peculiar style of his parliamentary eloquence. It speaks chiefly of his talents and acquirements, with a few dates respecting his prior situations. *Rev.*

and at length an unfortunate administration, had many political opponents, almost without a personal enemy*." 'These estimable qualities were supposed to be counterbalanced by too great a facility in adopting the suggestions of others; and the absence of that strictness and severity, which is often necessary to enforce and insure exertion, gave the appearance of procrastination; and a want of energy seemed to pervade the other departments of administration." Vol. iii. p. 472.

It has been objected by some readers of this History, that too much of parliamentary debate is included in it; but as these debates are taken, for the most part, from accounts considered as authentic at the time, and as they more fully explain than any other documents the reasons for and against every important measure, and the conduct of the principal politicians, we cannot generally agree in censuring them as redundant. The ancient historians thought they gave an interest and liveliness to their narratives, by throwing into imaginary speeches such arguments as might have been urged on great occasions; and where a real knowledge of the substance of debates was preserved, as in the case of the Catilinarian conspiracy, they conceived it even necessary to make that a part of their history. As the administration of our government is really deliberative, it seems impossible to give a fair view of transactions concerning it, without including the debates of parliament; and these, in our opinion, are abridged in general, by Mr. Adolphus, with much fidelity and judgment. That he has always kept exactly within the line of what the occasion absolutely demanded, would not perhaps be contended even by himself; and we should probably grant that too inconsiderable speakers are sometimes noticed. But, in a task so extensive and laborious, the report may now and then be, in a small degree, too copious, without much imputation against the general character of the work. We are convinced that much more interest is given by the insertion of these debates, than would have been made consistent with their suppression.

Whoever proceeds through this history will probably lament, that it closes at a period so distant from the present time as the peace of 1783. The succeeding twenty years have produced events of the utmost magnitude, which, having been much misrepresented by party spirit, require the interposition of a faithful historian to place them in a proper light. Mr. Adolphus does not, that we recollect, promise a continuation of his labour; and, in the mean time, the ground has been occupied by a writer, from whom we expect an equal

* "Gibbon's Decline and Fall of the Roman Empire. Vol. vii. 8vo. Preface."

adherence to fact, and an equal resistance to faction*. We cannot, however, take our leave of the present valuable writer without laying before our readers the conclusion of his work. After mentioning the resolution of the ministry not to enter into a new war on account of continental politics, he thus winds up his narrative.

“ These prudent resolutions were no less becoming than necessary to Great Britain, after so expensive a war, in which she had been so unjustly attacked, and her interests so basely deserted, by those powers who owed her the greatest obligations. The national debt was increased, during the contest, by nearly an hundred and sixteen millions of money; but the good faith of the nation, pursued without deviation, and shown in every crisis, facilitated the discovery of resources for securing the interest, and finally annihilating the principal, of this enormous burthen. The exigence required; however, to be met with firmness, wisdom, and temperance; as even the slightest agitation of the public mind, on so delicate a topic, would have been attended with fatal consequences.

“ Every advantage might be expected from the national honour, and the personal character of the sovereign, whose love of peace could only be suspended by the pursuit of honour and of justice. When he had adopted the resolution which proved the means of ending the war, it became a part of his system; and the same upright firmness of mind, which made him unwilling to receive terms of peace, attended with a dismemberment of his hereditary dominions, rendered him strenuous in adhering to them, when imposed by necessity and the voice of his people. His Majesty's views on this subject were clearly and nobly explained, when Mr. Adams, as envoy from the United States of America, obtained his first audience. The King declared, he anticipated the interview as the most critical moment of his life; but he received the new minister with gracious affability. “ I was the last man in the kingdom, Sir,” he said, “ to consent to the independence of America; but now it is granted, I shall be the last man in the world to sanction a violation of it.” This noble and dignified sentiment, joined with the general deportment of the King, formed such a refutation of the calumnies against him, by which revolt had been rendered popular, that Mr. Adams retired, agitated and affected in the highest degree; he expressed, before he quitted the palace, his sense of the King's gracious demeanour, and always retained a strong attachment to his person and character †.

“ Other subjects, unconnected with war, peace, or finance, engaged the utmost vigour of speculation and rage of discussion. Party contests were now pursued with unusual acrimony; the rage of reform extended to the very vitals of the constitution. The affairs of India,

* Dr. Bisset, to whose merits we have frequently borne a strong testimony.

“ † From private information.”

which had been for a considerable time in a state of investigation, soon claimed uncommon exertions on the part of the legislature; while new objects, arising in the political horizon, led to an era still more eventful and momentous than that to which the attention of the reader has been directed.

“ Reviewing the period comprised in the present narrative, we find the kingdom involved in difficulties of the greatest magnitude. A combination of talent and influence, forming an opposition to the court, which drove from the helm, in eight years, five lists of ministers, besides occasioning subordinate changes; the populace impelled to the extremes of violence, and the verge of insurrection, while the administration of the laws appeared too feeble to restrain their excesses; the stability of government scarcely restored, when the passions of the nation were engaged by a rebellion in the American colonies, aided in its progress by those who are called the natural enemies, and those who ought to be the natural allies of Great Britain: the contentions of party maintained during this conflict with increased fervour, and the conduct of the revolvers justified by able and resolute parliamentary advocates; the war unsuccessful, and the peace censured as inglorious; yet the occupations of commerce, the calls of justice, the duties of the subject, and the cares of government pursued with unabated vigour and philosophic temperance. What could produce these astonishing effects? What ensure, in such a crisis, the safety both of government and liberty, but the spirit of the British constitution, so admirably adapted to the preservation of both? Protected by that constitution, all classes concurred in their endeavours to heal the wounds inflicted by war in the bosom of their country, and soon found their cares repaid with success beyond their hopes. Hostile confederacies may again menace, and internal dissensions may again plant inveteracy between leaders of political parties; but the great interests of the state, the stability of law, and the full enjoyment of freedom, can never be impaired while Great Britain preserves inviolate that source of greatness and spring of happiness—*HER INESTIMABLE CONSTITUTION.*” Vol. iii. at the end.

The honourable anecdote of our excellent sovereign, included in this passage, is another testimony to the soundness of the historian's private information, to which it is ascribed. Our readers will observe, from the specimens we have given, that the style of this author is pure and vigorous; his arrangement and recital of facts are equally distinguished by the marks of a clear and sound understanding; and, in giving this History to the public, he has manifested at once the qualifications of a good writer, and the principles of a real patriot.

ART. IX. *Reflections on the Causes of the present Rupture with France.* By John Adolphus, Esq. 8vo. 185 pp. 2s. Hatchard. 1803.

TO every reflecting, and in the least degree impartial, mind, the justice of our cause, in the present contest with France, can scarcely need an advocate. The reluctance with which our government proceeded to extremities must, we should have thought, have been obvious to the whole world; yet it has been the singular fortune of the present administration, that, while some (though very few) have represented the war as rash and unnecessary, another class of politicians has severely condemned them for forbearance, and even pusillanimity. To repel both these imputations is the object of the respectable author before us, whose *Reflections* on a temporary subject, accident has led us to subjoin to the account of his History. From an accurate examination of the papers published, he contends, that "neither of these opinions is just; and that, on the contrary, the nation has to thank the government for a wary attention to their interest and honour, and for a moderate, upright, and manly system, equally remote from intemperate irritability and unpatriotic apathy."

After recapitulating the circumstances that arose on the signature of the Preliminaries, and before the Definitive Treaty of Amiens, Mr. A. thence infers, that

"no probability can attach to an allegation that ministers were anxious to revive a contest which they had terminated amidst circumstances which exposed them to severe animadversion, and which they might have renewed before the conclusion of the Definitive Treaty, on the pretext that the power and influence of France had been, during the negotiation, so extended as to endanger public tranquillity and safety."

The author next proceeds to discuss all the topics of dispute which arose between the two governments, namely, "the acts of unwarrantable rigour committed by the French against ships belonging to British subjects;" the complaints of the conduct of Great Britain "in the protection and supposed encouragement afforded to certain emigrants, and the freedom used in some publications in descanting on the conduct and measures of the republican government;" the dispute respecting Malta; the conduct of Bonaparte towards Holland and Switzerland; and the mission of Sebastiani; together with the publication of his Report. All the proceedings respecting these several occurrences are recapitulated; and the ministry are defended, with considerable ability and effect, against the allegations of the French Government, and the more specious charges

charges (of tameness and too long endurance) made by some of their opponents in Parliament.

We will give specimens of the author's arguments on each of those heads. On the former, he, amongst other things, remarks, that

“ it cannot be imputed to the British government, that an avidity to retain conquest has been the cause of hostilities, when it is recollected with what good faith they yielded up, in pursuance of the treaty of peace, conquests so ample, that the mere acquisition of them would have made a small state powerful. Avarice was surely never so whimsically displayed, as in surrendering immense and valuable colonies, and then in incurring a war, to retain that, which Talleyrand*, without impropriety, terms a miserable rock. The desire of increasing possession cannot be attributed to his Majesty or his advisers in the whole transaction. They were roused to apprehensions of bad faith and a sense of danger, by acts too profligate to be foreseen, but too obvious to be misapprehended. They saw, and finally they had it confirmed by an explicit avowal, that France was resolved to acquire possession of Egypt, and that had always been viewed as the only means of ruining the British possessions in India. The disclosure of such intentions imperiously called on them to use the defensive precaution of retaining Malta; and the discovery of designs still more deep, more dangerous, and more pregnant with certain ruin compelled them suddenly to arm. Vain, then, must be the endeavours of France to make it believed, that England voluntarily engaged in war to gain a title to Malta; it must be obvious to every one, that she was desirous only to control operations avowedly meditated against Egypt, and to preserve that, which has ever been considered by domestic politicians and envious rival nations one of the most important adjuncts to the British empire, the territories in India.” P. 136.

With respect to the other ground of attack on administration, the following defence will, we conceive, have considerable effect on every impartial mind.

“ In opposition to these reasoners,” says the author, “ and no less so to the ministers, are those who maintain, that war ought to have been earlier commenced, before protracted delay had given confidence to the enemy, and enabled him to complete his usurpations, and before the cession of so many important conquests had increased his means of injuring us, and diminished our views of encountering him. This mode of viewing the subject proceeds evidently from a generous love of the country, from an impatient irritability at every attack on her honour, and an eagerness to see her rights maintained, and situation rendered as safe and commanding as possible. It should, however, be observed, that no prudent ministry will engage in a war while it can be avoided; and that they are peculiarly obliged to consider how far their conduct

* Papers, No. 67, inclosure, and No. 2.

can be justified in the eyes of foreign nations, and what probability there is that their proceedings will be popular at home.

“ If, then, the British ministry had urged the contest respecting the detention of vessels so as to occasion a rupture, however indefensible might be the system pursued by France, all nations, and many individuals in Great Britain, would have exclaimed against the peevishness of their conduct towards a new and unstable power, which had yet no leisure to form a complete series of domestic regulation, but which promised redress when her courts should have had time for investigation. The cry against naval tyranny would have resounded throughout Europe, and the jealousy which would have infected foreign nations must have spread by degrees its effects among our own subjects, enervating their powers, and enfeebling their spirit.

“ The attack on the liberty of the press, enforced with clamour and insolent requisitions, would have been a popular motive for commencing a war, had the discussions which arose from it taken that termination; but it was not desirable to provoke hostilities on such a subject, nor would the popularity have been of long duration. The principle which was so nobly sustained by the British minister required not the aid of arms or the exhibition of passion; it was sufficient for them to refuse without hesitation to attempt curtailing the liberty of the press, and the conquest was achieved without loss or danger: but if anger had been shown, and a rupture had been the result, it would have been easy for those who constantly imagine their country wrong in the causes of war to have reasoned, not against the principle, but the mode of exercising it, which produced the complaint; and to have insisted, that a predilection for the claims of the Bourbon family actuated the conduct of ministers more than a regard for British freedom; that protection was afforded ostentatiously and exclusively to those who advocated a cause, which by the treaty ought to have been renounced; and that the war had for its ultimate object the restoration of Royalty in France. Such a theme, treated with the address generally employed on such occasions, and enforced by perpetual repetition of the calumnies which have been so successful against that cause, could not have failed in time to produce the desired effect, to render the country adverse to the war, and the ministry who had commenced it unpopular. Foreign governments would have viewed the struggle from the first without interest, because for the liberty of the British press they can have no particular predilection; and the people of England, when once brought to believe that great bulwark of their freedom only a nominal motive of hostility, would have been indignant at the imagined delusion, and have relapsed into a coldness proportioned to their previous ardour.

“ In the acquisitions obtained by Buonaparte subsequent to the signature of the preliminaries, he had always the address to keep force out of sight, and had therefore the advantage of being able to urge against every remonstrance, the consent of the parties interested, and the acquiescence of the continental powers. Switzerland presented the first exception to this mode of proceeding; and on this point the conduct of administration was firm, spirited, and generous. Aids in money and stores might have enabled the Swiss to maintain their struggle,

struggle, and those Great Britain had determined to afford, regardlſs of the displeasure of France. But alas! the application was too tardy; and a conflict, which might have interested and engaged all Europe, and been highly popular in England, was never begun, because France, fearful of the consequences of such a contest, prevented, with pernicious activity, the first efforts of the Swiss in behalf of their expiring freedom: yet, from the moment that the intention of Great Britain became known, the conduct of the enemy became doubly hostile; wherever freedom could exist, French influence might be endangered; and the country that could dare to stretch forth a hand in that sacred cause, was more than ever detested by the ruler of the pretended *free Republic* of France. In all the subsequent discussions, more wrath, more ill-temper, more arrogance are displayed; and fortunately the design to attack was so publicly professed, as to afford all requisite means for preparing to resist and repel aggression." P. 154.

The foregoing extracts will show, that the cause of Great Britain, and of her present rulers, has found in Mr. Adolphus a very able advocate; and this publication alone may satisfy every candid mind, not only of the justice with which the present war was at last undertaken, but of the prudence and propriety which dictated so long a forbearance. It will, we are persuaded, tend to strengthen the confidence reposed in the present government, and to animate those exertions in the common defence, which the actual crisis of affairs demands from every friend to the prosperity and freedom of our country.

ART. X. *Sermons on various Subjects, doctrinal and moral; selected, abridged, and translated from L'Année Evangelique of F. J. Durand, Minist're du St. Evangile, Professeur Ordinaire dans L'Academie de Lausanne, &c. &c. By the Rev. R. Munkhouse, D. D. of Queen's College, Oxford, and Minister of St. John Baptist's Church, Wakefield.*
8vo. 395 pp. 7s. Rivingtons, &c. 1803.

THE English clergy not unfrequently express their contempt of French sermons, as well Protestant as Catholic. The multiplicity of words, the scarcity of matter, the balanced sentences, and the glittering antitheses, which usually appear in their writings, are offensive to an English reader. A clergyman of profound learning and respectable character can scarcely be persuaded to read the most celebrated of the French authors of this class; and he would think his time misemployed, and his audience insulted, were he to prepare a French sermon for the instruction of his congregation. In the most celebrated of their preachers, he meets with no illustrations of scripture,

scripture, no conjectural emendations, no ingenious applications: how then is he to obtain knowledge, and communicate information?

A further prejudice, very prevalent among our own clergy, is, that a French sermon cannot be adapted to an English auditory. If, indeed, we are to judge of the translations we have generally read, such a prejudice would be well founded. Voyages, travels, and many other of the French publications, are daily presented to us in an English dress; they are purchased with eagerness, and perused with delight; what, then, it may be asked, is there in the writings of their divines so peculiarly discordant to the taste of an English reader? Their discourses may be flimsy and superficial, still they may be read not without advantage. No one, indeed, could suppose, after reading a sermon of Dr. Clarke, and one of Massillon upon the same subject, that they were intended to produce the same effect. Neither, indeed, strictly speaking, was the object of the two writers the same. The English preacher convinces his congregation, by the most powerful arguments reason can suggest and revelation will supply: he refutes the objections which ingenuity can urge; he silences the apologies which depravity may offer. The French preacher, on the other hand, insinuates himself into the affections of his hearers; he entreats, he implores; he appeals, not so powerfully to their understandings as eloquently to their feelings; and, though he may fail to impress conviction, he succeeds in gaining over the affections.

Dr. Munkhouse, the translator of the Sermons now before us, seems to have considered the subject maturely: he presents to his readers twenty-seven discourses, neither so dry as some of the English, nor so florid as some of the French writers. He has compressed the sense of his author, and has judiciously omitted whatever would have been tedious to his readers. Having the works of Durand, from which the translator has selected the various Sermons that compose this volume, in our possession, we have very carefully and minutely compared the translation with the original; and it would be the highest injustice to Dr. M. were we not explicitly to declare, that he has fulfilled what he has undertaken with equal taste and judgment.

We have been more particular upon this subject, because the translation of French sermons has of late become more common, notwithstanding the inveterate prejudice which so generally prevails against them in both languages. They may, we are of opinion, be introduced into an English pulpit, under certain restrictions, with good effect; but we should be sorry to see them in unskilful hands. The clergyman who is

possessed of learning and judgment, and can nicely discriminate between the useful and injudicious parts of a French sermon, for with both almost all that we have seen abound, may adopt passages from them, at once affecting and persuasive.

Dr. M. has prefixed to this volume a very interesting Preface, in which he informs his readers, that Professor Durand is still living at Lausanne. He refrains, he says, from entering at present into a detail of such particulars of his life as have already come to his knowledge, in the expectation that, should this volume be favourably received, an opportunity may hereafter occur of doing it more at large; the Professor having obligingly engaged to supply him with the outlines of his history. We must here observe also, that many of the original discourses, which Dr. M. has not inserted, are, with regard to both the subjects and the matter contained in them, equal, to say the least, to those now before us. It is not improbable, therefore, that he will publish a second volume, should he now receive encouragement; and, if the taste of our readers accord with our own, that encouragement will not be withheld.

In adapting these Sermons to the service of his church, Dr. Munkhouse was not without apprehension of materially detracting from the beauty and spirit of the originals*. After making these and other observations, he says, "to Durand," "and to him only, properly belongs all that is most valuable in the following pages;—whatever is objectionable may safely be imputed to myself." This diffidence is, in our estimation, prepossessing: and we shall soon see, that the merit of these discourses is eminently conspicuous.

But before we make an extract from the Sermons, we recommend to our readers an attentive and serious perusal of Dr. M.'s admirable Preface.

"No man," he says, "can possibly be more fully convinced of the absolute necessity of religion and good morals to the comfort and stability of all human institutions, and civil forms of government, than this venerable divine (Durand.) Accordingly, we have the strongest evidence to induce us to conclude, that he let slip no opportunity

* The writer of an *Historical and Political Account of Switzerland*, speaking of the pulpit oratory of the Swiss clergy, has a remark to the following effect: They deliver their sermons, says he, from memory with a becoming action; preserving a just mean betwixt the almost theatrical gestures of the French and Italian, and the unimpassioned delivery of our English divines. I do not know whether their *compositions* also may not be characterized after a similar manner. (either

(either from the pulpit, the chair, or with his pen) of sedulously inculcating, on the minds of the Swiss, those principles which might most powerfully incline them to sobriety and virtue; and of supplying them, from time to time, with such necessary instructions as might direct them either how to avoid the evil or choose the good, in every conjuncture more immediately connected with the glory of God and the prosperity of their commonwealth; and, above all, well knowing the perplexities and mortifications which, in every instance of great political concern, unavoidably ensue from a want of concord and unanimity among the members of the community; and, as it were, with a prophetic eye to a probable event, which was, alas! too soon to be accomplished; often and earnestly hath he admonished them to beware of strifes and contentions; not to foment religious feuds nor political animosities; nor to indulge, to each other's detriment, in local partialities or local prejudices; repeatedly assuring them, that their interests are inseparable; that no injury could be sustained by one canton, which would not proportionably affect the interests of another; that they are all brethren, and must stand or fall together, as their virtues and public spirit might predominate, or the unpatriotic vices of the age efface from their minds the obligations to reciprocal benefits, and invariably mutual attachment; the generous sacrifices, in short, which they should be ever ready to make, in case of need, for the common conduct."

The whole Preface abounds with the justest sentiments, and the most genuine patriotism.

But we will no longer detain our readers with preliminary observations: it is time they should be introduced to the author himself, with whose writings they will, we doubt not, be induced to become better acquainted than they can be by the perusal of a few extracts contained in a literary journal.

A judgment may be formed of the style and merit of the translation from the following extract, which is taken from the conclusion of the fourth discourse, entitled *Jesus Christ having the Words of Eternal Life*.

"Are we reckoned in the number of true believers? What, then, are our feelings at beholding the follies and vices of infidelity? When it insolently avows its intention to break (what it is pleased to call) our chains, and to free us from those prejudices, which (according to some) can only find a place in the breasts of the vulgar, are we careful to treat it with disdain? Do we consider the design as base, the attempt as desperately wicked?

"Are we firm and stedfast in the faith? Are we anxious to secure to ourselves all the advantages of our holy profession? Do we regularly frequent the public worship of God, and meditate on his word, bringing forth, out of this treasure, things new and old? Do we thence derive those proofs of the divinity of his mission, of which our Lord's apostles availed themselves, when they so affectionately replied to their blessed master? Those proofs, with which the subsequent humiliation,

miliation, exaltation, and glory of Christ Jesus afterwards respectively supplied them? Do we fairly calculate the advantages resulting from those demonstrations, which have been superadded by the revolutions of so many ages? All other masters have successively been confounded. Such as have madly exalted themselves *in our days* will be confounded in their turn. The differing systems of religion, which have not proceeded from God, will sink into nothing. It belongs only to the gospel of Christ inherently to possess, and graciously to bestow life, light, and immortality. "Jesus Christ is the same yesterday, to day, and for ever." By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name.

"And if we do indeed love the Lord Jesus Christ, let us, above all things, be careful to display the sincerity of our affection by *good works*. Instead of discouraging us, obstacles should only tend to animate our exertions, and inspire us with new and additional hope. Let the sins of infidelity serve but to render us more zealous, more religious, more strongly attached to our duty. Let us prefer Christ above all things. Then shall we be satisfied with the pleasures of his house; then shall we gather an hundred-fold the fair fruits of our faith, and the rewards of our piety. O that we may all be numbered among those true worshippers which worship the Father in spirit and in truth! That we may individually and cordially reply with St. Peter, "Yes, Lord, thou knowest that I love thee." Then may we, with much confidence and the most lively conviction, say: "Though the rains fall, the winds blow, the thunder roll and break over our heads, we will not be afraid; for thou, O Lord, art our strength and our portion for ever."

From this single extract our readers may form some judgment of the merit of the rest. We have not selected it as better written, or more happily translated, than other passages; for the learned translator had polished, with great diligence and with correspondent success, every part of his work before he committed it to the press.

Dr. Munkhouse is preparing by subscription, three volumes of his own Sermons, for publication. As he mentions, in his Preface, "a young and numerous family," we cannot but feel a wish, that his literary efforts for them, whether original or in translation, may meet with an adequate patronage and circulation. We have often had occasion to commend his single Sermons.

ART. XI. *The Trial of John Peltier, Esq. for a Libel against Napoleon Buonaparté, First Consul of the French Republic, at the Court of King's-Bench, Middlesex, on Monday the 21st of February, 1803. Taken in Short-Hand by Mr. Adams, and the Defence revised by Mr. Mackintosh.* 8vo. 464 pp. Peltier, 14, Piccadilly. 1803.

IT cannot often happen that so much of public concern shall be attached to the trial of an individual, as is involved in the publication here announced; which, whether we consider the nature of the prosecution, the abilities of the advocates, or the situation of the country coincident with it, has something very peculiar in its claim to general attention. Nor is the person of the defendant himself devoid of interest. M. Peltier is generally known as having, from the beginning of the French Revolution, to the conclusion of the Peace of Amiens, been employed in various works, amounting altogether to little less than fourscore volumes*, all tending to expose the dreadful iniquities of the antimonarchical parties, and to recal his countrymen, if possible, to a sense of duty, loyalty, honour, and humanity. Of his private history, we know nothing; but such has been his public conduct. His prosecution may be considered as intended by our government to convince that of France, that every thing would be done, which was consistent with our laws, to preclude all reasonable cause of complaint against the licence of our press. "It was thought necessary," says Peltier, "to the experiment they were then making of the practicability of a peace with the Republic." That it failed to satisfy, or even to please, the despotic ruler of France, is not wonderful; since it was conducted with the independent dignity, and essential justice of our courts; not, as he would doubtless have had it, with violence, cruelty, and oppression.

Besides the Trial itself, in which the splendid and truly eloquent defence of Mr. Mackintosh occupies nearly an hundred pages, this volume contains many interesting papers: among which, M. Peltier's Address to the Public, subjoined in French and English to the Trial, is not the least remarkable. Though we cannot minutely describe the contents of so large a volume, we shall endeavour to give such a view of it as may be satisfactory to our readers. Subjoined immediately to the title-page

* Trial, p. 254.

is a neat wooden cut of a Sphinx, the same probably as was in the *Ambigu*. This is certainly not very libellous; and M. P. has thus explained its design, in his own address. We give it in the English translation.

“ I do not deny that the Vignette represents the head of Buonaparté, and that my intention was to designate him under the Egyptian figure of a sphynx, with the body of a lion, emblem of his power, his tail between his legs, emblem of his dissimulation, and his forefeet advanced, ready to spring forward at any object within his reach. An hieroglyphic crown ill-placed on his Brutus-head, indicated the anti-republican intrigues which took place in his court, to procure his nomination as King, Emperor, Consul, for a term of years, or for life, hereditary, or electing his own successor. An Egyptian genius, with one wing turned towards his head, and the other downwards, was intended to represent the vigilance which all writers (*toutes les plumes*, Fr.) ought to exercise with respect to designs, and the mode of executing them, either disclosed or concealed. The Egyptian hieroglyphics on the pedestal of the sphynx were not less easy to decypher. A crown between two eyes formed the centre, and it was not difficult to discern in it the object to which the views of the sphynx were directed. Two sparrow hawks, or owls (*Chouans*) were placed on the right and left of the crown, as its immoveable guardians by day and by night; a ladder and an axe pendant, displayed the punishments which await regicides, rebels, and robbers; a dog and a cat, placed at the two extremities, typified the *concord* and *union* which prevail at a distance from the crown.” P. 286.

The hieroglyphic is followed by a short Introduction by M. Peltier, in which he describes his own feelings at the period of his trial. It is here mentioned, in a note, that in the very week of his trial, he lost his father, brother, and sister, the last remains of his family, in France; and it is said afterwards*, that the death of the father and sister was occasioned by the news of the prosecution.

This Introduction is closed by a pointed quotation against the Corsicans, taken from Seneca.

Illis lex prima ulcisci; altera vivere raptō;
Tertia mentiri; quarta negare Deos.

It is thus translated:

Vengeance, prompte ou lent est leur premiere loi;
Le vol et le mensonge arrivent à la suite;
Abandonner leur dieux, et renier leur foi,
Est leur quatrieme merite.
Telle est du Grand Consul la nation maudite.

* Page 260 and 310.

When we proceed to the trial, it is not only the justly celebrated speech of Mr. Mackintosh which arrests our attention; but also the acute, temperate, and able pleading and reply of the Attorney-General. The defence turns chiefly on denying and endeavouring to disprove, that the publications which were the subject of the prosecution, were the productions of M. Peltier; and it is contended that the Ode, in particular, must have been the production of a Jacobin. This appears to have been the fact; but the design of publishing it, to expose the Jacobins, is not so well made out. The parody on the Speech of Lepidus, which is ingeniously contended in the defence, to have been only a satire on *Fouché* and his manufacture of plots, and gives occasion to many curious anecdotes of *Fouché*, is avowed in the subsequent Address of M. P. as his own, and he justifies it, because "*Le Moniteur du 9 Août avoit paru;*" the *Moniteur* of the 9th of August, 1802, that lying Gazette, in which our excellent King is openly charged with instigating and rewarding the contriver of the *infernal machine*, had appeared. This charge M. P. considered as putting an end to *peace, amity, and good intelligence*, and speaks of it with becoming indignation; but such a plea could not be advanced for him in court.

Mr. Mackintosh, though he abstains, as was then necessary, from attacking Bonaparte, does it very ingeniously by inference, in supposing a prosecution for libelling Robespierre as a parallel case.

"Allow me," he says, to suppose a case which might have occurred, in which you will see the horrible consequences of enforcing rigorously principles of law, which I cannot contest, against political writers. We might have been at peace with France during the whole of that terrible period which elapsed between August 1792 and 1794, which has been usually called the reign of *Robespierre*! The only series of crimes, perhaps, in history which, in spite of the common disposition to exaggerate extraordinary facts, has been beyond measure *under-rated* in public opinion. I say this, gentlemen, after an investigation, which I think entitles me to affirm it with confidence. Mens' minds were oppressed by the atrocity and multitude of crimes; their humanity and their indolence took refuge in scepticism, from such an overwhelming mass of guilt; and the consequence was, that all these unparalleled enormities, though proved, not only with the fullest historical, but with the strictest judicial evidences, were at the time only half believed, and are now scarcely half remembered. When these atrocities were daily perpetrating, of which the greatest part are as little known to the public in general as the campaigns of *Genghis Khan*; but are still protected from the scrutiny of men, by the immensity of those voluminous records of guilt in which they are related, and under the mass of which they lie buried, till some historian be found with patience and courage enough to drag them forth into light,

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for the shame indeed, but for the instruction of mankind; when those crimes were perpetrating, which had the peculiar malignity, from the pretext with which they were covered, of making the noblest objects of human pursuit seem odious and detestable; which had almost made the names of liberty, reformation, and humanity, synonymous with anarchy, robbery, and murder; which thus threatened, not only to extinguish every principle of improvement, to arrest the progress of civilized society, and to disinheret future generations of that rich succession, which they were entitled to expect from the knowledge and wisdom of the present, but to destroy the civilization of Europe, which never gave such a proof of its vigour and robustness, as in being able to resist their destructive power; when all these horrors were acting on the continent, I will ask my learned friend, if we had then been at peace with France, how English writers were to relate them, so as to escape the charge of libelling a friendly government?" P. 171.

We have copied this passage, not only as a specimen of rich and vigorous eloquence, which may be found in various parts of the speech; but as a curious testimony, completely deserving of reliance, to the inconceivable horrors of those abominable times. The pleader has examined the documents to which he alludes perhaps more carefully than any other person, and his word may be taken to the fullest extent of his expressions.

In the address of M. Peltier, a very remarkable part is the account of the proceedings of the French agents in England at the time when he undertook the *Ambigu*. After mentioning the infamous act of establishing the *Argus* at Paris, which was to preach treason, disaffection, and slander in England and Ireland, and of which, he says, the French government *subscribed for 1000 copies*, he proceeds thus.

"Among the numerous agents, police spies, and even *Septembrizers* vomited forth by the French government on England during the first three months of the peace, many of whom were known to me, I particularly remarked M. Agasse, *the proprietor of the Moniteur*, and one M. Fievée, who had the indiscretion to disclose to me the object of the special mission, which had been intrusted to him by Fouché, and by the First Consul himself; the instructions which he had received directly from them, and even the price which he had received for his tour of observation in this country. This writer composed, even in London, his absurd and insulting *Letters on England*, which were provisionally deposited in the *Mercur de France*; in which journal he came afterwards to read them at my house, congratulating himself on the effect they must have produced in France. I must confess, that the impertinence of this agent of the French government, and the object of his mission, with which I was perfectly acquainted, to vilify and degrade the British government and national character, and to cause the French government and French manners to be extolled to the skies by British hired writers, were not among the least incentive of the causes which determined me to undertake *l'Ambigu*." P. 266.

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This is a curious testimony, and more particulars of a similar nature are to be found in this address. The Appendix to the Trial contains principally a body of evidence against Bonaparte. 1. The King of England's Declaration. 2. The character of Bonaparte from Mr. Pitt's Speech, Feb. 3, 1800; a most masterly picture, drawn from historical facts. 3. Extract from Mr. Windham's Speech, Nov. 4, 1801; a similar testimony. 4. Memoir of the Duke of Bouillon; setting forth the tyrannical manner in which he was used at Paris, though protected by the English minister at Paris. 5, 6. The Letters of M. Otto and Lord Hawkesbury, respecting Peltier and other publications; the former being a direct attack on the English press. 7, 8. The infamous *Moniteur* of March 2, 1803, and August 9, 1802. 9, 10, 11. Extracts from Sir Robert Wilton and Wittmann, concerning Bonaparte, and Sir R. W.'s answer against Sebastiani. 12, 13, 14. The pieces at large which caused the prosecution. 15. Proceedings on the trial of Anthony Pasquin, which led M. Peltier to suppose, that when the character of the person censured was completely infamous, no prosecution for a libel could be maintained. He was not aware of the exception in favour of sovereign magistrates in alliance. There is little doubt that the abundance of curious matter in this volume will give it a circulation useful, and perhaps remunerative, to M. Peltier.

ART. XII. *An Historical and Biographical Dictionary; containing an Account of the Hebrew Patriarchs and Princes, of Emperors, Kings, and great Captains, of the Gods and Heroes of Pagan Antiquity, of the Popes, Holy Fathers, celebrated Bishops, and Cardinals; also Historians, Poets, Orators, Divines, Lawyers, Physicians, &c. with their principal Works, and the best Editions of them; learned Women, Painters, &c. all Persons in General who have been illustrious or famous in any Age or Nation: pointing out whatever is most remarkable and most interesting in sacred or in profane History. Translated from the French of Monsieur the Abbé L'advocat, Doctor, Librarian, and Orleans Professor in the Sorbonne. By Catharine Collignon. In Four Volumes. 8vo. Page, Cambridge. 1801.*

THE Dictionary of L'Advocat, approved from the first, and augmented to more than twice its original bulk, in several successive editions, has had an extensive sale upon the continent,

tinent. It found, however, a formidable opponent in the *Dictionnaire Historique*, professed to be the production of a society of literary men, but now known to be the work of *Louis Mayeul Chaudon*, a Benedictine monk. Chaudon's book passed also through many editions, received various augmentations and improvements, and finished by being extended to nine volumes, crown octavo, closely printed in columns. Of the two Dictionaries, we are inclined, on the whole, to give a decided preference to the latter; but *Ladvoct's Dictionary* is of sufficient merit to deserve an English translation, and probably is quite as extensive as the purchasers here would in general desire. It is also alledged, that the original has now become scarce.

The translation was suggested, as Mrs. Collignon informs us in a short Advertisement, by several gentlemen of Cambridge; and it has been printed for her at the expence of that University. These are strong testimonies in favour both of the translator and of the work; and we shall be very glad to make it known also in the metropolis, a step which seems hitherto to have been much neglected. No London publisher is mentioned in the title-page, nor is the book generally to be found there, even by enquiry. The following short account of Rollin may be given as a specimen of the Dictionary.

“ ROLLIN (Charles) born Jan. 30, 1661, at Paris, son of a cutler. He studied at the College du Plessis, where he acquired the esteem of the principal, M. Gobinet, who had an uncommon regard for him, was afterwards teacher of the second class; then of rhetoric at the same college, and succeeded Herfan his master, in the rhetorical chair at the Royal College, 1688. M. Rollin was appointed rector of the University in 1694, and coadjutor in the College de Beauvais, 1708, and died September 14, 1741, aged 80. He had been admitted into the Academy of Inscriptions, 1701. His principal works are, *Traité des Etudes*, an excellent book, 4 vols. 12mo.; *Hist. ancienne des Egyptiens, des Carthaginois, des Assyriens, &c.* 13 vols. 12mo. a work universally approved; *Hist. Romaine depuis sa foundation, &c.* M. Crevier, his pupil, and professor of Rhetoric in the College de Beauvais, has continued this work from vol. 9 inclusively to vol. 16, and given he *Hist. of the Emperors* to Constantine, 12 vols. 12mo. The whole has been printed in 4to.; the *Tr. des Etudes*, 2 vols. *l'Histoire ancienne*, 6 vols. *l'Histoire Romaine*, 8 vols. *l'Histoire des Empereurs*, 6 vols. It seems astonishing that M. Rollin, whose attention had been devoted to Greek and Latin from his childhood, should write so well in French; but he was always careful to communicate his works before their publication to the Abbé d'Asfeld, and other good judges, who took pleasure in polishing and correcting them. He suffered some trouble from his warm opposition to the bull *Unigenitus*. M. Rollin's character stands equally high, whether we view him as a citizen or a writer.

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He trained up his pupils to virtue, to the love of religion and of their country; nor could any be better formed to inspire them with a taste for study and application. At the bottom of his portrait, which was begun by Desrochers and finished by Petit, are the following lines,

A cet air vif et doux, à ce sage maintien,
Sans peine de Rollin on reconnoit l'image,
Mais, crois moi, cher Lecteur, medite son ouvrage
Pour connoître son cœur, et pour former le tien.

The posthumous works have been published."

A longer and more particular account of this author is given in Chaudon's *Dictionnaire Historique*; but that work is altogether on a larger scale than *Ladvoct's* here translated. The book seems in general correctly printed, but we observed RUINANT for RUINART in the last volume; and *Desfrochero* is printed above for *Desrochers*.

ART. XIII. *An Essay, theoretical and practical, &c. By John Gunn.*

(Concluded from p. 55.)

IN the second Part of this Essay, Mr. G. applies these principles to the practice of the violoncello; and distinguishes first between chords of *compressed* harmony, and chords of expanded or *dispersed* harmony. The last are of considerable importance in the study of this instrument. They form the chords in three ways.

- I. Leading position, or common chord.
- II. Medial position, or chord of 6th.
- III. Final position, or chord of 4th.

The chord of the dominant consequently is found in four positions.

The second Chapter treats of *Cadences*, whence we shall make the following extracts.

"§. 38. The terminations or closes, either of a whole piece or of the smaller portions or phrases of which it consists, are called cadences. A cadence consists properly of two chords, in a certain progression or relation of their fundamental basses to each other; the preceding chord is called the leading chord, and the close or cadence is said to be made on the latter.

"§. 69. Thus the three notes, D, C sharp, D, are the concluding period of a melody, to which the fundamental bass D A D is assigned.

signed. This period may be analysed into two smaller phrases, D C sharp, and C sharp D, whose fundamental basses are D A to the first, and A D to the last. It will be evident, that the phrase which ascends a fifth from D to A is less satisfactory than that which descends a fifth from A to D. The former, therefore, terminating on the fifth of the key, has been called, by English and French writers, an imperfect or irregular cadence; by the Italians and Germans, *fem cadenza*, or half cadence; and the latter, which concludes on the key, is called a regular or final cadence." P. 27.

After the elucidation of these doctrines by many examples, Mr. G. calls those cadences Medial which are derived from the preceding cadences by inversion.

There are also given four examples of Interrupted or Suspended Cadences.

I. The cadence, when the 6th of the major key is taken instead of the key note: this is frequently called the false cadence*.

II. When the last final chord is made a dominant seventh, by a chromatic transition from the leading note.

III. The cadence, when the key is also changed by sharpening the fourth of the key upon the false cadence, which bears the sharp sixth.

IV. The false cadence in the minor key. P. 32.

Mr. G. speaking of the difficulty arising from extreme keys, again recommends the Musical Games of his present wife. See our vol. xxi. p. 41.

Chap. III. *Of the Preparation and Resolution of Discords.*

As we have ventured to differ from Mr. Kollmann, in respect to the use of the term *preparation*, (vol. xviii. p. 394,) it may be useful to insert Mr. Gunn's ideas on this subject.

After describing the mode of performing the dominant harmony on the flat seventh, he adds:

"§. 78. The introduction of the flat seventh, which forms the above four dissonant intervals, is rendered more natural and pleasing to the ear, by its previously having constituted a concordant interval in the immediate preceding chord. This is called its *Preparation*; and, according to the more rigid rules of harmony, is an indispensable condition of its introduction as a discord; but this may, in modern music, be often dispensed with; and its passing diatonically on the next chord, and changing it to a concordant interval, is called its *Resolution*, which can never be dispensed with." P. 33.

* See Rameau. Principles of Composition, p. 87; (chap. xxviii. of Licences, and first of the *False* or Flying Cadence) London, 1752.

Here we find nothing said about the doctrine of the seventh prepared by the eighth; and, indeed, Mr. G. expressly adds:

"§. 79. The discordant interval is not only frequently introduced without *preparation*, as in the major and minor final cadences, but the *resolution* is, on some occasions, when the melody of the part requires it, allowed to be made in another part, which licence is called, in the German school, a changing of the part," &c. &c.

Mr. G. adopts, in explanation of the scale when accompanied ascending and descending, the three fundamental harmonics of the *key*, the *dominant*, and *subdominant*; these he distinguishes by the letters,

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This doctrine we have had reason highly to commend, in our review of Mr. King's work, vol. xvii. p. 523; and we shall here subjoin Mr. Gunn's explanation of the theory.

"§. 80. Melody has been defined, harmony in succession, and if the existence of the harmonics and diatonic scale, in the aliquot parts of the string of a musical instrument, mentioned in the preceding theory, will appear to favour this opinion, the following exhibition of the diatonic scale, as the production of the three fundamental chords, will give it additional support." P. 34.

The fundamental chord of the key produces the third and fifth of the scale, the fundamental chord of the subdominant produces the fourth and sixth of the scale, and the fundamental chord of the dominant produces the second and seventh of the scale.

The following Chapter upon Modulation, will be very useful to the violoncello performer.

Mr. Gunn's opinion of the subject on which Mr. Kollmann disputes with Mr. King, is contained in the sixth Chapter.

Of Suspensions and Anticipations.

"§. 108. When one or more notes of a chord, in an unaccented part of a bar are prolonged or continued on the accented part of a bar on a bass, to the harmony of which they do not belong, the latter chord or harmony thereby formed, is called a suspension; and the dissonant interval it contains, is resolved on the next unaccented part of the bar.

"§. 112. The preparation of the discordant interval of the second and its resolution into the third, are evidently, inversions of the suspension and resolution of the seventh into the sixth, though not usually called a suspension. This will appear from the (annexed) examples, and from the first part of example 43 (where the subdominant harmony prepares on the octave the 7th of the dominant) whence I apprehend a decisive argument may be drawn, that the occasional introduction of chords, as suspensions is altogether different and foreign to their construction

as chords, which respects the ascertaining their just intervals; as will appear from the introduction of the minor seventh on the dominant, in ex. 43; whilst their suspensions respect only their use and manner of introduction in particular circumstances. Yet on no better grounds than confounding this distinction, has the existence of the chords alluded to (§. 52, p. 17) been attempted to be denied, and the chords discredited as phantoms."

In consequence of reading these remarks, we promised * to give some particular proofs in favour of Mr. Kollmann's system; but as Mrs. Gunn has produced her extended work on the Musical Games, and Mr. Kollmann has announced a new work, which is to prove the truth of Kirnberger's theory by examples, adduced from the earliest writers of counterpoint to the present times, we are induced to suspend our intentions, until those works shall be reviewed, concluding at present with the remark, that Mr. Gunn does not appear fully to understand the particular point on which the whole question depends.

ART. XIV. *Animal Biography, or Anecdotes of the Lives, Manners, and Economy, of the Animal Creation, arranged under the System of Linnæus. By the Rev. W. Bingley, A. B. Fellow of the Linnæan Society, and late of St. Peter's College, Cambridge. Three Volumes. 8vo. 1l. 7s. Phillips, London; Balfour, Edinburgh; Archer, Dublin. 1803.*

THE term Biography has hitherto been usually applied, to denote a relation of the actions or character of single individuals of the human species, as distinguished from the civil history of societies; Mr. Bingley has extended it to animals in general, which, although contrary to its common acceptation, is perfectly consonant to the etymology of the word, and well adapted to give a complete idea of the design of the present work; which is, to describe the habits and manners of life observed in the various tribes of animated nature.

This compilation being professedly intended for the use of general readers, as a substitute equally pleasing, and far more useful than the books usually taken up to pass away time, all those animals are omitted, of which nothing is known but their existence; hence, the two classes of *mammalia* and birds occupy the two first volumes; while the more numerous, but less

known, classes of *amphibia*, fishes, insects, and *vermes*, are all comprised in the remaining volume.

The systematic part of this work can only be regarded as a medium of connection, and is conducted on the plan of Linnaeus, as altered by Gmelin, and some other naturalists. This arrangement is the more satisfactory, as, should a person be induced by this introductory view of zoology, to seek the acquirement of a more scientific knowledge, he would find the way considerably shortened, by being previously, and as it were imperceptibly, informed of the general outlines of the Linnaean system.

The descriptive part is, in all cases, curtailed as much as possible, unless where any singular structure occurs, which, from being essentially connected with the habits of the animal, requires a more ample detail. The synonyms of different authors however are given, in order to ascertain the species under consideration.

The habits and manners of life among animals being the principal object of the work, are the part on which the most care and attention have been bestowed. It is indeed impossible for any individual to speak of the greater part, even of known animals, from his personal knowledge; but Mr. B. has collected, with much industry, those relations which appeared in any degree authentic. There are also some few of a more doubtful nature; but the sources whence they are taken are always pointed out, that the original relator may stand responsible for the truth, and the degree of credit due to them be properly appreciated. As to vulgar errors, they are in general exposed to the contempt they merit.

It is not, however, solely to the general habits of the species that Mr. B. has confined himself. Animals, in a state of domestication, frequently exhibit powers which are not enjoyed, or at least not brought into action, in their wild state. Several anecdotes of this kind are collected. Some of these indeed are so extraordinary, as hardly to be credited without further evidence; yet Mr. B. appears to have omitted many stories which, though found in authors of repute, seemed incredible; he has also rejected such as are trite and vulgar.

The differences of opinion of the authors from whom Mr. B. has collected his materials, seem to have led him, in a few instances, to a difference of reasoning; the actions of animals being sometimes ascribed to instinct, and at other times merely to an acquired experience of their utility. Much is said respecting the powers of animals to communicate their ideas to each other, more, we apprehend, than the facts will warrant.

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The following instance of a terrier dog, related in vol. i. p. 213. will serve to illustrate our observation.

“ An anecdote related by Mr. Hope, and well authenticated by other persons, shews also that this animal is both capable of resentment when injured, and of great contrivance to accomplish it; and that it is even possessed of a certain power of combining ideas and communicating them to one of its own species, so as to produce a certain preconcerted consequence. A gentleman of Whitmore, in Staffordshire, used to come twice a year to town, and being fond of exercise, generally performed the journey on horseback, accompanied most part of the way by a faithful little terrier dog, which, lest he might lose it in town, he always left to the care of Mrs. Langford, the landlady at St. Alban's; and on his return he was sure to find his little companion well taken care of. The gentleman calling one time, as usual, for his dog, Mrs. Langford appeared before him with a woeful countenance:—Alas! Sir, your terrier is lost! Our great house-dog and he had a quarrel, and the poor terrier was so worried and bit before we could part them, that I thought he could never have got the better of it. He however crawled out of the yard, and no one saw him for almost a week: he then returned, and brought with him another dog, bigger by far than ours, and they both together fell on our great dog, and bit him so unmercifully, that he has scarcely since been able to go about the yard, or to eat his meat. Your dog and his companion then disappeared, and have never since been seen at St. Alban's. The gentleman heard the story with patience, and endeavoured to reconcile himself to the loss. On his arrival at Whitmore, was informed that he had been at Whitmore and had coaxed away the great dog, who, it seems had, in consequence, followed him to St. Alban's, and completely avenged his injury.”

Now, although it must be allowed that the terrier had formed a plan of revenge, and found means to put it in practice, we dispute the idea of his having (as Mr. B. seems to suppose) communicated that plan to the other dog. That the terrier induced the great dog to follow him, we admit; and we think that sufficient to explain the affair. The same explanation will suffice for the other instances of a similar nature to be found in this work. The united actions of animals in society, seem to have great analogy with those of an army; of which the leaders have indeed their preconcerted plans, but these are not communicated to the others, nor is it any way necessary to the success of those plans that they should be so. The soldiers, or the animals, are, by exhortation, or command (conveyed in the most simple manner, frequently by signs) brought to the place of action; the rest follows of course, from the personal feelings of individuals.

It has been frequently said by philosophers, who wished to lower the condition of mankind, or to combat the doctrine of
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innate ideas, that man is merely an imitative animal, and that his most laboured works are only copies of those of animals; many of these have been pointed out as the models from which most of the arts, and even sciences, of mankind have been derived; but we do not recollect that they have produced the art of haymaking as being one of them. With a view to furnish them with this new instance, we shall select Mr. Bingley's account of the Alpine Hare (which is found on the snowy mountains, from Lake Baikal in Siberia, as far north as Kamtschatka; sometimes burrowing between the rocks, but more frequently lodging in the crevices, and generally in pairs) from vol. i.

“ By the usual wonderful instinct of like animals, they make a provision against the rigorous season in their inclement seats. A company of them, towards autumn, collect together vast heaps of favourite herbs and grasses, nicely dried, which they place either beneath the overhanging rocks, or between the chasms, or round the trunk of some tree. The way to these heaps is marked by a worn path, and in many places the plants appear scattered, as if to be dried in the sun and harvested properly. The heaps are formed like round or conoid ricks; and are of various sizes, according to the number of the society employed in forming them. They are sometimes about a man's height, and usually three or four feet in diameter.

“ Thus they wisely provide their winter's stock, without which they must, in the cold season, infallibly perish, being prevented by the depth of snow, from quitting their retreats in quest of food.

“ They select the best of vegetables, and crop them when in the fullest vigour. These they make into the best and greenest hay, by the very judicious manner in which they dry them. The ricks they thus form are the origin of fertility among the rocks; for the relics, mixed with the dung of the animals, rot in the barren chasms, and create a soil productive of vegetables.

“ These ricks are also of great service to that branch of mankind who devote themselves to the laborious employ of sable hunting; for, being obliged to go far from home, their horses would often perish for want, had they not the provision of these industrious little animals to support them. They are easy to be discovered by their height and form, even when covered with snow.

“ The people of Jakutz are said to feed both their horses and cattle on the relics of the winter stock of these hares.” P. 471.

Mr. B. is a strenuous advocate for the preservation of swallows, sparrows, and other insect-eating birds, in which we perfectly agree with him. As the legislature has thought proper to preserve the breed of a few birds, which form the luxuries of our tables, it surely would not be beneath its dignity to watch with equal care over those, whose existence is essentially connected with the abundance of our harvests. Of the mischiefs which may follow from the extirpation of such
useful

useful birds; the following anecdote, from Vol. II. relating to the purple grackle (spelt *grakle* by Latham, Pennant, and others) will give some idea.

“ It is a migratory bird, and found in most parts of America. It associates with the red-winged oriole in ravaging the plantations of maize; and these they attack together in myriads. In New England a reward was offered of three pence a dozen for their heads; and the inhabitants soon found, to their own cost, that they had at one time nearly extirpated them; for they then discovered, that providence had not formed even these seemingly destructive birds in vain. It was true that they had made dreadful havoc among the grain; but they amply recompensed the injury, by clearing the ground of the larvæ of noxious insects. As soon as the birds were destroyed, the insects increased in such multitudes, as, in the year 1749, to cause a total loss of the grass; and the inhabitants were, in consequence, obliged to obtain hay for their cattle, not only from Pennsylvania, but even from Great Britain.” P. 289.

A desire to render his work useful to the female sex, and cause the study of zoology to become a branch of their acquirements, has led Mr. B. to abstain from entering on those subjects which might be dangerous to the purity of the female mind; in this respect, his work is more valuable than the writings of Buffon and his followers; among whom, a contrary proceeding is so conspicuous. Partial collections of zoological specimens are, from their delicacy and beauty, adapted to the manners of the sex; but we are doubtful if an attention to the habits of living animals (the part here principally illustrated) can, notwithstanding every caution, be recommended with propriety to female students.

We could have wished that the details of the wanton cruelties which have sometimes been inflicted upon animals (see an instance in vol. ii. p. 107) had been omitted. In feeling minds those recitals produce the most uneasy sensations; while, on the other hand, it may be doubted, whether such accounts do not often, like the relation of crimes, produce an effect contrary to what was intended.

In vol. iii. p. 495, the Guinea worm, *filaria medinensis* of Gmelin (which, as is well known, is frequently many feet in length) is very strangely confounded with the *furia infernalis*, a worm totally different, and described by Gmelin to be *longitudine unguis*.

We have not, however, discovered many such errors, and can safely recommend this work as one that will afford considerable entertainment; repeating only, that many of the stories in it should be received with hesitation, even when sanctioned by considerable names.

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BRITISH

BRITISH CATALOGUE.

POETRY.

- ART. 15. *Miscellaneous Translations and Imitations of the minor Greek Poets.* By J. B. S. Morritt, Esq. 12mo. 51 pp. with Vignette Plates. 3s. 6d. Payne and Mackinlay. 1802.

The author of these Translations has been for some time advantageously known to the literary world, by his "Vindication of Homer," and "Additional Remarks on Troy*;" the present book offers to the public some of the classical amusements of his leisure. It contains only four Poems: the Loves of Hero and Leander, from the Greek of Moschus; the Rape of Europa; the Monody on the Death of Bion; and a short address to the Evening Star; all attributed to the same poet. Mr. Morritt has performed his task with elegance, without confining himself to the strictness of exact translation. As the originals are in the hands of every scholar, it will not be necessary for us to make an elaborate comparison of them; it will be sufficient to select a specimen, which shall be the last Poem entire.

"On the Evening Star.

MOSCHUS.

Hail Hesperus! bright torch of Beauty's queen,
 Dear sacred gem of dewy evening, hail!
 So shine thy rays above her spangled sheen,
 As glows the moon above thy radiance pale.
 When to th' accustom'd fair my footsteps stray,
 Now timely shine; for lo! the changeful moon
 Drives her dim chariot in the blaze of day,
 And envious sets ere half the night be done.
 No plunder tempts me through the treacherous shade;
 For me no nightly traveller shall mourn:
 'Tis Love that calls thee, be his voice obey'd;
 Sweet is her love, and claims a sweet return."

- ART. 16. *The Crisis of Britain: a Poem, addressed to the Right Hon. William Pitt, on the threatened Invasion of these Kingdoms by the French in A. D. 1798; and now republished with a View to rouse the Indignation of a great and insulted People.* 4to. 2s. 6d. White, and Hatchard. 1803.

This Poem, at its original publication, was entitled "the Crisis, or the British Muse to the British Minister and Nation," and was no-

* See Brit. Crit. vol. xii. p. 633; xiii. 116; and xvi. 418.

ticed in our twelfth volume, p. 65. "It then," says the author, "rapidly ran through two editions; and is now republished, in the anxious hope that, in the present most awful CRISIS, it may serve the great cause in which we are all so deeply interested." We do not perceive that any material changes have been made in the texture of the poem; but, having our attention thus recalled to it, we cannot but admire the patriotic as well as poetical spirit which distinguishes the whole composition; and shall here insert the concluding lines, as containing an exhortation well suited to the exigencies of the moment.

"To victory rush on, ye dauntless bands,
The fate of Europe trembles in your hands!
Oh! still for glory pant, for Britain burn;
Nor to the sheath th' avenging blade return,
Till Liberty her trampled rights regain,
Till Justice reassume her ancient reign,
Till vanquish'd Gaul in blood her crimes bemoan,
And Heav'n's avenging arm repentant own;
Or, in the chain she forg'd for Europe bound,
Spend her vain rage, and prostrate bite the ground.
Britons, the CRISIS of her fate draws near,
Advance your standards, *launch* th' avenging spear;
In radiant arms indissolubly join'd,
Your firmness hath subdued the world combin'd."

The last four lines are well introduced in various parts of the poem with minute changes, as a recurring exhortation adapted to its several pauses. Mr. Maurice's works on Ancient India are completed, those on its Modern History are proceeding with diligence and spirit.

ART. 17. *Norbury Park, a Poem; with several others, written on various Occasions.* By James Woodhouse. 12mo. 132 pp. 5s. Symonds, Hatchard, &c. 1803.

Mr. Woodhouse has long been known as one of the poets of mechanic origin, having published by subscription a quarto volume of Poems, so long ago as 1764, at which time he was a journeyman shoemaker at Rowley, near Hales Owen. He had been noticed by Shenstone, and to him the greater part of those compositions were addressed. His present patron is W. Lock, Esq. of Norbury Park, in Surry, the beauties of which place are celebrated here, in a moral and descriptive Poem of 1266 lines. On a writer who brings a prescriptive title of forty years to the name of poet, we shall not exercise any scrupulous exactness of criticism. His poetical adventures will not now be numerous; though we see announced at the end of this book, what we should not precisely expect, "*Love Letters in Verse*;" with mention of a Poem, which we presume was subsequent to the volume we have mentioned, entitled "*Ridicule*." Our more pleasing task shall be, to find where the veteran has most succeeded, and point it out to notice. Perhaps the following is one of his best and most correct effusions.

"Among the various tints of tenderest green,
The clustering clumps and tufted banks between;

Thro' intersected fields, and flowery meads,
 The white-wav'd Mole its mazy current leads;
 And throws, thro' lucid breaks, the solar beam,
 In dazzling glimpses from the glittering stream.
 By this enchanted spot, the burrowing wave
 Protes thro' the spongy soil a *temporal** grave;
 But soon emerges from the shades of night,
 Cleans'd of its filth, reflecting clearer light:
 So when man's spirit quits its coil of clay,
 His body leaves, a time, the realms of day;
 But soon from dull and darkness will return,
 And, purg'd from dross, with brighter glories burn;
 Unless that body clogg'd with impious crimes,
 Sinks down to darker and to drearier climes;
 With spirit deep'r plung'd from earth and skies,
 To scenes of light and love no more to rise." P. 24.

Several final or Poems are subjoined to this of Norbury, as "an Epistle to Mr. Sellon in 1787."—"Epistle to a Friend, 1788."—"Canto to a Friend on his Marriage. 1784."—"Epistle to the same, on retiring me to point out the striking Passages in Cowper's Poems, 1784."—"Epistle to Shenstone in the Shades, 1784."—"To my Wife and Children, 1787."—"To my Wife."—"The Boy and Butterfly."—"Autumn and the Red-breast, 1787." The poet does not often rise above, or sink below, a certain level. In allusion to his original trade, his motto is "Sutor ultra crepidam." We see, with some regret, that the poet's imagination has done what his reason cannot cure,—made him a Methodist.

ART. 18. *Æsop's Fables, new versified, from the best English Editions. In Three Parts. By H. Steers, Gent. 8vo. 213 pp. 4s. Harris. 1803.*

From what English editions of Æsop this collection of Fables has been taken, we are not aware. It does not agree with any Greek edition with which we are acquainted; and the object of this author seems to have been rather to give a sample of ancient and modern Fables in English verse, than exactly to copy those which are ascribed to Æsop. Some of those which he has versified, appear to have been derived from Phædrus; and that of the City and the Country Mouse, is professedly translated from Horace. They are, in general, smoothly and neatly versified; though, in our opinion, that collection would have been more pleasing, had the author rendered it more select; since many Fables are admitted, which are so very simple in their construction, as to appear to the taste of these times trifling and ineffective. The task of versification is however, as we have observed, upon the whole, well performed; as the following specimen, the original of which we do not recollect to have met with, will show.

* For *temporary*; so in other places. We did not observe this little blemish when we began to transcribe the passage.

" *The Nautilus and the Flying-Fish.*

The Nautilus, his little sail
 Expanded to the western gale,
 With much delight enjoy'd the breeze,
 And skimm'd along the summer seas.
 A flying fish, that o'er his head,
 Not far with wings undipt had fled,
 Accosts him thus with pride and scorn:
 Of all in Neptune's kingdom born,
 I boast alone the precious gift,
 Above the waves myself to lift;
 With fish to swim, with birds to fly;
 Tenant at once of seas and sky;
 Whilst you, if hard the winds should blow,
 Must lie in dreary caves below,
 Or creep beside the coral grove;
 Nor dare the depths of ocean prove.
 " True, friend," he cried, " but yet my life
 Than your's is much more free from strife;
 From every bank you fear a shot,
 And dread at ev'ry dip a plot.
 So many wand'ers of the main,
 Are still in wait their prize to gain.
 Besides where lies the mighty boast,
 That you can swim or fly at most?
 More useful arts from me are caught;
 By me was navigation taught:
 Whence Britain's thunders now are hurl'd,
 In terror, through a distant world.
 Her canvass spread on every side,
 Where Ocean rolls his foamy tide."
 No more he said, when from on high,
 The fish, his wearied pinion dry,
 Fell in the dolphin's mouth a prey,
 Whilst lightly he pursu'd his way.
 Before you censure other's ways,
 Be sure your own will merit praise,
 From those we glean of humble mind,
 The arts best suited to mankind."

Many of these Fables are prefaced with addresses to different respectable persons; who appear to be friends of the author, and, we presume, have sanctioned this publication.

ART. 19. *Ode to the Country Gentlemen of England; reprinted from the Works of Akenfide. With a Preface and Notes.* Svo. 1s. Hatchard. 1803.

As much successful pains have been taken to animate the common people of England with a martial spirit, to be directed with energy against the common foe, this patriotic author thought the present republication might properly be addressed to the attention of the country

try gentlemen, to induce them to arm, to train the valorous youth of Britain to watch round its shores against the approach of the enemy. The following stanza may induce those to whom this noble Ode is particularly addressed to peruse the whole, and impress its generous sentiments on their hearts.

“ But if thy sons be worthy of their name,
If liberal laws with liberal hearts they prize,
Let them from conquest and from servile shame,
In war's glad school **THEIR OWN PROTECTORS RISE.**
Ye chiefly heirs of Albion's cultur'd plains,
Ye leaders of her bold and faithful swains,
NOT NOW UNEQUAL TO YOUR BIRTH BE FOUND,
THE PUBLIC VOICE BIDS ARM YOUR RURAL STATE,
Paternal hamlets for your ensigns wait,
And grange and fold prepare to pour their youths around.”

The poem thus concludes.

“ Is there no voice that speaks to every son,
No nobler holier call to you address'd?
Oh! by majestic Freedom's righteous laws,
By heavenly Truth's, by manly Reason's cause,
AWAKE, ATTEND, be indolent no more;
By Friendship, social peace, domestic love,
RISE, ARM, YOUR COUNTRY'S LIVING SAFETY PROVE,
AND TRAIN HER VALIANT YOUTH, AND WATCH AROUND
HER SHORE.”

ART. 20. *The Voyage Home from the Cape of Good Hope, with other Poems, relating to the Cape, and Notes.* By W. H. Tytler, M. D. 4to. 73 pp. Hatchard. 1803.

Whatever may be the abilities of this author as a physician, we cannot very highly compliment him upon his genius as a poet. The “Voyage from the Cape” (which occupies forty-two pages, out of fifty, of the poetry) is a kind of journal in Lyric verse; from which it would be difficult to extract a few, or perhaps even a single stanza that could be deemed at once correct and spirited. The author is, however, very loyal and very moral throughout. The description of Neptune, Amphitrite, &c. coming on board the ship, alludes to a custom of the sailors on passing the line, and is not a mere flight of poetical imagination. The remaining Poems consist only of a few stanzas, “to the Memory of a Young Lady,” an Epigram (of sixteen lines!) on receiving a present of wine, and some extempore Verses on leaving the Seat of Mr. Penn, at Stoke. We do not perceive in them any thing worthy of particular notice.

NOVELS.

ART. 21. *Letters from Mrs. Palmerstone to her Daughter, inculcating Morality, by entertaining Narratives. By Mrs. Hunter, of Norwich. In Three Volumes. 12mo. 15s. Longman and Rees. 1803.*

This is a very pleasing and well-executed performance. The author has before asserted claims to the public favour, and not without success; but we think these volumes will materially add to her reputation. Her object, as we learn from her Preface, which is a little whimsical, was neither to be too serious, nor too childish; neither to say too much, nor too little; but to produce a suitable book for females, between twelve and seventeen years of age. To such we heartily recommend these agreeable and moral narratives; most of which we have perused, with no inconsiderable degree of entertainment.

ART. 22. *Moral Tales for Young People. By Maria Edgeworth, Author of Practical Education. Five Volumes. 8vo. 1l. 1s. Johnson. 1801.*

We have accidentally delayed the notice of what we have long ago read with much satisfaction, these five volumes, which are entitled to the warmest commendation. They are very moral, entertaining, and instructive; and we particularly advise them to be put into the hands of young persons of the female sex, by those who have the superintendence of their education. We do not mean to say that they are not well calculated for young persons of both sexes; but they are in a peculiar manner adapted to young women, having much delicacy of sentiment, as well as perspicuity and simplicity of language.

MEDICINE.

ART. 23. *An Account of the epidemical Catarrhal Fever, commonly called the Influenza; as it appeared at Bath in the Winter and Spring of 1803. By W. Falconer, M. D. F. R. S. 8vo. 46 pp. 1s. 6d. Crutwell, Bath; and Robinsons, London. 1803.*

This epidemic appeared at Bath about the middle of February. To the symptoms enumerated by other physicians who have lately written upon this disorder, Dr. Falconer adds that of a considerable degree of vertigo, complained of in the beginning of the attack, by some patients. In several instances, this symptom was very alarming and distressful. Where it was most troublesome, and appeared early in the disease, the peripneumonic symptoms were but slight, and vice versa. In the Bath Hospital, the proportion of peripneumonic cases, among the influenza patients, was but small, not more than six out of a hundred; but in his private practice, the proportion of such cases, the author relates, was considerably greater; probably (he adds) because the advice of a physician was seldom asked in this disease, except in
cases

cases that were attended with some anxiety respecting the event. The pulse was variable, in some 150 in a minute; in others not more than 80 or 90. Out of upwards of 100 influenza patients in the Hospital, it in no one instance exceeded 100 beats in a minute. In one of the worst cases it was not more than 72, which was the usual number of beats in health. In a young woman aged 21, who died of this disorder, the thorax was opened after death, and evident marks of inflammation and mortification were observed in the lungs. Upon the whole, however, the mortality occasioned by this disorder was not so great as might be apprehended from the train of symptoms which frequently came on, though greater than was commonly imagined. At the Hospital, out of 100 influenza patients, not one died. Four persons among those attended by the author died; but they had previously suffered under other complaints. All the fatal cases were considerably past the meridian of life.

The author has no doubt, that the influenza is contagious. If facts are yet wanting to those previously mentioned in a former tract on this subject, the statement subjoined to this publication by Dr. Haygarth, will (we imagine) force conviction upon the most sceptical mind. The substance of this statement was transmitted to the London College of Physicians (in answer to their address to the physicians of Great Britain and Ireland) by Dr. Haygarth's friend, the late Dr. Heberden, in 1782, at which time a similar epidemic prevailed. It was read before the College, and gave (as Dr. Heberden writes) very general satisfaction. It has remained, however, unpublished until now. It constitutes an extremely interesting portion of Dr. Falconer's pamphlet.

This author lays considerable stress on bleeding in the peripneumonic forms of the influenza. It appears, however, that 100 patients in the Hospital recovered without the use of the lancet. They were only bled with leeches. He recommends (as one of our physicians in London, who wrote early on this subject, has done) the use of emetics in the beginning; also antimonial and other diaphoretics; but the usual expectorants (such as ammoniacum and squills) did not answer. Purgatives taken by the mouth, he did not find so useful as might have been expected, but clysters were of great service; blisters did not afford much relief, except in those cases where vertigo was a leading symptom; opiates had a good effect. The author has annexed an account, taken from the *Moniteur*, of this disorder as it appeared at Paris; and an extract from Sauvages, concerning a similar epidemic in 1743.

ART. 24. *Experiments and Observations on the Cortex Salicis latifoliae, or broad-leaved Willow-Bark, illustrated by a coloured Plate, &c.* By G. Wilkinson. 8vo. 118 pp. 4s. 6d. Longman and Rees. 1803.

Two medical gentlemen, Mr. James and Mr. White, wrote, some time since, on the medical virtues of the Willow Bark; but "as some things have been passed over by them, which on the perusal of this essay may appear of importance, with respect to the preparation of this bark, the time of gathering it, the necessity of its being accurately distinguished from others of the same genus, &c. the author trusts it will appear, that a further investigation of the comparative merits [powers]

[powers] of this indigenous vegetable, will not prove altogether uninteresting." In the course of these observations (which he informs us are the result of nine years trial of this vegetable) the author makes it appear, that the broad-leaved willow bark is not only a good substitute for the various species of cinchona or Peruvian bark; but that it is even preferable to them, especially in that branch of the healing art, termed medical surgery.

The form in which this medicine is prescribed, is that of a decoction; which is made by first macerating an ounce and a half of the bark, dried and reduced to a coarse powder, in two pints of water, for the space of six hours; afterwards gently boiling the whole together fifteen or twenty minutes, and then straining the decoction for use. Of this preparation, two or three table spoonfuls are given three or four times a day, in ordinary cases; in intermittents, the dose is to be increased, and given every two or three hours, during the absence of the febrile paroxysm. This decoction very seldom disagrees with the stomach or bowels; but it ought not to be administered (we are told) without being preceded by an emetic, or gentle laxative, in cases where such preparatives are indicated. Aromatics may be joined with it in some instances. It has been given with manifest advantage in intermittents, typhus fever, general debility, periodical headaches, painful affection of the face, leucorrhœa, menorrhagia, scrofula, &c. &c. and in almost every case of surgery, indicating the use of the cinchona; succeeding even where that drug had failed.

A number of cases are related at full length, in proof of the recommendation here given. We sincerely hope, that other practitioners may be equally successful in the employment of this vegetable; as, in that case, a great saving will result to hospitals, and other public charities, and we shall then enjoy the further advantage of being independent of other countries, in regard to that expensive drug, the cinchona.

A better plate might have been given; and it were to be wished, that the author's style and narrative had been more concise. He appears, however, to have bestowed considerable time and attention upon the subject of his treatise.

ART. 25. *A Practical Synopsis of the Materia Medica. Vol. II. Part I. containing Class II. Emollients; Class III. Absorbents; Class IV. Refrigerants; Class V. Aniseptics; Class VI. Astringents; Class VII. Tonics. By the Author of the Thesaurus Medicaminum.* 8vo. 150 pp. Baldwin. 1802.

This is a continuation of a work, the first volume of which was published four years ago; at which time we noticed it in our Review*. The first volume contained an account of alimentary substances, and of the first class of medicines, namely, Evacuants; according to this author's arrangement, which is, for the most part, the same with Cullen's. The contents of this part of the second volume are mentioned

* Brit. Crit. for the year 1799.

in the title-page; the remaining part is to comprise Antispasmodics, Narcotics, Stimulants, Anthelmintics, and Hæmorrhætics.

Having given a specimen of the author's manner of treating each article of the *Materia Medica* (in which many new articles, with the modern chemical improvements to them belonging, are here inserted) in our account of the first volume of this work, we shall refer to what we may further wish to remark until the publication of the concluding Part.

ART. 26. *Practical Observations on the Management of Ruptures. In Two Parts. Part I. New Inventions and Directions for ruptured Persons. Part II. A familiar Account of the Nature of Ruptures in both Sexes. By W. Hall Timbrell, Esq. To which are added, Two recommendatory Letters, by W. Blair, A. M. Surgeon to the Lock-Hospital, Asylum, and Bloomsbury Dispensary. 8vo. 94 pp. with Three Engravings. 3s. Hurst. 1803.*

The improved herniary truss, and new invented calico cushion, described in this useful little tract, procured to the author the gold medal, from the Society for the Encouragement of Arts and Manufactures. Mr. Blair observes in one of his Letters, that he has several times employed the author's trusses, "which admirably well answered his wishes; and that he has even found his calico pads alone, when applied to an old worn out truss, produce the most decided advantages, in keeping up a rupture of long standing." In the other Letter, after remarking that bandages in such cases prove either very beneficial or very injurious, according as they are formed and applied, he adds that, "he finds that by means of this author's contrivance, almost any degree of pressure may be applied where it ought, and may be endured with perfect ease as well as safety." A verbal description, without the aid of the plates, will not convey a clear idea of these chirurgical improvements; for this, therefore, we must refer to the work itself.

ART. 27. *The new Chemical Nomenclature, selected from the most distinguished modern Writers on Chemistry, designed for the Use of Students in Pharmacy, Druggists, Apothecaries, and others. It consists of Two Parts: the First of which exhibits the scientific Arrangements in English and Latin; and the Second contains the same in English, disposed in alphabetical Order. In both Parts the old Names will be found on the right-hand Column, opposite the new. By C. Pyc, Chemist. 35 pp. 1s. 6d. Longman and Rees. 1802.*

The above transcribed title-page of this pamphlet gives a sufficient idea of its contents, which are the same as are given in a great many of the modern works of chemistry; yet it is but justice to add, that this collection and arrangement of the new chemical names, seems to be much more complete, than we remember to have met with in any of the above-mentioned books; we have therefore no doubt, but that it may prove useful to students, apothecaries, &c.

DIVINITY.

ART. 28. *A Sermon, preached at the Parish Church of St. George, Hanover-Square, on Tuesday, the First of June, 1802, being the Day appointed for a General Thanksgiving. By Henry Reginald, Lord Bishop of Exeter, Rector of that Parish.* 4to. 12 pp. 1s. Robson. 1803.

Not only the peace has passed away, but the preacher also, since this discourse was published; the peace destroyed by that ambition which seeks to subjugate the world, the preacher gone to his reward, in a world which ambition can neither disturb nor attain. Yet will we not pass by the Sermon. If we cannot gratify the writer, we can show our veneration for him; if we cannot now do justice to him, we may to ourselves, and contribute also to the instruction of others.

The Sermon contains an exhortation to thanksgiving, suited to the time, and well becoming the character of the prelate by whom it was delivered. We select from it a passage which, on more than one account, will touch the feelings of some readers.

“ Even during the course of my ministry among you, we have repeatedly assembled together in this place, under the call of public authority, to deprecate the evils which hung over us, by a confession of sins, and hearty resolutions of amendment. And more than once have we returned hither, as we now do, to testify our gratitude that our prayers have at length been heard, and that God in his due time has turned our sorrow into joy. The truly pious mind will never quit its hold of trust in God, nor suffer any reverse of fortune to diminish its love; but it is certainly a grateful task to pay those vows which we have offered in our distress, and to convert our supplications for help into acknowledgments for mercies received. Having so often found it my duty, even in the course of this war, to join you in the former, I have felt particularly anxious, even under the pressure of precarious health and increasing infirmities, which threaten to disable me from the personal exercise of my function among you, to unite with you, at least at this awful moment, in pouring forth our unfeigned thanks to the Almighty, who has rescued us from the complicated evils with which we were beset; to congratulate you, not merely on the return of peace, but on the suppression, may we hope the destruction, of those principles by which the comfort and harmony of society have been so foully disturbed; and finally to implore the blessing of God upon our public councils, and the influence of his Holy Spirit upon our private actions, that we may not abandon that protection which he has so graciously afforded us; that, during the continuance of our prosperity, we may not grow wanton and forgetful; nor, under a reverse of fortune, be deficient in the renewal of those exertions to which, under the blessing of God, we are greatly indebted for our present happiness.” P. 10.

Many passages of this discourse prove that the worthy Bishop, in the midst of infirmities, was observant of the peculiar characters of the times, and reasoned wisely upon them.

ART.

ART. 29. *A Sermon, preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 12, 1803. By the Rev. George Henry Glaspey, M. A. late Student of Christ Church, Oxford, Rector of Hanwell, Middlesex, and Domestic Chaplain to his Royal Highness the Duke of Cambridge.* 4to. 20 pp. 1s. Rivingtons, Hatchard, &c. 1803.

In this very able and animated discourse, the preacher confines himself strictly to his subject; but he gives a new, and, in many respects, a most striking picture of it. After an appropriate Introduction, he states, very justly, the hardships of a large proportion of the clergy, of which the following narrative, subjoined in a note, gives a very affecting view. "On a late competition for a legacy of a 100l. to be divided among ten curates, more than forty candidates offered themselves. Of the *ten* selected, the aggregate income appeared to be 308l. 10s. per annum, and the parties dependent on that income 84 in number; allowing *somewhat less than seventeen pence* for the weekly maintenance of each individual." He then gives a correct history of the vindictive spoliation of the church at the time of the Reformation, and the hardships with which the married clergy were long obliged to struggle. It was not till the commencement of the seventeenth century, he observes, that "*the honour of the MARRIED CLERGY*" was indicated by Bishop Hall; and it was much longer before any due consideration was taken of them.

But the most touching part of this discourse, is the correct and beautiful view of the probable object of the Charity here enforced; the wife, perhaps the future widow, of the parochial clergyman.

"Consider," he says, "the duties, which in the present state of society, seem to have devolved on the wife of the resident parochial minister; and now to have so devolved more particularly, when, with some splendid exceptions, the country residences of the great are so generally deserted, for the captivating luxury of the metropolis, or the crowded resorts of fashionable dissipation. Whom then do we see exemplary in her attendance on religious worship, whose dutious feet are ever ready to frequent the temple and the altar of her God? Who, in the interior of her household, exhibits the œconomy and arrangement of a well ordered family, and the beautiful system of early domestic education? Who encourages the dissemination of Christian knowledge and good conduct among the poor, on all occasions inculcating and recommending correctness of behaviour, decency of apparel, and habits of active industry? Who sets on foot new schemes of inventive liberality? Who, to her power, yea and beyond her power, relieves the indigent, clothes the naked and destitute, and with hospitable piety, more especially at the seasons set apart for religious joy, *sends portions to them for whom nothing is prepared?*" After many touching questions of this kind, the preacher adds, "of whom can all this be said, and truly? In a thousand various instances, of her, who, holding her all by the frail tenure of another's existence, has consequently every day to apprehend—not the loss of life, for that were a trifling consideration, the inevitable miseries of survival:—the fatal reverse which tears the mourner from the seat of all her past happiness, banishes

banishes her little ones from their native home, endeared to them from the very dawn of reason, and sends her, with her children, weeping and desolate, to *sujourn where they can find a place.*" P. 13.—"This," he subjoins, "is a simple delineation of the truth. *Such there have been;* and such, blessed be God, still there are." What can be more striking?

Mr. Glasse then touches, with great judgment, on the national benefits of a *married priesthood*, and on other topics of moment connected with it, and concludes with animation and propriety, a discourse of very uncommon merit.

ART. 30. *A Sermon, preached in the Parish Church of St. Nicholas, in Deptford, on Monday, the 6th of June, 1803. before the Honourable Corporation of Trinity Brethren. By the Rev. Gerrard Andrews, A. M. Rector of St. James's Westminster, and of Mickleham, in Surry.* 4to. 1s. 6d. Hatchard. 1803.

The author of this discourse has long been eminently distinguished as a preacher, but we have only met with him once before in the character of an author*. The text is from 1 Tim. vi. 17. The preacher expatiates with energy and eloquence on the various fortunate distinctions of this country, from which he urges the indispensable obligation of every individual's discharging, in his peculiar situation, his private and public duties with becoming earnestness and zeal. He concludes with a complimentary address to the Honourable Corporation who formed his audience, than which nothing could possibly be more appropriate, or, as we understand, better deserved.

ART. 31. *A Sermon, preached in the Parish Church of Wormley, Herts, on Sunday, the 10th of July, 1803. By the Rev. Thomas McCulloch, Rector; which, being peculiarly appropriate to the present Crisis, is published at the Request of his Audience.* 8vo. 1s. 6d. Hatchard. 1803.

This most excellent discourse is from 2 Cor. xiii. 11. "Be of one mind"; and, in a strain of great animation, and with strong and sound argument, the preacher enforces the necessity, not of speculative, but practical union. He proceeds to show, that if ever there was a time when this union was more immediately and forcibly the duty of Christians, it must be the present, when the church of Christ, our country, and all we hold dear as parents, masters, and men, are menaced with the bitterest and most implacable hostility. We highly approve of this discourse, and strongly recommend its perusal to our readers.

ART. 32. *Directions for the Study of Divinity: in a Letter to a Young Gentleman intended for Holy Orders. By the Rev. James Banister, Rector of Iddefleigh, Devon. Translator of Pindar and Euripides, &c.* Crown 8vo. fine Paper. 22 pp. 1s. Meyler, Bath; Robinsons, London. 1803.

There is much good sense in these Directions, and a total absence of affectation. The plan of study is not too elaborate to be practica-

* See Brit. Crit. vol. xv. p. 200.

ble to ordinary students, and being woven into a connected Letter, with brief remarks, is more calculated to engage attention, than a mere list of books. We do not agree with the author in every opinion; particularly in his high praise of Spencer de Legibus Hebræorum, or his very contemptuous mention of a late amiable prelate, who, with some foibles, had more strength of mind than he allows. But we will not, for these differences, condemn a sensible Letter of an author, who professes to recommend no book but what he had read, and who has translated Pindar, Euripides, &c. How is it that his translations are unknown to us?

ART. 33. *An Essay on the internal Evidences of Christianity. Published in Pursuance of the Will of the late Rev. John Hulse, of Ellwath, in Cheshire, as having gained, in 1802, the Annual Prize instituted by him in the University of Cambridge. By John Scott, B. A. of Magdalen College, Master of the Grammar School, and Lecturer of the High Church of Kingston upon Hull, &c. 8vo. 89 pp. 2s. Hatchard. 1803.*

In an age when the adversaries of Christianity have, perhaps, been more numerous, and certainly more daring, than at any period since its first establishment, we have the highest satisfaction in seeing, almost from day to day, a succession of able advocates arise in its defence. Among these, the writer before us, deserves, in our estimation, a very respectable rank: for although his work is of the size and in the form of a pamphlet, it contains more important matter, more striking remarks, and more cogent arguments, than will easily be found in any tract of the same or even a more considerable extent.

After some preliminary observations (in which he enumerates the points which he has taken for granted) the author states what he intends to prove in this Essay, with regard to Christianity; namely, that "it contains within itself such marks of superior wisdom and goodness, as place it infinitely above every other religious system which has been published to the world, and conspire with the more obvious, but perhaps hardly more satisfactory proofs arising from the miracles and prophecies, fully to establish its character as a *Revelation from God*." To maintain and to illustrate this proposition, he considers, first, "the Christian doctrine respecting the Character of the Divine Being, and the doctrine of the Trinity;" secondly, "the Christian worship," (in which he shows how "*reasonable a service*" it is which Christianity prescribes) thirdly, "the piety of the Christian system," its "noble and sublime tenets," so remote "from what any system besides that of the Bible ever taught;" fourthly, its "benevolence;" Fifthly, "the doctrine of human depravity (concerning which he observes, that "there is no doctrine against which greater prejudices have been and are ascertained, but that it exclusively accords with facts"); sixthly, "the Christian scheme of mediation," the grounds of which, so far as they are discernible by human faculties, are well explained, and the proof arising from it is forcibly stated.

"The Christian doctrine of justification," "the doctrine of grace," "the doctrine of the future state," and "the character which Christianity

trianity tends to form," are the remaining topics insisted upon; respecting all of which the author's observations are just, and some of them very striking. We agree particularly with those of his remarks on the Christian character (in p. 71) in which he, in some measure, differs from Soame Jenyns and Paley.

There are some *Additional Observations*, not strictly reducible to any of the foregoing heads; and a very well-written conclusion, strenuously urging "persons who are unsettled, or not well established in their faith, to examine the evidences of Revelation with that seriousness which the importance of the subject demands,"—"to make themselves acquainted with its real nature, constitution, and design, its doctrine and precepts;" and, lastly, to form their tempers, dispositions, and judgments, and to regulate their conduct according to its rules.

After what has been said, it is almost needless to add our warm approbation of this pious, judicious, and well-written Essay; which we consider as a valuable addition, if not to the treasures of religious knowledge, to the stores of argument, and the means of defence, which every friend to our holy faith must desire to possess, and occasionally to employ.

ART. 34. *A Theological Dictionary: containing Definitions of all religious Terms; a comprehensive View of every Article in the System of Divinity; an impartial Account of all the principal Denominations which have subsisted in the religious World, from the Birth of Christ to the present Day. Together with an accurate Statement of the most remarkable Transactions and Events recorded in Ecclesiastical History. By Charles Buck. In Two Volumes. 8vo. 421 and 475 pp. Closely printed in Two Columns. 19s. Williams, Stationers'-Court, &c. 1802.*

A very excellent and useful book, the result of much labour and investigation, and a remarkable talent for clearness of definition and description. The only objection we make to the work is, that the author belongs to the Calvinistic sect of the Church of England, and maintains accordingly, that "the Thirty-nine Articles are certainly Calvinistical," (p. 125;) that "the major part of the clergy, indeed, are not Calvinists, though the Articles of the Church of England are truly Calvinistical." P. 93. Again, "Perhaps very few, either of her ministers or members, strictly adhere to the Articles in their true sense. Those who are called *Methodistic* or *Evangelical* preachers in the establishment, are allowed to come the nearest. Mr. Overton, in his true *Churchman* (*men*) lately published, has indeed proved this point to a demonstration." P. 125. See also "Articles, Lamberth," "Deere," "Calvinists," "Election," "Predestination," &c. Having lately disputed this point with Mr. Overton, his leader, we shall not again dispute it with Mr. Buck. We say, however, with pleasure, that the work is in general free from bigotry; and that, with due caution respecting the few points which relate to the tenets of that sect, the book may be used advantageously by Protestants of all descriptions, and indeed by all Christians,

It is not a little extraordinary, that a Dictionary of this kind has not before appeared. "We have had," says the author, "Dictionaries which explained Scripture terms, yet it is evident *these* could not embrace the history of the Christian Church since the sacred Canon was concluded, nor explain the many terms which have been used; nor, indeed, point out the various sects and denominations which have subsisted since that time." This undertaking, in its own nature very complicated and extensive, has not here fallen into unworthy hands. The diligence of the author has rendered it very copious; and the soundness of his understanding has made it, with the few exceptions above stated, abundantly instructive. The modesty of the author appears in his short Preface; and his own description of the compilation may be safely trusted. "Whatever has struck me," he says, "as of importance in ecclesiastical history; whatever good and accurate in definition; whatever just views of the passions of the human mind; whatever terms used in the religious world; and whatever is instructive and impressive in the systems of divinity and moral philosophy, I have endeavoured to incorporate in this work: and in order to prevent its being a dry detail of terms and dates, I have given the substance of what has generally been advanced on each subject, and occasionally selected some of the most interesting and practical passages from our best and celebrated sermons. I trust, therefore, it will not only be of use to inform the mind, but impress the heart; and thus promote the real good of the reader." We think the author has performed what he here states, in a manner very creditable. In p. 155, "Congé de lire" is printed for "Congé d'elire," and a foolish unauthorized term is admitted at the head of p. 109; both of Vol. I. But we see few such blemishes. Many curious collective articles will be found in the work, such as *Bible, Commentator, Persecution, &c.*

POLITICS.

ART. 35. *A Vindication of the Cause of Great Britain; with Strictures on the insolent and perfidious Conduct of France, since the Signature of the Preliminaries of Peace. To which is added a Postscript, on the Situation of the Continent, and the projected Invasion of this Country. By William Hunter, Esq. of the Inner Temple. Second Edition. 8vo. 84 pp. 2s. Stockdale. 1803.*

It is no weak testimony to the merits of this work, that, before we had an opportunity to examine and announce it to our readers, it had already reached a second edition. The author begins with declaring his disapprobation of the treaty of Amiens; and reasons, more fully than perhaps was necessary, against it. This opinion, though far from being general, was, no doubt, maintained by some very acute and highly respectable politicians; and many more perhaps now regret that the peace was then made. We confess we are not of that number; but think the nation has gained, by the experiment then tried, more advantages than it has lost: but such a discussion would be tedious, and is now become useless. The renewal of the war on

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our part is defended with ability, and we think success, by this writer, who notices the virtual infractions by France, even of the preliminary articles, by the seizure of the Isle of Elba, and the mock election of Bonaparte to the Presidency of the Italian Republic; but enters more at large into the circumstances under which the evacuation of Malta was stipulated, shows the importance of that island, and justifies the retention of it, as the stipulations under which it was to be given up were, from subsequent circumstances, become impracticable. The hostile conduct of France, in the rigorous and unjust seizure of British ships; in the sending of spies, yclepped Commercial Agents, into Great Britain and Ireland; in the annexation of Piedmont, Parma, and Placentia; and in its tyrannical interference with the concerns of Switzerland, is next stated and proved: but, in spite of these provocations, this author supposes, the cession of Malta was still about to take place (under certain conditions) had not the Report of Sebastiani appeared. This, he thinks, produced the determination on the part of our ministry, "not to evacuate Malta, unless a substantial security was provided for the integrity of the Turkish empire and its dependencies."

Every other circumstance which occurred during the discussions with France, and which tended to produce the rupture, is forcibly urged. We are concerned that our limits will not permit us to detail the author's remarks upon them; but the following delineation of the character of the First Consul will, we think, give to our readers a just and favourable specimen of his work.

"What, after all, is this Corsican, who seems born for the curse and destruction of mankind? His fortune has, no doubt, been brilliant; but, young as he is, he has already outlived his fame. Who any longer considers him as a great man? He has been totally corrupted by his fortune; he has been dazzled and overpowered by his success. When he looks down from the pinnacle, to which the strange and untoward accidents of the times, more than his own merits, have raised him, he turns dizzy, and is unable to support the contemplation of its height. Even those few superior qualities of mind, which we may allow him to possess, are rendered either contemptible or disgusting, by the powerful admixture of perty ingredients. He may be an expert general, a consummate dissembler, a dexterous manager of factions: but look on the other side, and what do we discover?—A restless and criminal ambition, which no acquisitions can satiate; a love of power, which no concession can satisfy; a spirit of revenge, which no expiation can glut; a devotion to personal interest, which no public sacrifice can abate; an irritability of temper, which no sense of decency can control; and a greediness after fulsome flattery, which even French adulation, prolific as it is, cannot sufficiently pamper." P. 38.

In a long Postscript, the author examines the question, what probability there is of any degree of success to the plan of invading this country? and, in a spirited manner, exhorts his countrymen to a firm and determined resistance to the attempt; which (if we are not wanting to ourselves) must, he justly thinks, prove abortive.

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ART. 36. *A Letter to a Member of Parliament.* 8vo. 48 pp. 1s. 6d.
Debrett. 1803.

At the present interesting crisis, every tract, the author of which professes to suggest measures of internal defence, undoubtedly has a claim to consideration. Yet we meet with but little novelty, or indeed utility, in the sentiments of the writer before us. He begins by accusing our government of "an actual breach of treaty, justified on very slender grounds." This surely is no very great encouragement to those general exertions which he afterwards recommends. He intimates also (what we conceive to be rather mischievous than salutary) a very strong opinion of the impolicy of the late war, and the supposed omissions in framing the late treaty of peace. From most of his opinions also respecting Ireland, and especially his censure of the Union, we totally dissent; but it would be idle at present to engage in such a discussion. We perfectly agree with him in the sentiment, that at this period it peculiarly "behooves every member of the commonwealth to contribute his mite of action or of thought towards the general good." Most of his suggestions are, however, too loose and general to be of much utility; and that of sending our Princes of the blood to seize on and rule over the provinces in America belonging to Spain, and even to Portugal (our own ally) appears wild and romantic. The recommendation to cultivate a close connection with the American States is more to the purpose; but this object cannot have escaped the notice of government. The best of his proposed measures for internal defence, that of arming the people at large, is marred by the restriction proposed, that none of them shall be obliged to act out of their respective counties. The same measure in substance (but without such a restriction) our readers need not be told, has since been enacted by Parliament.

ART. 37. *Reflections on the Cause of the War, and on the Conduct of his Majesty's Ministers.* 8vo. 2s. 6d. Harchard. 1803.

This is a very manly and satisfactory publication, manly in its spirit and satisfactory in its argument. It perspicuously details the provocations our ministers received; and extols, as we do, their dignified conduct, which was distinguished by forbearance without concession. There is not one single cause of the twelve which are here expatiated upon from his Majesty's Declaration, and which this writer ventures to call *apostolical* reasons, which would not, individually considered, have justified avowed and immediate hostility. But, collectively examined, they present such a body of deliberate and insolent offence as must rouse, within the breast of every Englishman, the strongest feelings of indignation, and the dignified desire of redress. This is a very able pamphlet, and we earnestly recommend it to universal attention. We recognize a vigour which we have before admitted, and a spirit of patriotism with which we are proud to claim fellowship.

With respect to what is said of Hanover, we lament that the prophecy was untrue; but we admit the inference in its fullest extent. The new constitution of Germany may be considered as a mere piece of parchment, an empty farce, a preconceived fraud.

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ART. 38. *The Day of Alarm; being a progressive View of the Spirit and Designs of the leading Men in France before and during the War, and principally since the Peace, exhibiting the Plans and Maxims adopted in their Councils respecting Foreign States. With Animadversions upon the Allegations of French Writers against the Government and People of Great Britain: and Historical Strictures on the Conduct of the French in their Intercourse with other Nations.* 8vo. 178 pp. Hatchard. 1803.

From the general scope and tenor of this tract, it appears to have been written, and probably was published, before the discussions with France, which produced the present war, were generally known. But the author, like most reflecting men, seems to have considered the continuance of the late peace as very precarious. His object professedly is, to caution both the government and people against the insidious designs of France, and to prepare the minds of men for that renewal of hostilities which, sooner or later, he justly considered as unavoidable. His work develops the ambitious designs of France in all ages, and especially since the Revolution; justifies the general policy of the British Government; and strongly reprobates the measures pursued by the Corsican usurper, and the language held by him, both as to Great Britain and the rest of Europe, since the Treaty of Amiens. His arguments are just, and his sentiments patriotic; but they are expressed so much in detail, that we fear the prolixity of this work will, in some degree at least, frustrate the good intentions of the writer. Many of his speculations have also been rendered superfluous, by the events which have since occurred. Yet to those who are not very conversant with political writings, and whom the prolixity of this author does not discourage, many of his reflections will be satisfactory and useful.

INVASION.

ART. 39. *Unanimity recommended.* By W. Burdon, A. M. 8vo. 26 pp. 6d. Mitchell, Newcastle upon Tyne; Ostell, Avemaria-Lane, London. 1803.

Mr. Burdon has hitherto been known to us only as an assailant of the Pursuits of Literature, an enemy to the late war and late ministry, an admirer of Buonaparte, and a friend to all the *liberality* and rage of liberty which have spread depravity and slavery over so large a part of the continent*. At this moment, a volume of Essays by him, entitled "Materials for Thinking," in which Buonaparte is panegyriized through nearly 50 pages, remains on our shelves, from our unwillingness to plunge into a mass so contrasted to our sentiments, and so disgusting to our feelings.

The present war, and the causes of it, have opened the eyes even of this prejudiced observer; and he confesses, that his former fa-

* See our volumes, xvi. p. 691; xvii. 667; and xx. 445.

vourite, the French Consul, has either *changed his character*, or discovered it to be marked by the most "*rapacious ambition*," which we think he had before discovered in every step of his political life. Mr. Burdon, however, is now convinced of his true character; and, though he strenuously defends his own consistency, he labours, in this tract, which therefore we notice before his larger work, to promote, extend, and confirm that UNANIMITY which similar convictions have rendered so general in the country. As there are persons, perhaps, on whom the opinion of such a writer will make more impression, than that of any author habitually loyal, we shall cite a few passages from this tract.

"Let the despot of France be taught moderation, or let Frenchmen throw off the yoke of his tyranny!" P. 18.

"Whatever speculative, or even practical differences of opinion, may exist among men of different parties, on many great constitutional points, on the question of reform . . . of establishments . . . of toleration . . . and various other subjects, which will always divide the opinions of men, in governments which have been long established; it is to be hoped that these will all be laid aside for the present, that nothing may disturb our unanimity, or paralyse our efforts, against the common enemy of our repose and liberty. Let us have no divided efforts, no partial contribution, no hanging back in the day of battle." P. 19.

"The consequences of defeat must be dreadful to all of us, whether we are to contend abroad or at home. In the first instance, it must be *humiliation* and *submission* to the terms of France; in the last, it must be entire *subjugation*. Our constitution which . . . has produced many practical blessings, must be overturned to make room for *French jesueries*; for dumb councils, and nominal orators, for consuls and pro-consuls, for prefects and prætors, for all the insulting mockery of LIBERTY, and *the essentials of SLAVERY*. These may suit a people who are not worthy to be free, but they will never sit easy on the necks of Britons." P. 25.

We cannot say that we approve of every sentiment delivered in this tract, some indeed are, in our opinion, both false and mischievous; but its general tendency is good, and therefore we have thus noticed it. But, in the close, we would suggest to Mr. Burdon, that if our Constitution, with the defects he may fancy in it, produces more practical and useful liberty than any other that has yet existed, he, as well as we, should be very jealous of those speculations, which, though they seem to promise amendment, might on trial produce destruction.

ART. 40. *A few Words—Resist, or be ruined.* 8vo. 18 pp. 6d. Hatchard, &c. 1803.

A well-intended, not ill-argued, but not very well written tract, on the circumstances of the present time. The author is of opinion, that we should not stand merely on the defensive; but attack France wherever she is vulnerable. This advice seems to be wise: but not that in the last sentence—"let even our altars be forsaken, until we accomplish an honourable security." We are not ashamed to be numbered

bered with those who are persuaded, that when once our altars are forsaken there will be no more security.

ART. 41. *A Warning Voice; or, the frightful Examples and awful Experience of other Nations, submitted to the serious Consideration of the People of Great Britain and Ireland: with a true but short History of Buonaparte.* By George Briton. 12mo. 3d. Hatchard. 1803.

Whether this is a fictitious name or not, we neither know nor care, it is suggested by the true spirit of a Briton; and we recommend it for circulation to those patriotic individuals who, on the present emergency, have spared no pains or cost to elevate the spirits, and enlighten the understandings of their countrymen.

ART. 42. *Strike or Die: Alfred's First Letter to the Good People of England.* 12mo. 3d. Hatchard. 1803.

This publication is of a similar tendency and merit with that which precedes; and is a collection of known facts, in which the atrocities of the French, in various parts of Europe, have been more particularly conspicuous. May our countrymen take warning by the numerous and awful examples which these pages exhibit, and adopt, universally, Alfred's motto, strike or die!

MISCELLANIES.

ART. 43. *The Pic Nic. In Two Volumes.* 12mo. 225 and 267 pp. 10s. 6d. Hughes, Wigmore-Street; Faulder, &c. 1803.

Much rational amusement and information are contained in these very neat volumes, which comprise fourteen numbers of a weekly paper, continued thus far, and then succeeded by another, called the Cabinet. For this change we undertake not to account; the Paper here republished seems to have had sufficient merit to be supported and continued under the same name; but it has been otherwise decided by the persons concerned. The Pic Nic is now prefaced by an account of the Society called by that name, and a refutation of the calumnies vented in the public papers against it. The former of these, being short, we shall insert, to make the truth more generally known.

“ In the early part of the year 1801, Col. Henry Greville proposed, with the assistance of M. Texier, to give a little theatrical fête to a select party of his acquaintance. It was, indeed, intended to be a very confined exhibition; but the applications for admission were so numerous, that the expence became an object of serious consideration. To lessen this inconvenience, it was proposed that the supper should be Pic Nic, that is, each person invited was to send a dish. According to this regulation the fête took place; and every person present acknowledged the satisfaction of passing an evening of such rational amusement, and divested of the monotony of a rout. In short, so much cheerfulness was seen, and so much honest pleasure enjoyed,

at this entertainment, that it was proposed to renew it in the following winter, on the plan of a regular establishment, which was to be limited to a certain number of subscribers, among persons of the first fashion, to meet once a fortnight, to enjoy the amusements of acting, music, and dancing, and to conclude with a supper, and catches and glees." P. iv.

This is the chief part of the account; and it is added, that the whole was included between the hours of nine and twelve, and that cards and dice were totally excluded. This Paper, which originated among the subscribers to the amusements, contains many humorous and pleasing Essays, and many pieces of poetry possessing merit, in various styles. From the latter, we select the following well-drawn character of Dr. Johnson.

" Herculean strength, and a Stentorian voice,
Of wit a fund, of words a countless choice:
In learning rather various than profound,
In truth intrepid, in religion sound:
A trembling frame, and a distorted sight;
But firm in judgment, and in genius bright:
In controversy rarely known to spare,
But humble as the publican in pray'r:
To more than merited his kindness, kind;
And, though in manners harsh, of friendly mind:
Deep ting'd with melancholy's blackest shade;
And, though prepar'd to die, of death afraid.—
Such JOHNSON was:—of him, with justice, vain;
When will this nation see his like again?" Vol. i. p. 73.

We might mention several other poetical excursions; such as the Verses to the Invisible Girl, p. 114; the Epigrams, p. 210; the lively Song to Hope, vol. ii. p. 47; the Printer's Cauldron, p. 148; and many more. Of the prose Essays, many also might be pointed out, and particularly those that are political; in which are the soundest opinions we have seen, on the conduct of France and England immediately before the present war. But we cannot further expatiate; and must refer our readers to the book, which deserves their notice.

ART. 44. *The History of the Maroons, from their Origin to the Establishment of their Chief Tribe at Sierra Leone, including the Expedition to Cuba, for the Purpose of procuring Spanish Chasseurs, and the State of the Island of Jamaica, for the last Ten Years, with a succinct History of the Island previous to that Period. In Two Volumes. 8vo. 16s. Longman and Rees. 1803.*

That a body of slaves, not exceeding four hundred in number, should for a long and protracted period keep the whole Island of Jamaica in alarm, and several thousand of disciplined troops at bay, seems an event out of the ordinary course of human experience. Yet this was literally the fact; nor did this ferocious band yield to far superior forces, till they had put great numbers of their opposers to the sword, and were threatened with a new, and to them the only formidable, mode of warfare; namely, that of being hunted from their rocks

rocks and fortresses by dogs, like so many wild beasts. These volumes, as far as they relate the circumstances of this extraordinary war, and the history of this still more extraordinary people, are entertaining and satisfactory, and we doubt not also authentic. The latter part, which discusses private discontents and local animosities, may be equally interesting to the individuals concerned; but appears to convey no very important information to the public, and will not probably tend to increase the number of readers. The account of the Chasseurs, and their wonderful dogs, is well related; and we regret that we have not room to insert an extract describing them. There are two maps to elucidate, and two engravings to ornament, these volumes; the first are entitled to commendation, the latter are of no great value,

ART. 45. *The Rambler of Fortune; or Sketches of the early Part of a Military Life.* By Captain Thomas M'Cormick. 12mo. 2s. 6d. Hatchard, 1803.

This is a *rapid* sketch by, we doubt not, a brave and gallant soldier, of what may be expected in the earlier part of a military life. It has every appearance of being authentic; and we transcribe the following passage, as a specimen of the entertainment to be expected, and as a confirmation of what we have often heard from officers of experience.

“ CHAPTER XVI.

“ Popular mistakes have too generally prevailed concerning the true cause of the spirit of the French army. But what is the fact? Whenever they expected an attack, or were themselves going to engage, they always placed their whole reliance on their numbers being commonly ten to one, and on the assistance of a quart of brandy for each to raise that false courage, which should never be compared to the cool determined firmness of British troops. Our soldiers do not require any such stimulus, their natural bravery is its own defence; and were it not for the immense superiority of forces brought against [with] them, the army of France would always have incurred the same disgrace as her boasted Invincibles.

“ For the strict truth and impartiality of these remarks, I appeal not only to my brother officers, but to all our privates who have served on the continent.

“ Have we ever been engaged in any action with the French, where the prisoners we made were not brought in drunk? Was it not easy to see that brandy alone had rendered them impetuous, though the numbers rushing on in rapid succession, might sometimes decide the contest in their favour? Is such frantic impetuosity to be called true courage? As well might wild-fire be compared to a well appointed train of artillery.

“ I must beg leave to state another point that often struck me. Are not the French officers frequently obliged, when the supplies of brandy fail, to advance several yards before their men, and at the risk of their own lives thus exposed, to keep constantly crying out march! march! It does the officers honor, but what must we think of their tardy followers? I have never met with a British soldier who would not, in
the

the very face of death, stick close to the officer at his head, and strive to rival his ardor and intrepidity.

“What then have we to fear from such enemies? Should they even effect a landing in this country, let us only remove out of their way, and out of their possession, the cordial so necessary to make them act in the field, and I shall feel no small confidence in gaining a speedy and decisive victory, even where they to come with their old superiority of ten to one.

“I hope I shall be pardoned for these fallies; but whether I am or not, I could not suppress them.”

ART. 46. *A Non-Military Journal, or Observations made in Egypt, by an Officer upon the Staff of the British Army, describing the Country, its Inhabitants, their Manners and Customs, with Anecdotes illustrative of them. In a Series of Letters. Embellished with Engravings. Small 4to. 1l. 1s. Egerton. 1803.*

This title-page promises somewhat too much, for a tale that is told in about 120 pages. It is, however, told with pleasantry and good humour, and will amuse the passing hour agreeably enough. When we say hour, we perhaps are accurate to the greatest degree possible. Much information can hardly be expected in so small a compass; but the book is evidently the production of an intelligent mind, and communicated without doubt, in the original form of Letters, very great gratification to the individual to whom it was immediately addressed. We presume the satisfaction was mutual; for the correspondents, it seems, have agreed to take each other, as the purchaser must do the book, for better for worse.

ART. 47. *A Review of the Anti-Jacobin, Critical, and Monthly Reviews; with some preliminary Remarks on the Origin, Advantages, Disadvantages, and Importance of Literary Journals; extracted from the Christian Observer, with a few Additions and Alterations. 8vo. 39 pp. 1s. Hatchard. 1803.*

The preliminary Remarks here mentioned are sensible and well written. They contain a sketch of the history of literary journals; and some very sound remarks on the general advantages and disadvantages of Reviews, in their present state of circulation. Their adaptation to the circumstances of modern society is well expressed.

“Compared with our ancestors, we are a new race. Learning is no longer confined within the retreats of academies, but is diffused among all ranks and classes of men. All can read; all, therefore, are prepared to talk. All affect to think and judge for themselves on every subject of importance; all, therefore, desire a certain degree of information on such subjects. But the bulk of readers, whether of the higher or lower orders in society, are debarred, by their business, their pleasures, or their indolence, from the perusal of large and abstruse disquisitions. A Newspaper, a Magazine, or Review, is therefore exactly the publication suited to their case.

“There are, too, in the nature of Reviews, many things adapted to render them popular. They charm by their variety, their brevity, and

and their aptitude to furnish matter for general conversation. They create, by their regular and periodical returns, an appetite for their perusal. They are respected by authors from motives of selfishness. They impose by their high pretension and authoritative decisions. They impress by reiteration; the tale told every day is at length credited. Persons, therefore, who read little else on the subjects in question, naturally imbibe whatever principles are propagated in these Reviews." P. 5.

With respect to the sentiments delivered on three English Reviews out of four, we shall say nothing, except that, in his account of the two latter, the writer seems to have stated some of the specific proofs of what we generally asserted in our original prospectus.

ART. 48. *Gradus ad Cantabrigiam; or a Dictionary of Terms, academical and colloquial, or cant, which are used in the University of Cambridge; with a Variety of curious and entertaining Illustrations.* 12mo. 139 pp. 3s. Richardson. 1803.

They who are not acquainted with the whimsical practice of Oxford and Cambridge, with respect to the fabrication of cant terms, will be surprised, as well as amused, by this humorous recapitulation of those in use at Cambridge. How far the gentlemen of that University will feel themselves obliged to the author, for thus giving publicity to their colloquial merriment among themselves, is a doubtful question. The book, however, will be found amusing, and is enlivened by some humorous effusions of academic poetry.

ART. 49. *The Detector of Quackery; or Analysis of medical, philosophical, political, dramatic, and literary Imposture.* By John Corry, Author of a *Satirical View of London at the Commencement of the nineteenth Century.* 12mo. 147 pp. 4s. Hurst, &c. 1802.

Though Mr. C. enumerates *book-making* among the species of quackery, we cannot think that he seems very averse to the practice of it. His *View of London*, mentioned in the title-page, had in it a good deal of that character; and the present publication, though it contains some curious particulars respecting medical quacks, cannot well be assigned to a better class. It is altogether a slight and superficial performance; and the author seems also desirous occasionally to insinuate political notions of no beneficial testimony: and he celebrates, in p. 123, with high encomium, the most remarkable political quack that modern times have produced. The publication bears, in general, the marks of great haste; nor are any of the topics of it handled with any degree of care, except the first.

PATRIOTIC PAPERS.

As the *Posting-Bills*, and other cheap *Papers*, dispersed in the present Crisis have assisted very powerfully in exciting the Patriotic Spirit of Britons, we have collected as many of them as we could, of which we here give a List; both with a desire to promote their further Circulation, and to preserve the Memory of these laudable and useful Efforts.—We place them under the Head of the Bookseller or Printer's Name, by whom they are chiefly sold. The most usual Price is a Halfpenny or a Penny.

T. ASPERNE, Successor to Mr. Seawell, Cornhill.

Broad Sheets.

1. "Theatre-Royal, England," Advertisement of a Farce, in one Act, called the Invasion of England.
2. "The tender Mercies of Bonaparte in Egypt," extracted from Sir Robert Wilson's History. See No. 10.
3. "The Declaration of the Merchants, Bankers, &c. of London," printed large.
4. "Shakespeare's Ghost." A cento of patriotic passages, selected from our great dramatic poet.
5. Bonaparte's Confession of the Massacre at Jaffa.
Small Sheets.
6. "Who is Bonaparte?" A brief history of him.
7. "Sheridan's Address to the People," taken from Pizarro.
8. "Address to the People of England, by W. J. Denison, Esq." Poetical.
9. Bob Roussem's Epistle to Bonypart.
10. "Another Confirmation of the tender Mercies of Bonaparte." Extracted from Wittman's Travels. See No. 2.
11. Proclamation of Britannia to every Man in this United Kingdom.
12. "The Duke of Shoreditch, or Barlow's Ghost." N. B. Barlow was a patriotic shop-keeper in the reign of Henry VIII.
13. "Substance of Mr. Bosanquet's Speech," printed large.
14. "Friends, Britons, Countrymen." Signed CARACTACUS.
15. Edward English's Address to Victorious Englishmen.
16. Bishop of Llandaff's Thoughts on Invasion.
17. Britons never will be Slaves! A Poetical Address. By W. T. Fitzgerald, Esq.
18. The Genius of Britain. A Song.
19. The French in a Fog. A Song.
20. Valerius's Address to the People of England.
21. Resolutions of the Parish of St. Mary, Lambeth, July 26, 1803.
22. An Address to those Brave, Gallant, and Loyal Heroes, the Commanders, Officers, Seamen, and Marines of the British Navy.
23. Two Songs; Tune, Hearts of Oak: viz. The Voice of the British Isles, and the True Briton.
24. Song to the Tune of Mother Carey.

25. Britons

25. Britons to Arms! Lines written by W. T. Fitzgerald, Esq. and recited by him at the Meeting of the Literary Fund, July 14, 1803.

Small Tracts.

26. "Important Considerations for the People of this Kingdom," Printed also on a Broad Sheet, and sold also by Downes Spragg, Hatchard, &c. From this we gave an extract last month.
27. "Address to the People of the United Kingdom of Great Britain and Ireland." Printed also on a Broad Sheet, and sold by the same bookfellers.

GINGER, 169, Piccadilly.

Small Sheets.

28. Substance of the Corsican Bonaparte's Hand-bills.
29. "To the Infamous Wretch," &c. Cruelties of Bonaparte, extracted from his own historian, DENON.
30. "Fellow Citizens!" &c. An Address, signed A SHOPKEEPER.
31. John Bull turned into a Galley Slave.
32. "A Peep into Hanover!" An account of some enormities of the French committed there.
33. "Britons the Period is now arrived, when it is to be discovered whether you are to be Freemen or Slaves!" Signed TAURUS.

Small Tracts.

34. "An Address to the Mechanics, Artificers, Manufacturers, and Labourers of England, on the Subject of the threatened Invasion." Signed AN ENGLISHMAN.
35. "PUBLICOLA's Addresses to the People of England, to the Soldiers, and to the Sailors. To which is added, his Postscript to the People of England." N.B. These were printed also on Broad Sheets; and were, we believe, the first papers of the kind that appeared.
36. An English Taylor equal to Two French Grenadiers; or, Eternal Shame and Infamy on the dastardly Coward who would not shed the last Drop of his Blood in Defence of his King and Country.
37. A Volunteer's Address to the People of the British Isles.
38. Horrors upon Horrors. A true Narrative of the sufferings of a Hanoverian Blacksmith, who died raving mad, in Consequence of the dreadful Scenes of Barbarity, of which he had been late an Eye witness, in his own Country.
39. Account of Bonaparte's Preparation for Invasion.
40. Parody, by an Honest Englishman; a Poetical Address.
41. John Bull turned into a Galley Slave; or, the Corsican Bonaparte (the Grand Subjugator's) New Plan for raising an Army of British Volunteers: by which he means first to give Liberty to Poland, and then conquer Prussia, Austria, and Russia.
42. The Eve of Invasion. A Song.
43. The Minor's Soliloquy, in Verse.
44. Song for all True Britons.
45. English Mastiffs. A Patriotic Resolution.
46. The Briton's Prayer. An Address to the Volunteers.

J. STOCKDALE,

J. STOCKDALE, *Piccadilly.**Small Sheets.*

47. A Letter to the Volunteers, on their Military System.
48. Corporal Trim on the Invasion.
49. "To the Inhabitants of the British Isles." An Address, signed
PHILO BRITANNIARUM.
50. INVASION. Scene of a Play. Enter John Bull and Bonaparte.
51. "John Bull to his Brother Patrick in Ireland." A Letter of
Advice.
52. Rise in Defence of your Country.

HATCHARD, *Piccadilly.**Broad Sheets.*

53. "An Address to ENGLISHMEN." Signed TIMOLEON.
54. Plain Answers to plain Questions. In a Dialogue between John
Bull and Bonaparte.

Small Sheets.

55. "BRITONS TO ARMS." An Address, concluding, "*But we
dare to Conquer!*"
56. "A King or a Consul." An excellent Ballad, to the tune of
Derry down. Sold also by Rivingtons and others.
57. Countrymen! A Scene from the Poet Massinger.
58. The Patriot-Briton; or, England's Invasion.
59. The Voice of the British Isles. A Song.
60. A Second Dialogue between John Bull and Bonaparte.
61. Death or Victory; or, a British War Song.
62. The Choice.
63. Fall or Conquer.
64. The Consequences of Bonaparte's succeeding in his Designs
against this Country.
65. A Dialogue between a British Tar just landed at Portsmouth, and
a Brave Soldier lately returned from Egypt.
66. Invitation to repel Invasion. A Song.
67. Song, to the Tune "Hearts of Oak." Shall Frenchmen rule
over us?
68. British Raft. A Song.
69. The British Flag maintained.
70. A Briton's Address to his Countrymen.
71. Song of Death.

RICHARDSONS, *Royal Exchange.*

72. English, Scots, and Irishmen. A Patriotic Address to the Inha-
bitants of the United Kingdom. By John Mayne.

RIVINGTONS, *St. Paul's Church-Yard.*

73. "My Friends and Countrymen." Signed AN OLD WHIG.

NICHOLSON, *Clerkenwell.*

74. "People of the British Isles." An Address, signed A VOLUN-
TEER.

PECK,

PECK, 47, *Lombard-Street.*

75. "The Loyal Briton's Song," beginning,
"Britons fam'd in ancient story."

A well-written composition.

LANE, *Ladenball-Street.*

76. "Hearts of Oak, or the British Empire." A Ballad, to the old tune of Hearts of Oak.

WALLIS, *Ludgate-Hill.*

77. "A Relish for Old Nick." A Ballad.

E. PIERCY, 96, *Bull-Street, Birmingham.*

An Half-Sheet, folded.

78. "The Lion Sleeps." An Address of the celebrated JOB NOTT, to his Brother Artificers; full of the sound sense and patriotic energy, which have always distinguished his addresses.

FOREIGN CATALOGUE.

GERMANY.

- ART. 51. *Essai sur les monumens typographiques de Jean Guttemberg, mayençais, inventeur de l'imprimerie; par Gouthelt Fischer, professeur et bibliothécaire à Mayence, des sociétés philomatique et médicale d'émulation à Paris.* Mentz. An x. 4to.

This work being very interesting in itself, and accompanied with curious and well-executed engravings, certainly merits the attention of the learned, and gives Mr. F. a just claim to their esteem. *Ibid.*

- ART. 52. *Ueber die Sage; das Archimedes die Römische Flotte vor Syrakus durch Brennpiegel in Brand gestellt habe; eine Einladungsschrift zur Feyer des Stiftungstages des Casimirianischen Gymnasiums; von Johann Friedrich Facius, ord. Lehrer der griech. Sprache und Aufseher der Bibliothek.—Dissertation on the tradition that Archimedes set on fire the Roman fleet before Syracuse, by means of reverberating mirrors, by J. F. Facius, &c.* Coburg. 4to. 1802.

In this inaugural discourse, Mr. Facius, who is well known by his edition of *Pausanias*, his history of automotons, and some dissertations on mythological subjects, discusses this question, *whether it be true that Archimedes set on fire the Roman fleet by means of mirrors?* He first relates the fact, according to the common opinion, after which he proposes this question: *were the ancients acquainted with burning mirrors, and is it possible to construct them so as to produce such effects?*

Piercy

Pliny attests the existence of burning mirrors, different passages of *Plutarch* and of *Pausanias* show that they were employed in the temple at Delphos, and in that of Vesta, to light the perpetual fire, and that Numa made use of them. The possibility of giving to a glass a sufficient focus to burn at a great distance is not contested; besides it appears, that the Roman vessels approached very near the walls. There remains still another question to decide: *is this recital exact? On what authority is it founded?* The authors who have treated in the most circumstantial way of the siege of Syracuse, say nothing of it. This fact is only related by writers of the lower times, such as *Galen* and *Lucian*, who lived in the second century of the vulgar æra, by *Anthemius*, who lived in the sixth, and by two grammarians of the 12th century, *Tzetzes* the commentator of *Lycophron*, and *Busbarbius* the commentator of *Homer*; even *Galen* mentions only the pitch which set fire to the vessels, but says nothing of the mirrors. Nor indeed does *Lucian* speak of them; it is therefore *Anthemius*, who in a mathematical work composed under Justinian, is the first to tell us how he thinks *Archimedes* might have set fire to the fleet of the enemy. According to *Tzetzes*, he made use of an hexagonal mirror, and of several square mirrors placed at different distances. In all these authorities, there is but little certainty; it is evident, that before *Anthemius*, the general opinion was only that *Archimedes* had, by mechanical means, set on fire an enemy's fleet with combustibles, but nothing was said of mirrors; it appears even that it was not at the siege of Syracuse by the Romans that he thus burnt the vessels, since the historians of this siege make no mention of them. *Zonaras* informs us, that the mathematician *Proclus* set on fire, from the walls of Constantinople, with the aid of burning mirrors, the fleet of Vitellianus, which was laying siege to the city in the twelfth century. This might have been quite sufficient to induce *Anthemius* to believe, that the mechanical means employed by *Archimedes*, as stated by *Galen* and *Lucian*, though without any specification of their nature, were the same. Such is the opinion of Mr. *Facius* on the subject; and this opinion is, we think, not improbable. *Ibid. and Jena ALZ.*

ART. 53. *Ueber den Raub des Palladiums auf den geschnittenen Steinen des Alterthums eine archæologische Abhandlung, von Konrad Levezow (Öffentlichem Lehrer am Königl. Friedrich-Wilhelms Gymnasium in Berlin, achztzwoy Kupfertafeln.—On the seizure of the Palladium, represented on ancient engraved Stones; an archæological Dissertation, by C. Levezow, &c. with two plates. Berlin, 4^{to}.*

An ancient bronze, found in the marche of Brandenburg, the subject of which relates to the seizure of the Palladium, engaged Mr. L. to undertake the researches, the results of which are consigned to the work we here notice. Extending these researches, he considered all the engraved stones belonging to the same subject, and classed them in this dissertation, which may be looked upon as a very excellent one on this point of archæology.

The numerous monuments of all kinds which are come down to us sufficiently show in what degree the ancient artists derived their materials

rials from the history of the war of Troy, which has been celebrated by *Homer* and other poets. The seizure of the Palladium is one of the events which have been most frequently represented, and in the most uniform manner. In *Fassie's* catalogue, there is a list of 78 engraved stones, which represent this subject, and even this list is by no means complete.

Before he enters upon the glyptic cycle of the seizure of the Palladium, Mr. *L.* gives a succinct history of it, from the ancient authors who have spoken of it. He then arranges the different engraved stones into five classes, according to the action which they represent.

The great number of engraved stones relating to the seizure of the Palladium leads Mr. *L.* to suspect, that they served, in some measure, as amulets; that there was attributed to them a certain protecting virtue, which they derived from the ancient Palladium; and that it was owing to this opinion, that so many cities of antiquity pretended to be possessed of it. From the same circumstance, the author likewise conceives it to be probable, that there must sometime have been some public celebrated monument, some painting, or bas-relief, which served as a prototype to all these works of the glyptic art. *Ibid.*

ART. 54. Μάρκου Ἀντωνίνου Αὐτοκράτορος τῶν εἰς αὐτὸν βιβλία, 18.
Marci Antonini Imperatoris Commentariorum, quos ipse sibi scripsit libri duodecim. Græca ad Codicum Mssorum fidem emendavit, notationem varietatis lectionum et interpretationem Latinam castigatam ad-junxit, Gatakeri aliorumque notas cum suis animadversionibus indicibusque locupletissimis adjecit, Johannes Matthias Schultze. Volumen primum, Antonini textum Græcum, interpretationem Latinam, et lectionum varietatem continens. Schleswig, 1802. cxlvi. and 457 pp. in l. 8vo. pr. 2 Rixd. 20 gr.

Though the editor had before published a German translation of *Marcus Antoninus*, he was, however, not duly qualified to undertake a new edition of the works of so difficult an author, or to avail himself properly of the important materials, such as the collections of several MSS. the observations of distinguished philological scholars, &c. with which he had been favoured. In his corrections of the text he declares, *hanc mihi scripsi regulam, ut solam editionum antiquiorum et codicum Mssorum fidem sequeretur, nec nisi rarissime, et in iis quidem locis, ubi certa videbatur emendatio, consilio et ope depravata emendarem.* Unfortunately, this is by no means the case.

According to the editor, the translation is formed from the three versions of *Xylander*, *Casaubon*, and *Gataker*; but, in our opinion, with little judgment in the choice in regard to the versions of particular passages, nor indeed is the Latinity itself always correct. Notwithstanding those imperfections, the edition is rendered valuable by the materials already mentioned from which it is composed, and we have only to express our regret that, instead of the present editor, the edition did not fall into the hands of *Schweighäuser*, who would unquestionably have made a much better use of them. *Jena ALZ.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have received a very mild and friendly remonstrance from a learned and eminent Professor in Scotland: in answer to which, we hasten to confirm his supposition, that though our own principles, and the particular circumstances of our national Church, make it necessary for us at present to mark our opposition to Calvinism, we are far from intending any kind of reflection against the Established Church of Scotland. If Calvinism, as there taught, be not "gloomy and dangerous," it certainly is so, as taught by the English Methodists, as is daily evinced by its consequences. With respect to Calvin's notions of *co-operating Grace*, we acknowledge, that we conceived him in that respect to oppose St. Austin.

To *Oclavius* we shall only say, that we do not see any material difference between opposing a peculiar kind of enthusiasm, and opposing the operation of it in particular persons; and that if it is not founded on false pretences, or at least false notions and imagination, it does not deserve the name of enthusiasm, in any reproachful sense.

The following note, being short, we shall insert as it is.

" *Note for the British Critic.*

" A Translation of *Zelliker's Sermon*, is reviewed in the *British Critic* for July; which Sermons, in the year 1789, were published by Mr. White, in Fleet-Street, under the title of "*Moral and Philosophical Estimates of the State and Faculties of Man, &c. in a Series of Didactic Lectures.*" The work, which was then an original, is now a Translation. Is this one of the wonderful effects of the French Revolution? If it is, and authors are to be thus degraded, it is high time for the whole brotherhood to take the field, regardless of lives and ink, when reputation is at stake."

July 4, 1803.

We confess that we knew nothing of the prior publication here mentioned. But what the matter has to do with the French Revolution, or how the former work, if in English, could be an original, we cannot guess. Mr. Z. surely did not write in English. Nor do we see precisely why authors should *take the field*, because a second translation is published, when a former existed.

Mr. Johnson Grant, Curate of Warrington, informs us, that his *Manual of Religious Knowledge*, noticed in our last, p. 85, may be had by writing (post-paid) to Mr. Henry Potter, Aughton-Street, Ormskirk. We approve of his proposed alteration in the passage respecting Godfathers, and of his reasons in the other case. Since he has favoured us with his name, we perceive that we reviewed a Sermon by him, in our vol. xvi. p. 323.

THE
BRITISH CRITIC,

For SEPTEMBER, 1803.

Certatim comites rerum bellicæ ministros
Agglomerant sese, atque acres sociare labores
Exposcunt, laudumque loco est iisdem esse sub armis.
SIL. ITAL.

One common zeal each patriot bosom warms,
And calls a mighty multitude to arms:
Eager they rush the glorious toils to share,
Union in arms their only pride or care.

ART. I. *Natural Theology; or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature.* By William Paley, D. D. Archdeacon of Carlisle. Second Edition. 8vo. 586 pp. 9s. 1802.

WITH respect to the present work, we have observed a conduct nearly the reverse of what is usual with us. The moment it appeared, attracted by the well-known and long-respected name of Paley, we read it with avidity and with delight; but we have suffered many months to pass, before we present our account of it to the world. Had it been the work of an author hitherto unknown, we might perhaps have somewhat delayed our examination; but that being past, we should have hastened our report; we should have been eager to point out to the public a new treasure, and from a source probably unexpected. But the name of Paley, we well knew, could make its own way: as it had invited our attention, so it would

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that of thousands; and would be of itself a sufficient passport for the work, and pledge to the purchasers. We might suffer it therefore to take its own course; and attend, in the mean while, to debts of longer standing, in the theological department. As we expected, so it has happened; and a second edition, within a very few months of the first, proved that the public wants no stimulus from Reviews, when the character of an author is established. But as public events, of unusual magnitude and anxiety, have lately occupied the minds of men, it will now perhaps be very useful to recal them to the evidences of religion drawn from nature.

The work is dedicated to the Bishop of Durham, at whose suggestion it is stated to have been written. Disabled by infirmity from the public functions of his profession, Dr. Paley could only speak to the public through the press.

“These circumstances,” he says to the Bishop, “entitled your Lordship to call upon me for the only species of exertion of which I was capable; and disposed me, without hesitation, to obey the call in the best manner I could.”

That he performed this duty willingly, may be conceived, both from the congeniality of it, to his own mind, and from the sentiments he so cordially expresses for the patron who suggested it.

“I consult,” says he, “the impulse of my own mind alone, when I declare, that in no respect has my intercourse with your Lordship been more gratifying to me, than in the opportunities which it has afforded me of observing your earnest, active, and unwearied solicitude for the advancement of substantial Christianity; a solicitude, nevertheless, accompanied with that candour of mind, which suffers no subordinate differences of opinion, where there is a coincidence in the main intention and object, to produce any alienation of esteem, or diminution of favour. It is fortunate for a country, and honourable to its government, when qualities like these are placed in high and influencing situations.” P. viii.

The present discussion is considered by its author as necessary to form his works into a system, in which it will occupy the first place in order, though the last in the time of production. They will then stand thus: 1. Natural Theology, or Evidences of Religion drawn from Nature. 2. Evidences of Revealed Religion; consisting of the work on the Evidences of Christianity, and the *Horæ Paulinæ*. 3. The duties resulting from both, comprised in his *System of Morals*. So extensive is the service rendered by this author to mankind, taking the general view of his works.

If it be asked how the present book could be required, when Ray, Derham, Cheyne, and others among ourselves, with a
long

long list of foreign authors, had in a manner exhausted the subject; to this we shall reply, in behalf of the author, that a work of close and logical reasoning, suited to the ideas, and strengthened by the discoveries, of modern times, was still to be desired; and that a writer better qualified to supply the deficiency than Dr. Paley, could not any where be found. He has, we hesitate not to pronounce, supplied it in a manner worthy of him. His present work is a connected chain of reasoning, formed by a strong and enlightened mind. He begins with the general argument from Contrivance; he applies it to the appointed succession of plants and animals; to their functions, mechanical and unmechanical; first generally, and then in specific instances, in man, and in comparative anatomy; to their instincts; to the elements; and to astronomy; and, on the foundation of these remarks, he reasons finally to the personality of the Deity, to his natural attributes, to his unity, and to his goodness; concluding with some admirable remarks on the mode in which these impressions should be received and engrafted on our minds.

It will not form any valid objection to a work of this nature, that many of the arguments must have been employed before. The arrangement, connection, and regular deduction of the whole, are the merits more particularly observable here; and it is on these that the claim of a new work, on such a subject, to general attention, must be founded. Thus the argument with which the book opens, drawn from the contrivance of a watch, was used before, by Cheyne, and repeated by Le Clerc*; but it is here much more developed; and opposed, not only to the eternity of the world, as by those authors, but to all the leading subterfuges of Atheism. Thus it is shown, that to the argument inferring an intelligent contriver, from the adaptation of the parts to their specific purposes, it is no valid answer to say, that we know not who could contrive or execute such a machine; or that its motions are not always perfect; or that there are parts in it of which we do not discern the use, or that it is one among the possible combinations of material forms; or that it was produced by a *principle of order*; or that it is only a motive to induce our minds to think of contrivance; or that it is the result of some unknown law of *metallic* (as of

* Bibl. Anc. et Mod. Tom. iii. p. 77. Le Clerc states it thus. " Si l'on faisoit voir une montre, qui marquât régulièrement les divisions du tems, à quelqu'un qui n'en auroit jamais vû; il pourroit se trouver embarrassé, sur la maniere dont elle auroit été faite, nais si on lui faisoit voir que le mouvement de cette montre, vient d'une cause étrangère, il ne s'imagineroit jamais, qu'il a été de toute éternité."

vegetable or animal) nature; or that we are altogether ignorant how it originated. All these answers, which would be senseless as to a watch, are equally so with respect to an animal body, or any particular contrivance in it.

In another passage (p. 78) the opposition of the author to the atheistical objection drawn from our ignorance, elicits from him an observation, which we shall print in capital letters, and which deserves to be written in letters of gold. "TRUE FORTITUDE OF UNDERSTANDING CONSISTS IN NOT SUFFERING WHAT WE KNOW, TO BE DISTURBED BY WHAT WE DO NOT KNOW."

Pause a moment, reader! and consider, with admiration, the extensive use and application of this most true and excellent maxim. The source of all infidelity is the want of the FORTITUDE OF UNDERSTANDING here recommended. We know enough to guide us rightly in all great points; but, on account of what we know not, we relinquish the advantage of our real knowledge. Thus, that the world exists, we know; that it is replete with marks of infinite wisdom and goodness, we know, beyond a possibility of doubt; but, because they do not know how to solve some difficulties in its plan and constitution, there are found men weak enough to call their positive knowledge into doubt, and to dream of a world made without an intelligent author, or even of an ideal world without a real existence. That Christ lived at a certain period, we know; that his actions and his words proclaimed him a superior being, we also know. Why, then, does the Infidel doubt? Because he knows not why the appearance of such a Being, should be necessary to the salvation or instruction of man. That the scriptures are authentic, we know, as far as any point depending upon testimony can be known. That, being so, they must be worthy of all belief, is equally certain; but there are doctrines in them which surpass the understanding of man: here, then, the weakness of the understanding begins to waver; and, for the sake of these points which it knows not, doubts or relinquishes those which it has ascertained. Is not this as if a man, knowing the operations of geometry to be perfectly correct, and its propositions asserted by credible persons, should reject the whole science because he found himself unable to demonstrate or comprehend the theorems of its higher branches? Were the present work, in other respects, of less value than it is, the promulgation of a maxim so important and so excellent as this, would entitle it to a permanent regard and veneration. Be it remembered, then, on the authority of one of our acutest reasoners, that "true fortitude of understanding consists in not suffering what we know, to be disturbed by what we do

not know:" and may this species of fortitude be cultivated in future, by all those who are ambitious of being distinguished for sagacity or wisdom!

It is evident, that whoever undertakes to prove the existence of an intelligent creator, from the works of the creation, embarks in a subject almost infinite; from which, if he would not fatigue himself and perplex his reader, he must rather select such parts as seem most convincing, than labour to accumulate instances. Dr. Paley, to use his own expression, "takes his stand in human anatomy;" and a very large part of this volume is employed in producing proofs of undeniable wisdom and contrivance from the structure of the human body. In performing this task, he shows himself a ready and enlightened anatomist. When he treats of the uses of particular parts, as he does principally in the first ten chapters, he certainly goes over ground that has often been trodden by others; but there is a closeness and a cogency in his reasoning that are peculiarly his own, and give an air of novelty to the whole. At the same time, his knowledge supplies him with instances very seldom cited, and with comments and explanations not within the reach of many writers. There is something particularly novel in his remarks on the animal structure considered as a mass, and especially in the following passage respecting what he calls the *package** of the whole; that is, its union and combination into one frame.

"Another perfection of the animal mass is the *package*. I know nothing that is so surprising. Examine the contents of the trunk of any large animal. Take notice how soft, how tender, how intricate they are; how constantly in action, how necessary to life. Reflect upon the danger of any injury to their substance, any derangement of their position, any obstruction to their office. Observe the heart, pumping at the centre, at the rate of 80 strokes in a minute: one set of pipes carrying the stream away from it; another set bringing, in its course, the fluid back to it again: the lungs performing their elaborate office, viz. distending and contracting their many thousand vesicles, by a reciprocation which cannot cease for a minute: the stomach exercising its powerful chymistry: the bowels silently propelling the changed aliment; collecting from it as it proceeds, and transmitting to the blood an incessant supply of prepared and assimilated nourishment: that blood pursuing its course: the liver, the kidneys, the pancreas, the parotid, with many other known and distinguishable glands, drawing off from it, all the while, their proper secretions. These several operations, together with others more subtle, but less capable of being investigated, are going on within us, at one and the same time. Think of this; and then observe how the body itself, the case which holds

* Ray also talks of the *packing* of the contents of the body together, but with less force. 8th ed. p. 291,

the machinery, is rolled, and jolted, and tossed about, the mechanism remaining unhurt, and with very little molestation even of its nicest motions. Observe a rope-dancer, a tumbler, or a monkey; the sudden inversions and contortions which the internal parts sustain, by the postures into which their bodies are thrown; or rather observe the shocks which these parts, even in ordinary subjects, sometimes receive from falls and bruises, and by abrupt jerks and twists, without sensible, or with soon recovered damage. Observe this, and then reflect how firmly every part must be secured, how carefully surrounded, how well tied down and packed together," P. 205.

Dr. P. then proceeds to point out anatomically, how the most important of the intestines are tied, balanced, and supported, to prevent them from being displaced, or from incommoding one another. He observes also on the beauty of the whole, the skin, or general covering, the power of standing, and other particulars respecting the general mass, of which the views here given are no less original than important. This forms the eleventh chapter. The chapter on Comparative Anatomy, which is the twelfth, observes, as may be supposed, the variations from the general plan, calculated to adapt it to particular changes of circumstances; and the instances here produced are well selected and very happily explained. Of the chapters that immediately follow, the titles do not so readily imply their contents: they are these. XIII. Peculiar Organizations. XIV. Prospective Contrivances. XV. Relations. XVI. Compensation, &c. *Peculiar Organizations* are parts given to some creatures to which there is nothing directly analogous in others; they are therefore separated from comparative anatomy, there being nothing in general to compare with them. *Prospective Contrivances* are provisions made beforehand for future wants; as the milk prepared for the fœtus, the eye prepared for vision, in a state where it cannot be used.

"The eye," says this author, "is of no use at the time when it is formed. It is an optical instrument made in a dungeon, constructed for the refraction of light to a focus, and perfect for its purpose, before a ray of light has had access to it; geometrically adapted to the properties and action of an element, with which it has no communication. It is about, indeed, to enter into that communication; and this is precisely the thing which evidences intention. It is *providing* for the *future* in the closest sense which can be given to these terms; for it is providing for a future change, not for the then subsisting condition of the animal; not for any gradual progress or advance in that same condition; but for a new state, the consequence of a great and sudden alteration which the animal is to undergo at its birth." P. 277.

This reasoning, we may observe, might be extended to instances innumerable; and the same may be said of what Dr. Paley calls *Relations*, which are the relative adaptation of parts

parts to each other. *Compensations* are cases where the want or defect of one part is made up by the conformation of another; and these are likewise very numerous. Another branch of the subject of *Relations* is that of animated bodies to the inanimate with which they are surrounded; and the *Instincts* of animals are considered as bearing relation to their particular organization. As the view given of instincts, and the reasonings upon them, are particularly masterly, we shall select a passage from this part. The definition given is this: "an instinct is a propensity prior to experience, and independent of instruction:" and the first instance given is in the natural instincts of birds.

"I entertain no doubt, but that a couple of sparrows, hatched in an oven, and kept separate from the rest of their species, would proceed as other sparrows do, in every office which related to the production and preservation of their brood. Assuming this fact, the thing is inexplicable upon any other hypothesis than that of an instinct, impressed upon the constitution of the animal. For first, what should induce the female bird to prepare a nest before she lays her eggs? It is in vain to suppose her to be possessed of the faculty of reasoning, for no reasoning will reach the case. The fulness or distension which she might feel in a particular part of her body, from the growth and solidity of the egg within her, could not possibly inform her, that she was about to produce something which, when produced, was to be preserved and taken care of. Prior to experience, there was nothing to lead to this inference, or to this suspicion. The analogy was *all* against it; for, in every other instance, what issued from the body was cast out and rejected.

"But, secondly, let us suppose the egg produced into day: how should birds know that their eggs contain their young: there is nothing, either in the aspect or the internal composition of an egg, which could lead the most daring imagination to a conjecture, that it was hereafter to turn out, from under its shell, a living perfect bird. The form of the egg bears not the rudiments of a resemblance to that of the bird. Inspecting its contents, we find still less reason, if possible, to look for the result which actually takes place. If we should go so far as, from the appearance of order and distinction in the disposition of the liquid substances which we noticed in the egg, to guess that it might be designed for the abode and nutriment of an animal (which would be a very bold hypothesis) we should expect a tadpole dabbling in the slime, much rather than a dry, winged, feathered creature; a compound of parts and properties impossible to be used in the state of confinement in the egg, and bearing no conceivable relation, either in quality or material, to any thing observed in it. From the white of an egg, would any one look for the feather of a goldfinch? or expect, from a simple uniform mucilage, the most complicated of all machines, the most diversified of all collections of substances? Nor would the process of incubation, for some time at least, lead us to suspect the event. Who that saw red streaks, shooting in

in the fine membrane that divides the white from the yolk, would suppose that these were about to become bones and limbs? Who that espied two discoloured points first making their appearance in the cicatrix, would have had the courage to predict, that these points were to grow into the heart and head of a bird? It is difficult to strip the mind of its experience. It is difficult to resuscitate surprise, when familiarity has once laid the sentiment asleep. But could we forget all that we know, and which *our* sparrows never knew, about oviparous generation; could we divest ourselves of every information, but what we derived from reasoning upon the appearances or quality discovered in the objects presented to us, I am convinced, that Harlequin coming out of an egg on the stage is not more astonishing to a child, than the hatching of a chicken would be, and ought to be, to a philosopher.

“ But admit the sparrow, by some means, to know, that within that egg was concealed the principle of a future bird; from what chymist was she to learn, that *warmth* was necessary to bring it to maturity; or that the degree of warmth, imparted by the temperature of her own body, was the degree required?

“ To suppose, therefore, that the female bird acts in this process from a sagacity and reason of her own, is to suppose her to arrive at conclusion, which there are no premises to justify. If our sparrow, sitting upon her eggs, expects young sparrows to come out of them, she forms, I will venture to say, a wild and extravagant expectation, in opposition to present appearances, and to probability. She must have penetrated into the order of nature further than any faculties of ours will carry us; and it hath been well observed, that this deep sagacity, if it be sagacity, subsists in conjunction with great stupidity, even in relation to the same subject. “ A chymical operation,” says Addison, “ could not be followed with greater art or diligence than is seen in hatching a chicken; yet is the process carried on without the least glimmering of thought or common sense. The hen will mistake a piece of chalk for an egg, is insensible of the increase or diminution of their numbers, does not distinguish between her own and those of another species, and is frightened when her supposititious breed of ducklings take the water.” P. 325.

The author does not omit to answer those theories which pretend to account for instincts from sensation, and other principles. He afterwards touches on the Contrivances particularly observable in the natural history of instincts, of plants, of the elements, and of astronomy; in which last, he acknowledges some obligations to the Rev. J. Brinkley, a Professor of Astronomy, at Dublin. The concluding chapters of this work, in which the author deduces the principal attributes of the Deity from the testimony of nature, are unavoidably more abstruse than the rest; and more especially when he finds himself called upon to handle the very difficult subjects of the destructive powers and mutual destruction of animals, the origin of evil, and the prevalence of obscure and indeterminate causes, or the appearance of chance; yet, on these topics, it will be
difficult

difficult to find any other author who has written with equal clearness, or with efforts so well directed towards elucidation. Of this assertion, we shall give an undeniable proof, by producing the following passage, on the case of animals devouring one another.

“ To judge whether, as a general provision, this can be deemed an *evil*, even so far as we understand its consequences, which, probably, is a partial understanding, the following reflections are fit to be attended to.

“ 1. Immortality upon this earth is out of the question. Without death there could be no generation, no sexes, no parental relation, i. e. as things are constituted, no animal happiness. The particular duration of life assigned to different animals, can form no part of the objection; because, whatever that duration was, while it remained finite and limited, it might always be asked, why it was no longer. The natural age of different animals differs from a single day to a century of years. No account can be given of this; nor could any be given, whatever other proportions life had obtained amongst them.

“ The term then of life, in different animals being the same as it is, the question is, what mode of taking it away is the best, even for the animal itself? Now according to the established order of nature (which we must suppose to prevail, or we cannot reason at all upon the subject) the three methods by which life is usually put an end to, are acute diseases, decay, and violence. The simple, natural life of *brutes* is not often visited by acute distempers, nor could it be deemed an improvement of their lot if they (it) were. Let it be considered therefore, in what a condition of suffering a brute animal is placed, which is left to perish by *decay*. In human sickness or infirmity, there is the assistance of man's rational fellow creatures, if not to alleviate his pains, at least to minister to his necessities, and to supply the place of his own activity. A brute in his wild and natural state does every thing for himself. When his strength, therefore, or his speed, or his limbs, or his senses fail him, he is delivered over either to absolute famine, or to the protracted wretchedness of a life slowly wasted by scarcity of food. Is it then to see the world filled with drooping, superannuated, half-starved, helpless, and unhelped animals, that you would alter the present system of pursuit and prey?

“ 2. Which system is also to them the spring of motion and activity on both sides. The pursuit of its prey, forms the employment, and appears to constitute the pleasure of a considerable part of the animal creation. The using of the means of defence, or flight, or precaution, forms also the business of another part. And even of this latter tribe, we have no reason to suppose that their happiness is much molested by their fears. Their danger exists continually; and in some cases they seem so far sensible of it, as to provide, in some manner, against it; but it is only when the attack is actually made upon them, that they appear to suffer from it. To contemplate the insecurity of their condition with anxiety and dread, requires a degree of reflection, which (happily for themselves) they do not possess. A
have,

here, notwithstanding the number of its dangers, and its enemies, is as playful an animal as any other." P. 507.

In the consideration of this valuable work, the author does not omit to point out its particular utility, even to those who might already be convinced of the general truths of religion. He first states the probable objection, and then subjoins his answer to it.

"But of the greatest part of those, who, either in this book or any other, read arguments to prove the existence of a God, it will be said, that they leave off where they began; that they were never ignorant of this great truth, never doubted it; that it does not therefore appear what is gained by researches from which no new opinion is learnt, and upon the subject of which no proofs were wanting. Now I answer, that, by investigation, the following points are always gained, in favour of doctrines even the most generally acknowledged (supposing them to be true) viz. *stability* and *impresson*. Occasions will arise to try the firmness of our most habitual opinions: and upon these occasions it is a matter of incalculable use to feel our foundation; to find a support in argument, for what we had taken up on authority.—But secondly, what is gained by research in the stability of our conclusion, is gained also from it in *impresson*. Physicians tell us, that there is a great deal of difference between taking a medicine, and the medicine getting into the constitution. A difference not unlike which, obtains with respect to those great moral propositions, which ought to form the directing principles of human conduct. It is one thing to assent to a proposition of this sort; another, and a very different thing, to have properly imbibed its influence." P. 573.

We shall here conclude our view of a work, which cannot fail to add to the well-earned reputation of the author. Though the topics are frequently old, the mode of handling them is generally new; and the closeness of the reasoning, added to the originality of the writer's views, must make it interesting to all who are capable of reasoning, and habituated to thought. That it compiles too much of science to be acceptable to the mere indolent and superficial reader, cannot be alledged against it as a fault. They who will not think, cannot be the objects of any work of reason; and if the author argues successfully with those whose errors arise chiefly from a misapplication of reason, he performs a task which the state of modern Philosophy has rendered more than ever necessary. On an extended knowledge of nature, Atheism has absurdly attempted to take its stand; if it be driven from that hold, it must be with such arms as Dr. Paley's Natural Theology will abundantly supply.

ART. II. *A Series of popular Chymical Essays: containing a variety of Instances of the Application of Chymistry to the Arts and Manufactures; to the Explanation of natural Phenomena; and other useful Purposes. By Fenwick Skrimshire, M. D. &c. In Two Volumes. 12mo. 9s. White. 1802.*

THE Preface to this work informs the reader, that the substance of these Essays is a part of the materials collected by the author with a view of delivering an experimental course of popular lectures on chemistry and natural history. It is also acknowledged, that the present must not be considered as a strictly scientific work;

“but rather as one adapted to convey useful information to the class called *general readers*, by which is meant, those who are desirous of an acquaintance with various literary and scientific subjects, without entering into the minutiae of any science.

“The subjects, here treated of, being elucidated and explained upon their true principles, and the work calculated to remove many erroneous conceptions concerning common occurrences.

“By pointing out very frequent applications of chymical knowledge to useful purposes, the reader will be led to form a notion of the extensive utility of the science; and by preserving a connection between the subjects of the different essays, it is presumed that he will have formed a general idea of the whole system of Chymistry.”
P. vi.

The titles of the Essays in the first volume, are, I. Object and Utility of Chymistry. II. Chymical Elements. III. Connexion between Heat and Light. IV. V. VI. VII. Heat in particular. VIII. Light in particular. IX. The Gasses. X. Azotic Gas. XI. Hydrogen Gas. XII. Carbon, or Charcoal, Carbonic Acid Gas, or fixed Air. XIII. Carbon, Coals, and Oils. XIV. Phosphorus. XV. Sulphur or Brimstone. Those of the second volume are, XVI. The Alkalies. XVII. The Earths. XVIII. Earths, Soils, and Manures. XIX. The Metals. XX. Mineral Waters. XXI. Artificial Mineral Waters. XXII. On the Red Well at Wellingborough. XXIII. On Dyeing. XXIV. Of Tanning. XXV. Of Currying.

After a careful perusal of all the above-mentioned Essays, we readily acknowledge, that the work does, by no means, fall short of the expectations which the reader may be induced to form from the title-page and the Preface. The Essays are compendiously and intelligibly written, according
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to the modern generally received theory of chemistry, as also of the other branches of natural philosophy. This author's primary object seems to have been the elucidation of the principles of those arts, manufactures, &c. which are more immediately dependent on chemistry, so far as at least to satisfy the curiosity of general readers, who do not mean to be fully and as it were professionally instructed: and in this he has certainly succeeded, even in a degree superior to that which might be reasonably expected from the size of the book. Among others, the process of pottery, the art of making wines, of brewing, of tanning, dyeing, glass making, &c. are agreeably described. Not only their principles, but various of the necessary processes, are clearly stated; and the accounts are generally adapted to explain, or to supply the more common occurrences of civil œconomy or of common life.

A few inaccuracies of statement, and the adoption of certain opinions not generally received, need not be noticed in a work, which is not intended to dive deep into the subject.

After the above stated idea of the book in general, the only thing that remains for us to add, is a few specimens of this author's style, which we shall accordingly select, and transcribe from various parts of the work.

In the first Essay, where he explains the principles of chemical analysis and chemical synthesis, he illustrates the nature of those operations by the following familiar example.

“Of what I have here said I shall now give an example in the decomposition and recombination of Epsom salt. By dissolving it in water, and then adding alkali, the fossil alkali, called soda, for example, an earthy powder is precipitated, which, when collected by filtering the liquor through paper, is found by particular chymical tests to be magnesia. The filtered liquor by further tests is discovered to be nothing but Glauber's salt dissolved in water. Now Glauber's salt is known to be soda combined with sulphuric acid, or oil of vitriol, the former of which was added in the experiment. We have here *analysed* Epsom salt, and found its constituent parts to be magnesia and sulphuric acid.

“If magnesia be dissolved in sulphuric acid, diluted with water, and the liquor evaporated, a salt is crystallised, that is found to be Epsom salt; so that we have here the *synthetical* proof, that Epsom salt is a combination of magnesia and sulphuric acid.” P. 7.

The manufacturing of green vitriol, or sulphurated iron, is described thus:

“The pyrites contain both iron and sulphur; green vitriol is a combination of iron and sulphuric acid; what is to be effected therefore is, to convert the sulphur into sulphuric acid, and dispose it to unite with the iron. This conversion only requires, that the sulphur should be made to combine with oxygen, or the pure part of the air,
for

for sulphuric acid is sulphur acidified by oxygen, and the mode adopted in the present instance is as follows.

“ A large area of ground is inclosed, that has a gentle declivity; the surface is made even, and is covered with a fat clay, and a furrow is formed in the midst of it, to collect and convey the water to proper reservoirs. The pyrites are spread out in layers on this area to the height of some feet, and by exposure to the air, rains, and other vicissitudes of the weather, they soon heat, swell, and fall into powder. This operation is assisted by turning the pyrites with rakes, that have iron teeth, and by occasionally sprinkling them with water, when the season is dry. The sulphur by this process absorbs the oxygen or pure part of the air, which converts it into sulphuric acid. This acid seizes the iron, and forms green vitriol, which, dissolved in the water, is conveyed into the reservoirs. From these reservoirs it is carried to coppers, where it is boiled, and evaporated to a sufficient strength. It is then crystallised by cooling in wooden troughs. This green vitriol, martial vitriol, or copperas, as it is often called, forms an article of traffic, and is used by dyers, and frequently by carriers, as also in many other of the arts; and it is a principal ingredient in the making of ink. It is likewise a very serviceable medicine in a variety of complaints.” P. 14.

The following familiar experiment is given in p. 50, to illustrate the effect of pressure on boiling fluids.

“ An amusing experiment,” this author says, “ easy to be performed, which I shall now describe, shews this effect of pressure on the boiling of water, as well as any experiments that can be performed with the air-pump. Half fill a Florence flask, or other glass vessel, with boiling water, and cork it tightly. The water is now at rest; but pour a little cold water on the upper part of the flask, and it will begin to boil; then pour hot water upon it, and it will cease; pour the cold water again, and it will boil; and so on, for a considerable time.

“ The explanation of the experiment is this. When you cork the flask, the upper part of it is filled with vapour from the boiling water, and the cold water poured upon this part condenses the vapour. Now as the air cannot get in, there is a partial vacuum; that is, the pressure of air on the surface of the water is considerably diminished. This being the case, the water will boil at a lower temperature; and the heat, which it retains, is sufficient for the purpose. In the next place, by pouring hot water upon it, that within is partly converted into vapour, which affords the same pressure as the air would do; the water therefore ceases to boil, because its heat is insufficient under that pressure to make it boil.”

The nature and the effects of nitrous oxyd are briefly described at the end of the tenth Essay. The following paragraphs of the Essay on Metals, shew some instances of the application of chemistry to the common occurrences of life.

“ When ink-spots have remained long, they become iron-moulds, and are then taken out with more difficulty; and the more so, the longer

longer they stand, in consequence of the iron, by repeated moistening and exposure to the air, having acquired such an addition of oxygen, as to make it insoluble in acids. To discharge these old stains, an alkaline sulphuret, or liver of sulphur, should be first applied in solution, and after this is well washed off, the lemon juice or other acid should be applied.

“As connected with this, I shall here mention the best mode of taking out fruit or wine stains, and spots of grease or of wax. For the first, put about a table spoonful of marine acid (spirit of salt) into a teacup, and add to it a tea spoonful of powdered manganese. Then set this cup in a larger one filled with hot water. Moisten the stained spot with water, and expose it to the fumes, that arise from the teacup, till the stain disappears.

“The fumes are those of the oxygenated muriatic acid; but as they discharge all printed and dyed colours, this mode is only applicable to white articles.

“Grease-spots are most effectually removed by a diluted solution of pure potash, or caustic lie. Stains of white wax are taken out by spirit of turpentine, or sulphuric ether; and the marks of white paint may likewise be removed by the last mentioned substance.” Vol. ii. P. 54.

Speaking of arsenic, this author says,

“Mucilaginous drinks, milk, oils, and butter, have been the usual remedies recommended in cases, where this poison has been taken; but what is much better than either of these is, a drachm of sulphure of potash (liver of sulphur), dissolved in a pint of water, to be taken at several draughts. Whilst this is preparing let the patient take plentifully of vinegar; and if the sulphure cannot be procured, let an emetic be given after the vinegar; but not at all if the sulphure can be speedily administered.” P. 66.

In the 20th and the two following Essays, the mineral waters are described, each in particular, or in a separate manner; after which, a useful table of the mineral waters of Great Britain, together with a few of those on the continent is added, wherein the mineral waters are systematically arranged in classes and divisions, under the titles of simple waters, chalybeate waters, hot carbonated simple, cold saline carbonated, &c.

ART. III. *The Defence of Order, a Poem.* By *Jesiah Walker, A. M.* Second Edition. Crown 8vo. 176 pp. 6s. 6d. Manners and Miller, Edinburgh; Longman, and Cadell, London. 1803.

COULD we adequately express the delight we feel, when we can assist the efforts of merit struggling into light, and give celebrity to works that have deserved, but have not yet

yet obtained it, the most disappointed author would not again suspect us of seeking to pass harsh judgments, or triumphing in the discovery of faults. None but disappointed authors will in fact, make this accusation: for, by a greater number of readers, we know that we have been usually thought too lenient; readers, who have formed their expectations from a frequent perversion of criticism, and who can find amusement in severity, whenever it is not directed against themselves. There is, however, a moral, or a still higher law of criticism, as of other human exertions; and by that we have uniformly determined to proceed, "let weal or woe betide." It would be mere cant to say that we always condemn with reluctance; for there are works, in censuring which, we fight for all that is valuable in principle, or sound in taste; and consequently feel the energy of such a contest, and the pleasure of success; but the commendation of what is good and able is a triumph without a struggle; a peaceful celebration, where all is joy and harmony, and honest, not insidious, fraternity.

Such are the feelings with which we shall pen our present account of the *Love of Order*; a composition, in which the spirit of true patriotism is nobly blended with the glow of good poetry; and the conclusions of wise reflection are decorated by the splendors of a chaste but active imagination. It is said to be the second edition; but its topics prove it to be of very recent production. It speaks of peace as still subsisting, yet doubtful, and perhaps insidious. Allusion is made also to some poem of the same author, written during the war: the Muse is called to

— "strike anew the key she struck before,
When Europe echoed to the battle's roar;"

but that poem, we believe, never reached our eye. The opening of the present, describing the faithless interval which divided the two wars, is well worthy to be inserted here.

"The storm is laid—yet swelling as before,
Still shall the waves, with sullen tumult roar?
Though from the mountain flames no more be thrown,
Still shall its quaking side beneath us groan?
When hymns of peace contending nations sing,
Still shall the armourer's glowing anvil ring;
Still roll round Gallia's shore the pitchy smoke,
And naval mallets ply the nightly stroke?
Hark! from the forge a Cyclops' voice resound;
"Britons, beware!—ye tread on hollow ground.
Though peace awhile her empty mantle lends,
Not yet her spirit on the earth descends.
The foe withdrawn, in Grecian ambush waits;
His pregnant monster lodg'd within your gates;

Pregnant

Pregnant with traitors, eager to unbar
 Your midnight portals to returning war.
 Arm'd and alert, your watchful stations keep,
 Nor crown the bowl, nor court destructive sleep."

Such was the warning, both wisely and ably given, before the exploding of those mines which enveloped us again in war. After this animated introduction, the author proceeds to contrast the state of Europe, and particularly of Britain, before the French Revolution, and since that dreadful convulsion. The security which a dying parent felt for his offspring, in this well-ordered country, before these general attacks upon society, is touched with the truest feeling of nature.

"The parent, then, in life's unruffled end,
 Could, with his blessing, see his wealth descend;
 Nor for his offspring harsher days preface,
 A gloomier fortune, or a guiltier age;
 Laws less protective, manners less serene,
 Or men less human than himself had seen.

* * * * *

But now, how chang'd the scene! from chaos hurl'd,
 Dæmons of anarchy convulse the world.
 The earth is *shook*; the knell of nations rung;
 And, in dread poise, the doom of Britain hung."

Afterwards, with still more force and more poetry, the author paints the gloomy presages of those days of contest.

"Without, within, while dangers thus remain,
 The fogs of drear suspense around us reign:
 Though hope, at times, may cheer the brighten'd eye,
 With distant flashes of a fairer sky;
 Yet there forbid, with steady gaze to rest,
 Returning shades each azure rift invest.
 Like reddening hues, that flush the polar night,
 Swift shoots away the trembling rule of light;
 And down Futurity's Cimmerian tide,
 Seen through the low-hung volum'd mists to glide,
 Dim float terrific shapes:—the bloody bier—
 The glancing axe—the headless trunk—appear.
 The field of fight with corse darkly strew'd,
 Urged through long years the fierce fraternal feud;
 Our helpless offspring, whirl'd in cradling skiffs,
 Sunk in the surge, or dash'd on shadowy cliffs;
 Or naked our calls on some islet's shore,
 Faint, through divining gloom, our eyes explore;
 While, far withdrawn, beneath a victor's grasp,
 The British lion seems in death to gasp." P. 15.

This Poem is divided into three Books; the first of which, after the introductory parts from which we have now quoted, is chiefly

chiefly occupied by a view of the errors and crimes of France in her Revolution: the second traces at large the effects of that event on the state of society in Britain; the efforts of her true patriots, particularly Burke and Pitt; and the dangerous errors into which many others were seduced. The third Book is occupied in painting the naval and military triumphs of Britain, in the struggle of her wise and benevolent principles, against the disorganizing doctrines of the revolutionists. In these divisions of the poem, though there are parts, particularly in the two former, in which political reasoning, though of the soundest kind, entrenches perhaps rather too far on the province of the Muses; yet the animation of poetry is never extinguished, and at times breaks forth with very vivid light. The first Book closes with a speech of the tutelary angel of France, in which she thus describes the fatal end of all that country's dreadful struggles.

“ And who is HE, whom slaughter foully smears,
That on your throne his alien visage rears;
And bears the kingly circle of command,
Not on his brow, but in his bloody hand?
Reward ye thus the dark Italian's craft,
Who for your champions brew'd the venom'd draught;
With butcher'd captives, heap'd on Jaffa's plain,
Stamp'd on your front the first assassin's stain;
Mark'd you, that men your outlaw'd touch may shun,
And loudly told, who trusts you is undone?
As Afric's savage, from his nauseous den,
Wooded to the comforts and the garb of men,
Rejecting both, flew back with greedy stealth,
To wallow blest in nakedness and filth;
For thralldom fashion'd, freedom you disdain,
Sue to be slaves, and hug a heavier chain.
Self ruin'd wretches! and are these your gains,
For all your perfidy,—for all your pains:
A camp for country; for a sceptre, swords;
Grim blood-stain'd Satraps, for your gentle Lords;
A scorpion scourge, for a parental rod;
Instinct for reason; dæmons for a God.
All is distraction, doubt, distrust, and fear:
All, all forbids an Angel's visit here.” P. 43.

In the second Book, where the author returns to England, he begins with the celebration of the Centenary of our happy Revolution, followed almost immediately by the news of the emancipation of France: he paints the general joy of Englishmen, the extravagant exultation of a few, and the superior sagacity and patriotic firmness of BURKE. These topics, difficult to handle in poetry, are treated with good success. In his re-

R

monstrance

monstrance to the self-named Friends of the People, the animation of the poet rises still higher.

“ Mean too, as rash, your fetter'd, fawning views,
That scheme nor reasons for yourselves could chuse,
But fought to brand, by imitated shame,
The brow of Britain with a mimic's name;
The Queen of Freedom and of Sense to show
A paltry copyist, stealing from her foe.

Long had we yielded to the Gallic school,
Supreme in trinkets and in toys to rule,
Promote a patch, or chain a vagrant tress,
Anointed despot—o'er the laws of dress;
But force of judgment, fancy uncontrouled,
Invention deep, original, and bold;
Freedom's firm purpose, glowing still the same,
—No sparkling meteor, but a steady flame;
Experience sage, that knew full-well untold,
What rights to vindicate, and where to hold*;
Exalted claims with sober sense to join
—These god-like gifts, oh Albion! still were thine.

Yes they were her's, degenerate men, till you
To France (oh spare the tale) for freedom flew;
At her new fount fermented draughts to sip
And press the frothy cup to Britain's lip.
Heavens! must we now our father's deeds disclaim,
And swear they knew of freedom but the name?
Must all that Locke, and all that Sidney wrote,
A Fletcher's force, a Milton's fire of thought,
Yield to the tuneful ravings of Rousseau,
A peevish epigram, or pert *bon mot*?
Heavens! must we now our native sense distrust,
Regard the toil of ages with disgust,
To giddy Frenchmen bow, with supple knee,
And bid them teach a Briton to be free?” P. 66.

The following lines also, on the same subject, must not be passed by: they are addressed to the same persons.

“ Your time, your language, your complaints the same,
Ye dare not for yourselves invent a name;
But now *Conventions*, now *Directors* ape,
A shadow following France through every shape.
Shame, shame to Britons!—close th' inglorious strain,
With thanks to Fate that your attempt was vain.” P. 68.

Shame indeed!—never was any thing more shameful or more disgraceful, than the conduct of those base and degenerate Britons.

* This rhyme recurs too soon. *Rev.*

Much as we venerate the name of Milton, on other points, we should not, indeed, have quoted *him* as a writer on government : but the poet was here a little seduced by names. His found attachment to monarchical against republican principles, is conspicuous in every part of his Poem. Proceeding in his subject, he celebrates those who successfully resisted the struggles of anarchy, Pitt, Dundas, and their phalanx, not omitting the excellent Monarch at their head (p. 76) as the real *Friends of the People*. Contrasting our state with what would have happened, had the opposite party succeeded, he points to the example of Holland and Switzerland.

“ Ensnared, enslav'd, behold the heartless swains
Who droop on Belgic, or Helvetian plains !
The plains that once their yellow harvests bore,
Red with a parent's or a brother's gore ;
Arts, commerce, industry, with order fled,
Through every hamlet Gallic prowlers spread ;
Brigaded thieves, incendiaries, and spies,
With matchless impudence self-named allies.” P. 85.

Throughout this second Book, the subject of our preservation from the Gallic contagion is treated with great force and skill ; and if there is less opportunity for poetical excursions, there is much scope, and well employed, for animated writing.

In his third Book, the author turns to a more truly poetical subject, the triumphs of the British arms ; and celebrates, in strains that do him the greatest honour, both as a writer and a man, our heroes, Howe, Duncan, St. Vincent, Nelson, S. Smith, Abercromby, and many others, highly, and almost equally, deserving of his praise. The conduct of Lord Duncan, at the disgraceful period of the mutiny, is held up, with justice, in still higher celebration than his glorious exertions at Camperdown. The whole picture is drawn with vigour and skill. There is too much in this Book deserving of notice to permit us to indulge ourselves in beginning a series of citations from it : we shall therefore give only the close of the Poem ; where, after an ardent wish for the permanent glory of the hero Abercromby, the author thus proceeds.

“ Oh ! may the land, which fondly decks thy bust,
Like thee be wise, magnanimous, and just ;
Let streams of bliss to rivals freely flow,
Nor build her comfort on a neighbour's woe.
Prompt in herself, as in her foes, to check
Power's first abuse—ambition's cloudy speck :
Alike ashamed to act, or suffer wrong ;
To crush the weak, or crouch beneath the strong ;
At once in mercy and in might to shine ;
These ancient virtues, Albion, still be thine !

By these, if these avail, maintain thy peace;
If not, 'tis God who bids the blessing cease.

And oh! through peace or war, may Freedom shed
Her faintly halo round thy sacred head;
With thee, when driven from every harsher clime,
Her dwelling fix, thy guardian power sublime!
As shines the soul, with unextinguish'd flame,
Bright through the ruins of its crumbling frame;
And slowly creeps along the ebbing veins,
'To the last spot where vital warmth remains;
Oh! thus may Freedom's lofty spirit tend
Thy lengthen'd path, and with thy being blend;
Assuage (for mortal thou) the dying throe,
Urge thy last pulse, and in thy ashes glow.
But far from Albion; far, dear isle, from thee,
Be Gallic Liberty's accursed tree,
Whose boughs, like fabled Upas, spread abroad
Destructive vapours through the works of God;
O'er life and nature fling their venom'd breath,
And circumsfuse an atmosphere of death!" P. 143.

The experienced judge of poetry, on reading the production here described, will perhaps decide, that it exhibits rather the skill of the successful student, and animated admirer of the poetic art, than the rare efforts and effusions of native and incontrollable genius. This, however, is very high praise; and, when a poem, denoting such qualities in the writer, is replete also with the soundest principles and the most useful admonitions, and sets the best conclusions of the human understanding, on a very momentous subject, in the truest and the strongest light, there can be no doubt that it well deserves distinction.

The versification of the poem is in general harmonious, not perhaps sufficiently varied, but formed on the best models. The blemishes worthy of notice are very few indeed. The word *fanatic* is twice used (p. 32 and 40) with the false accent *fánatic*, an error very singular in an author generally correct. At p. 121, the poet falls into the too common error of modern times, the use of the appropriate and sacred term *SAVIOUR*, to designate a mere human preserver. It is an inadvertence which we doubt not he will remove on suggestion. At p. 125, we were startled with *Graham* rhymed to *claim*; but, recollecting that the Scottish pronunciation is *Grame*, we have only to suggest to the poet, that to every reader on this side of the Tweed it will seem a blemish, though it may have been in him only a scrupulous correctness.

The Poem, of which so much may be said in commendation, and so very little by way of deduction, must undoubtedly be well deserving of perusal, and in that light we strongly recommend it to the attention of the British public.

ART. IV. *Essays, by the Students of the College of Fort William, in Bengal. To which are added, the Theses pronounced at the public Disputations, in the Oriental Languages, on the 6th of February, 1802.* 8vo, 228 pp. Calcutta, printed at the Honorable Company's Press, 1802.

THE College to be established at Calcutta, for the study of the oriental languages, has long been spoken of in this country, with the commendation due to so liberal a design: but we did not expect so early to receive a substantial proof of its activity and use. The establishment of the College bears date the 6th of February, 1801; and on the anniversary in 1802, public disputations were held, and prizes distributed according to the statutes. This volume, of which we have been favoured with a copy from India, accompanied by a copy of the statutes, appears to be the result of an order of the Collegiate Council, passed on the 9th of February, 1802; "that the three first Essays of each term be printed in one volume; and that the theses pronounced at the public disputations, in the oriental languages, be printed in their respective languages."

This volume contains therefore nine Essays, three "on the Advantages of an Academical Institution in India;" three "on the best Means of acquiring a Knowledge of the Manners and Customs of the Natives of India;" and three "on the Character and Capacity of the Asiatics, and particularly of the Natives of Hindoostan." There are also three Theses. The first, in the Persian language, on this position, "an Academical Institution in India is advantageous to the natives, and to the British nation;" the second in the Bengalee language, on this subject, "the Asiatics are capable of as high a degree of civilization as the Europeans;" and the third, in the Hindoostanee language, asserting, "that the Hindoostanee is the most generally useful language in India." To each of these in its original language is subjoined an English translation, by the author of the Thesis.

The volume is opened by a report of the disputations held, in pursuance of the statutes of the College, on Saturday the 6th of February, 1802, which is closed by the speech of George Hilario Barlow, Esq. acting as Visitor, in the absence of the Patron and Visitor, Marquis Wellesley. Mr. Barlow expresses his satisfaction at the beneficial effects so early experienced from the Institution, which he says, "has already excited a general attention to Oriental languages, literature, and knowledge," and observes, that "if succeeding years shall exhibit

exhibit advantages proportionate to those" which have been manifested within the first year, "this Institution will realize the most sanguine expectations which have been entertained of its success." He then expresses his satisfaction at the zeal and attention of the Officers and Professors of the College, and returns thanks to the gentlemen who had conducted the public examinations. He concludes his speech with commendations of some among the students, and suitable admonitions to all. It appears from the Calcutta Gazette, that public examinations were again held on July 31, 1802.

The contents of the volume here announced are, without doubt, extremely creditable to this infant establishment; if infant it can be called, which has already produced proofs of eloquence. The several Essays on the questions proposed by the College, evince good sense and a liberal emulation, supported by sound talents. The exercises are altogether twelve in number; of these, four are the production of Mr. W. B. Martin; namely, one Essay on each of the three subjects, and the Thesis pronounced in the Bengalee language. Two are written by Mr. W. B. Bayley, and the remaining six by Mr. W. P. Elliott, Mr. Terrick Hamilton, Mr. C. T. Metcalfe, Mr. Edward Wood, Mr. T. Newnham, and Mr. I. H. Lovett. Without making any invidious distinction among compositions which all do honour to their authors, we think that something of a more finished style is to be remarked in the Essay of Mr. Bayley, on the advantages of the Institution, than in the rest. Let us exhibit a passage from it. After a proper introduction, he says,

"An Institution, therefore, where experience may direct, and honourable ambition stimulate, the industry of youth, cannot but promise the most substantial benefits, whether considered in a moral, literary, or political point of view.

"Separated at a season of dangerous warmth and inexperience, from that soil where beloved example and generally diffused piety might recommend and enforce an early strictness of duty, how gratifying to the feelings of youth, and beneficial to its interests must it be, to find that the mild aids of moral instruction have accompanied it to a foreign land. The generous emulation naturally excited by an Institution highly liberal in its principles, and essentially beneficial in its tendency, cannot fail to afford the first and most effectual assistance to morality. This it is which warms the passions on the side of all that is excellent, and counterbalances the weight of all that is pernicious; for whilst the mind is engaged in the pursuit of any important and useful object, it is secure from the intrusion of evil thoughts, and wicked inclinations; on the contrary, when suffered to remain inactive and unemployed, it is exposed to every assault of vice and folly, and is ready to listen to any proposal, that offers to relieve it from the burthen of reflection." P. 38.

We see, with much pleasure, that the greater part of the orators look to the gradual introduction of Christianity among the tribes of India, by mild and peaceful methods, as the most probable means of extending our intercourse with them, and of improving their condition. Mr. Martin speaks of these effects with great force at p. 71, and Mr. Metcalfe at p. 89. Mr. Newnham not only maintains the same opinion, but intimates a degree of progress already made towards that object.

“ The only effectual expedient for the improvement of this idolatrous and deluded people, appears to be the civilizing influence of the Christian Religion. It is perhaps too arduous an attempt for Philosophy or human policy. Philosophy indeed has already acknowledged, that the difficulties of the attempt appear insuperable*. But though the superstitions of the natives are certainly great obstacles to the propagation of truth, these superstitions are not to be deemed invincible. We cannot believe that the Hindoos are an exception to the human race. History affords many instances of nations, who have yielded up their ancient and inveterate prejudices to the truth of the Gospel. Besides, it is a fact, that this very country has felt its power; and that there are numerous classes of the natives who profess obedience to the Christian faith.” P. 141.

Such sentiments reflect the highest honour on the individuals who declare them, and their prevalence gives the most animating hope of the beneficial influence of this Academical Institution. In the third Thesis, which treats of the utility of the Hindoostanee language, there is much curious information. It is frequently, says the author, Mr. Bayley, denominated “ Hind-dee, Oordoo, and Rekhtu. It is compounded of the Arabic, Persian, and Sanskrit, or Bhakha, which last appears to have been, in former ages, the current language of Hindoostan.” Of its prevalence, he thus speaks;

“ In the whole vast country of Hindoostan, scarce any Moosulman will be found who does not understand and speak the Hindoostanee.

“ Every Hindoo also, of any distinction, or who has the least connection either with the Moosulman or British government, is, according to his situation, acquainted more or less with this language.

“ It is moreover the general medium by which many persons of various foreign nations, settled in Hindoostan, communicate their wants and ideas to each other. Of the truth of this indeed we are ourselves an evidence, as are the Portuguese, Dutch, French, Danes, Arabs, Turks, Greeks, Armenians, Georgians, Persians, Moghuls, and Chinese.

“ In almost all the armies of India this appears to be the universally used language; even though many of the individuals composing them

* “ See every book of Travels through Hindoostan, for the last two centuries.”

be better acquainted with the dialects peculiar to their respective districts.

“ Nearly from Cape Comorin to Kabool, a country of about 2000 miles in length, and 1400 in breadth within the Ganges, few persons will be found in any large villages or towns, which have ever been conquered or much frequented by Moosulmans, who are not sufficiently conversant in Hindoostanee: and, in many places beyond the Ganges, this language is current and familiar.” P. 224.

Together with this academical volume, we received a copy of the statutes of the College, largely printed on twelve folio pages. They are divided into twelve Chapters, under the following heads: 1. Admission of Students. 2. Admission of the Superior Officers and Professors. 3. Of Terms (which are four in each year). 4. Of Lectures and Exercises. 5. Of Examinations. 6. Of Public Disputations and Declamations in the Oriental Languages. 7. Of Exercises in English Composition. 8. Of Certificates and Degrees. 9. Jurisdiction of the Provost. 10. Of the Council of the College. 11. Of Apartments and of the public Table. 12. Of Debts. These statutes, which are as concise as the nature of such regulations will admit, are extremely judicious. They are promulgated by the Provost, David Brown, under the direction of the Patron and Visitor, Marquis Wellesley, Governor-General. There is every reason to augur well of an Institution so carefully regulated, and which, at so early a period of its existence, has produced such fruits of its activity, as we have observed in the volume now described. Our most cordial wishes for its prosperity will certainly be wasted, by every wind that blows towards the British territories in India.

ART. V. *Travels of Four Years and a Half in the United States of America, during 1798, 1799, 1800, 1801, and 1802. Dedicated, by Permission, to Thomas Jefferson, Esq. President of the United States. By John Davis.* 8vo. 8s. Oseil. 1803.

THIS sprightly, entertaining, and sometimes interesting traveller, visited the United States of America, in a perfectly new character, and on at least a very unusual, and as it turned out, unprofitable speculation. His object was to obtain a livelihood as a private teacher in the families of the opulent Americans; and his representation of the difficulties he had to sustain, of the places he saw, and the characters with which his situation made him acquainted, forms the substance of the volume,

He visited the States of New York, New Jersey, Delaware and Pennsylvania, Maryland and Virginia, South Carolina and Georgia, descriptions of which, with the manners of their inhabitants, are given with considerable vivacity, and are still further enlivened by occasional specimens of poetry, many of which exhibit no contemptible taste and poetical ability.

An account of the author's residence in the woods of Coosohatchie, in the province of Carolina, will afford a favourable example of his talents as a narrator, and his accomplishments as a poet.

“ It is usual in Carolina to sit an hour at table after supper ; at least it was our custom in the woods of Coosohatchie. It was then I related my adventures, to Mr. and Mrs. Drayton, in the eastern section of the globe, who not only endured my tales, but were elated with my successes, and depressed by my misfortunes.

“ About ten I withdrew to my chamber and my books, where I found a sparkling fire of wood, and where I lucubrated, smoked segars, and was lost in my own musings. The silence of the night invited meditation ; but often was I to be seen at three in the morning sitting before my chamber-fire, surrounded like Magliabechi by my papers and my books. My study was Latin, and my recreation the Confessions of the eloquent Citizen of Geneva.

“ But I was not without company. A merry cricket in my chimney-corner never failed to cheer me with his song.—A cricket is not to be contemned. It is related by Buffon that they are sold publicly in the Asiatic markets ; and it is recorded of Scaliger, that he kept several in a box. I remember an Ode which I consecrated to my midnight companion.

ODE TO A CRICKET.

Little guest with merry throat,
That chirpest by my taper's light,
Come, prolong thy blithsome note,
Welcome visitant of night.

Here enjoy a calm retreat,
In my chimney safely dwell,
No rude hand thy haunt shall beat,
Or chase thee from thy lonely cell.

Come, recount me all thy woes,
While around us sighs the gale ;
Or, rejoic'd to find repose,
Charm me with thy merry tale.

Say what passion moves thy breast :
Does some flame employ thy care ?
Perhaps with love thou art oppress'd,
A mournful victim to despair.

Shelter'd

Shelter'd from the wintry wind,
Live and sing, and banish care ;
Here protection thou shalt find,
Sympathy has brought thee here.

“ The country in our neighbourhood consisted of lofty forests of pine, oak, and hickory. Well might I have exclaimed in the words of my poetical friend :

“ Around an endless wild of forests lies,
And pines on pines for ever meet the eyes !”

The land, as I have before suggested, was perfectly level. Not the smallest acclivity was visible, and therefore no valley rejoiced the sight with its verdure.

“ The staple commodity of the state is rice, but cotton is now eagerly cultivated where the soil is adapted to the purpose. The culture of indigo is nearly relinquished. It attains more perfection in the East-Indies, which can amply supply the markets of Europe. It is to the crop of cotton that the planter looks for the augmentation of his wealth. Of cotton there are two kinds ; the sea-island and inland. The first is the most valuable. The ground is hoed for planting the latter part of March ; but as frosts are not infrequent the beginning of April, it is judicious not to plant before that time. Cotton is of a very tender nature. A frost, or even a chilling wind, has power to destroy the rising plant, and compel the planter to begin anew his toil.

“ The winds in autumn are so tempestuous, that they tear up the largest trees by the roots. Homer, some thousand years ago, witnessed a similar scene :

“ Leaves, arms and trees aloft in air are blown,
The broad oaks crackle, and the sylvas groan ;
This way and that, the rattling thicket bends,
And the whole forest in one crash descends.”

“ Of the feathered race, the mocking-bird first claims my notice. It is perfectly domestic, and sings frequently for hours on the roof of a log-house. It is held sacred by the natives. Even children respect the bird whose imitative powers are so delightful.

“ I heard the mocking-bird for the first time on the first day of March. It was warbling, close to my window, from a tree, called by some the Pride of India, and by others the Poison-berry Tree. Its song was faint, resembling that of birds hailing the rising-sun ; but it became stronger as the spring advanced. The *premices* of this mocking songster could not but delight me ; and I addressed the bird in an irregular Ode, which Mrs. Drayton did me the honour to approve.

“ ODE TO THE MOCKING-BIRD.

Sweet bird, whose imitative strain,
Of all thy race can counterfeit the note,
And with a burthen'd heart complain,
Or to the song of joy attune the throat ;

" To thee I touch the string,
While at my calemment, from the neighb'ring tree,
Thou hail'st the coming spring,
And plaintive pour'st thy voice, or mock'st with merry glee,

" Thou bringest to my mind,
The characters we find
Amid the motley scenes of human life;
How very few appear
The garb of truth to wear,
But with a borrow'd voice, conceal a heart of strife,

" Sure then, with wisdom fraught,
Thou art by nature taught,
Dissembled joy in others to deride:
And when the mournful heart
Assumes a sprightly part,
To note the cheat, and with thy mocking chide,

" But when, with midnight song,
Thou sing'st the woods among,
And softer feelings in the breast awake*;
Sure then thy rolling note
Does sympathy denote,
And shews thou can'st of others' grief partake.

" Pour out thy lengthen'd strain,
With woe and grief complain,
And blend thy sorrows in the mournful lay;
Thy moving tale reveal,
Make me soft pity feel,
I love in silent woe to pass the day.

" The humming bird was often caught in the bells of flowers. It is remarkable for its variegated plumage of scarlet, green, and gold.

" The whip-poor-will is heard after the last frost, when, towards night, it fills the woods with its melancholy cry of *Whip poor Will! Whip poor Will!* I remember to have seen mention made of this bird in a Latin poem, written by an early colonist.

" *Hic Avis repetens, Whip! Whip! Will, voce jocosa,
Quæ tota verno tempore nocte canit.*

" The note of the red-bird is imitated with nice precision by the mocking-bird; but there is a bird called the loggerhead that will not bear passively its taunts. His cry resembles *Clink, clink, clank*; which, should the mocking-bird presume to imitate it, he flies and attacks the mimic for his insolence. But this only incurs a repetition of the offence; so true is it, that among birds as well as men, anger serves only to sharpen the edge of ridicule. It is observable, that the

" * Put for awak'st." This is not allowable; but *awake* may be used as a neuter verb, to which *feelings* will be the nominative case. *Rev.*
loggerhead

loggerhead is known to suck the eggs of the mocking bird, and devour the young ones in the nest.

“Eagles were often seen on the plantation. The rencounter between one of them and a fish-hawk is curious. When the fish-hawk has seized his prey, his object is to get above the eagle; but when unable to succeed, the king of birds darts on him fiercely; at whose approach, the hawk, with a horrid cry, lets fall the fish, which the eagle catches in his beak before it descends to the ground.

“The woods abound with deer, the hunting of which forms the chief diversion of the planters. I never failed to accompany my neighbours in their parties, but I cannot say that I derived much pleasure from standing several hours behind a tree.

“This mode of hunting is, perhaps, not generally known. On riding to a convenient spot in the woods, the hunters dismount, take their stands at certain distances, hitch their horses to a tree, and prepare their guns, while a couple of negroes lead the beagles into the thickest of the forest. The barking of the dogs announces the deer are dislodged; and on whatever side they run, the sportsmen fire at them from their lurking places. The first day two bucks passed near my tree. I had heard the cry of the dogs, and put my gun on a whole cock. The first buck glided by me with the rapidity of lightning; but the second I wounded with my fire, as was evident from his twitching his tail between his legs in the agony of pain. I heard Colonel Pattell exclaim from the next tree, after discharging his piece, “By heaven, that fellow is wounded, let us mount and follow him,—he cannot run far.” I accompanied the venerable Colonel through the woods; and, in a few minutes, directed by the scent of a beagle, we reached the spot where the deer had fallen. It was a noble buck, and we dined on it like kings.” P. 76.

The whole of the volume may be perused with much amusement, and recommended without much reserve, except that the description of the voyage home seems introduced with very little effect, except to multiply the contents, and consequently to enhance the price.

ART. VI. *Practical Sermons, on several important Subjects.*
By the Rev. Theophilus St. John, LL. B. 8vo. 6s. 6d.
Vernor and Hood. 1803.

BEFORE we commence our strictures on this volume, it may not be improper to adduce the author's own account of it, in his Advertisement.

“The reader,” he says, “is hereby acquainted, that the following discourses have been already printed in imitation of manuscript. The occasion of which was this: a bookseller of great respectability represented to the author, that sermons resembling manuscript were
offered

offered for sale by different writers*. He therefore requested his friend to print some in the same manner, in the persuasion that they would put a stop to what he termed such disreputable traffic. The end being soon answered, the bookseller ceased to advertise and dispose them: they are now offered to the public, with the hope that they may not be altogether useless. The reader is entreated to consider them as sermons calculated for a popular auditory; such as a clergyman, ardently desirous of doing good, would write for the use of his congregation, without an intention of their being ever read; and which, when they have been preached, are to be deposited in his study. . . . Having," he adds, "no motive but utility in the publication of the following Sermons, he deprecates the severity, and solicits the candour, of his readers."

This ingenuous and modest address naturally forms a prepossession in the author's favour; and a perusal of the work has not tended, in any degree, to weaken the impression; nor do we scruple to assert, that the thanks of every good man are due to him for these well-timed and pious productions. If their circulation, in a former shape, has put any check (and we have no reason to doubt the assertion) to that truly disreputable traffic of vending old sermons, reprinted in imitation of manuscript, it is clear that they have already achieved a good work; and, whatever may be the final decision respecting them, the original intention is entitled to no small portion of applause. They are, in fact, distinguished by ability, zeal, and piety; and have therefore little chance of being numbered among those which are purchased by a few, read by still fewer, and finally disregarded.

A primary and prominent merit of these discourses (in number twenty-six) is, that the subjects are, for the most part, happily selected; a second is, that these subjects are treated with clearness and precision. The doctrines are enforced with much earnestness, and occasionally with a considerable share of eloquence. We conceive, indeed, that there is internal evidence enough in the volume to warrant the conclusion, that had he been so inclined, the author could have afforded us yet more striking specimens of what is commonly understood by fine writing. But this was not his object. His view obviously is, to interest, to convince, to persuade. He is always anxious, by the readiest means, to bring the subject of discussion home to the breasts of his readers; and there to make, and to leave, such impressions, as shall be at once strong, durable, and prac-

* We suppose the author means *old* sermons of various writers, otherwise it is not easy to see how printing more in that way could put a stop to the traffic. *Rev.*

tical. It is the fault of many authors, distinguished for their feeling and eloquence, that they are, not unfrequently, very unequal. This is a charge to which the present writer is not liable. The characteristics of his style are ease and simplicity, not without energy. Where his subjects lead him into a detail of scripture narrative, he is minute without being dull, and copious without being languid; unless, indeed, we should instance the history of Joseph and his brethren [Sermon XVI.] as an exception; in which the narrative may be thought to occupy too large a portion of the discourse. In his remonstrances, Mr. St. J. is keen and commanding; in his expostulations, warm and impassioned; in his admonitions, calm, serious, and persuasive. Few arguments are overlooked which can deter the sinner from the evil of his ways; few incitements wanting to encourage him to enter upon, and steadily proceed in, the paths of piety and true holiness. A nice observer of the passions and propensities, the prejudices and partialities of the human heart, the author, with singular address, obtains the confidence, and, by an air of placid freedom and unobtrusive familiarity, engages the attention of *every* reader. By the aid of these, he more especially bears along with him the *lower* classes; while he is careful, at the same time, to raise and secure an interest in better cultivated minds, by the importance of his matter, and the closeness of his arguments. Grieved at the evils which rage without the body of Christ's church; and far from being inattentive to, or unconcerned at, the abuses which are daily gaining ground within the pale of our communion; his efforts for resisting both are directed by prudence, vigilance, and discernment.

We have already remarked, that his selection of subjects is usually judicious: some of them we shall now specify; and shall furnish our readers, as we proceed, with a few extracts; from which they will be enabled to form their own judgment on the nature and tendency of this publication. The volume properly opens with a discourse on the respective duties of minister and people. Speaking of himself and the ministers of the gospel:

"We lament," says the author, "with heart-felt concern, that, in the discharge of our duty, so many stumbling-blocks should be thrown in the way, to hinder the effects of the gospel, by the scoffs of the scorner, the impiety of the profane, the indifference of the lukewarm, and the clamours of the enthusiast. Some people are as solicitous to advance the empire of Satan, as though 'he could give them all the kingdoms of the world, and the glory thereof,' for their pains; and, lest God should derive too much honour from the worship of his creatures, they seem eager to make the well-disposed and the wavering 'as much the children of hell as themselves;' and they have

have too much reason, God knows, to exult in their success. If, then, in attempting to counteract the malice of infidelity, to stem the torrent of licentiousness, we seem to "stretch out ourselves beyond our measure;" if we "reprove, rebuke, exhort," with all the earnestness the importance of the case demands; if we set before your eyes the danger to which you are exposed, and conjure you, as ye dread the eternal displeasure of God, to deprecate it; should we utter truths harsh to fastidious ears, and offensive to preconceived principles, "forgive us this wrong;" we have solemnly sworn that, "whether men will hear, or whether they will forbear," we, for our part, will not fail to "declare unto them the whole counsel of God. To bring many sons unto glory," is the object of our appointment; and if, by not attending to the work of the ministry, we give the enemy an opportunity "to sow his tares whilst we sleep; instead of doing the work of an evangelist," we afford men but too just occasion "to despise the offerings of the Lord, and cause the name of God to be blasphemed." P. 7.

"The ministers of the gospel are to give a strict account of every discourse they have delivered, and of its tendency to forward the immortal happiness of their hearers: it will then be published before men and angels, whether, with vigilance of attention and solicitude of mind, we have laboured and prayed to promote the salvation of our respective flocks; and, if we have been negligent in a matter of such vast concern; if we have been regardless of the very thing which demands our utmost care; however we may have been employed in works of fancy, genius, or learning; however we may have been engaged in the traffic of gain, or have slept on the bed of sloth; as we can make no atonement for the souls we have suffered to perish, so we can plead nothing in justification of such strange, such unpardonable neglect." P. 17.

The advice and instruction conveyed to the people is no less salutary and expedient. Those more especially who have "itching ears;" who will not "endure sound doctrine;" who are of opinion that the gospel is seldom delivered in its genuine purity in the church; and therefore, instead of attending its worship and service, start aside, and attach themselves to other communions, where they expect, and foolishly fancy they receive, more edification.—All such are called upon (and they will do well to comply with the invitation) to lend a serious and collected attention to the author's remonstrances, in this and other discourses on these subjects.

In the fifth Sermon, after having adduced the reasons which ought to prevail with all Christians frequently and devoutly to commemorate our Lord's death, in the blessed Sacrament of his Supper, the preacher severely reprehends all those frivolous excuses which are usually alledged in justification of neglecting this solemn ordinance. The two following objections have, we fear, but too much weight in the minds of
many

many well-disposed and pious Christians: they are here plainly stated, and briefly, but very satisfactorily, removed.

“ There is a *third* excuse for not frequenting the Sacrament: often urged by men of a very different complexion; by men who lead honest moral lives, regularly attend the church, and are not very remiss in other religious duties; which is, that an unworthy receiving will expose them to eternal damnation. The original word signifies only judgment and condemnation, and in this place, in a temporal sense; and so it ought to be rendered. It was first made use of to deter the people of Corinth from the excess which, at the celebration of that holy feast, they usually ran into. But were the danger ever so great, the consequences ever so dreadful, we are expressly commanded by its divine author to “do this in remembrance of him.” Let not, then, a false tenderness of conscience prevent any one from commemorating the love of his great Redeemer. The Saviour of the world never could enjoin what, in its nature or its consequences, would render us liable to that wrath, from which, to redeem us, he vouchsafed to die.

“ The last excuse I shall mention, which is indeed the parent of every other, is, that should men relapse into sin, after having communicated, instead of expiating, they are aggravating their guilt. This excuse will vanish whenever you frequent the Lord’s table, with suitable dispositions. Know once what it is to receive the sacrament with “a lively faith in Christ, a thankful remembrance of his death, and in perfect charity with all men”, and the Commandments will appear no longer grievous, the yoke of Christ will insensibly become easy, and the burthen of Religion imperceptibly grow light. Compare for a moment a course of wickedness and vice, a heart you are afraid to look into, a dread of God’s avenging wrath, with a life uniformly regulated by the maxims of the Gospel, “a conscience void of offence,” and an humble assurance of eternal felicity, and you will not absent yourselves from the Lord’s table through an apprehension of thereby multiplying your sins. The Communion being the most solemn part of the Christian Religion, the design of a frequent participation of it, is to invigorate our souls, and secure them from the most insidious attempts of temptation.” P. 73.

In the seventeenth Sermon, the pleas for not attending public worship are thoroughly investigated, and their futility completely exposed; and, in conclusion, the author, with the authority of an Ambassador of Christ, and with a fervour worthy of the subject, warmly expostulates with those who presume to employ the Sabbath in other engagements, and to other purposes, than to those of devotion.

There is much accuracy of observation, and some very pertinent advice, in the eighteenth Sermon, “on devout Behaviour in the Church.” Should it be thought, that the author is too minute in pointing out secondary duties, we are hence led to conclude, that nothing is by him deemed unworthy of, or beneath, his notice, which is in any manner connected with the worship of Almighty God. In this we perceive the over-

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flowings of a heart extremely solicitous to discourage every, the least, appearance of misconduct; and to maintain, in all their force, those rules of order and decorum which are so essential to the end and design, nay even to the very existence, of public worship. What those instances of inattention, levity, and indiscretion are, which appear to have fallen under his notice, he summarily recapitulates in the following plain, but zealous exhortation.

“ I will beg your patience a moment longer, whilst I make a short application. Let me then request of you all, my brethren, to think seriously, before you enter the church, into whose awful presence you are going: and when you have entered it, let me beseech you to fall meekly on your knees, to supplicate God's acceptance of your prayers, and that he will grant, that the word to be preached may become “ a favor of life unto life” to all that hear it. Let there be in future no noise made by you in entering it: and whether you are reading or hearing the word, or offering up your prayers and thanksgivings, do not let any little disturbance, as the opening of a door, or falling of a book, withdraw your attention from your duty. Let this church in future be distinguished by the reverence and devotion of all who frequent it; and let me intreat you to pay so much honour to Almighty God as to pray to him, not in your present custom of sitting on your seats, or even the more decent one of standing, but “ meekly kneeling on your knees.” Let all impertinent gazing at other people's dress; let all talking, whispering, and laughing, be for ever banished from this holy place: and instead of hastily departing before the blessing is pronounced, let us return thanks to God for the opportunity of attending his house and service, and beg his grace to accompany what has been delivered.” P. 271.

The twenty-first Sermon, “ on Compassion,” presents us with a pleasing specimen of the persuasive and pathetic powers of this writer; which are likewise displayed with equal felicity, in treating “ on the Uncertainty of Life,” and “ on Sicknesses.” His great talent is *pathos*; and perhaps his fondness for it sometimes carries him to an extreme. But it is difficult to do justice to subjects like these, without occasionally incurring the displeasure, and having to sustain the rebukes, of frigid censurers. We shall only make one extract more, which is the instructive peroration of the last-mentioned discourse.

“ There are two states which divide the life of man, health and sickness. Now as sickness is often the forerunner of death, and “ after death the judgment;” I am to exhort you to prepare, whilst you are in health, against the day of sickness; which, unless we are instantly cut off by the visitation of God, will one day overtake us. And if we live regardless of it, if it should suddenly arrest us, in what way shall we be enabled to discharge the duties of a state with which we

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are entirely unacquainted? Languor of body, depression of spirits, consciousness of guilt, apprehension of punishment, may so distract our mind, that we may have no resolution to make our peace either with God or man. Let us, who are now in health, enquire of our hearts what would be our prospects of eternity? Could we look round upon all our neighbours, upon every one with whom we have had any intercourse, and challenge them to say any evil of us? Have we defrauded no man? Have we injured no man? Could we, on our return from this holy place, lie down on a bed of sickness with clean hands, and pure hearts? Could we look forward to the judgment-seat of Christ without fearing to meet the unprotected, the innocent, and unsuspecting? For we cannot pass out of this world with rational, with well-grounded hopes of being saved, unless, if we have committed injustice, if we have done to others as we would not be done unto ourselves, unless, I say, “we make restitution and satisfaction.” And, as Christians, could we review our lives with complacency and approbation? Or, have we offended God by perpetual drunkenness? By frequent cursing and swearing? By devoting the Lord’s Day to the purposes of idleness, business, or dissipation? By neglecting to participate that most solemn ordinance, the Sacrament of the Lord’s Supper? How many of you, my brethren, are at this moment smitten by your consciences? How many of you are under the severest reproof for your shameful and scandalous contempt of the last command of your gracious Redeemer? How many of you have always flattered yourselves that you will communicate before you die? I appeal to your hearts—Are you guilty of deceit, of injustice, of drinking, of swearing, profaning the sabbath, of disregarding the holy Sacrament? Do you live in the open commission of a vice the Scripture forbids? Do you live in the wilful neglect of a duty it enjoins? If you do—impose not on yourselves by hoping that you are in a state of salvation. Place no dependence on the merits of Christ whilst you live in any known sin. For be assured, if you die as you live, he will say unto you—“depart from me, I know not whence ye are.” Let me therefore beseech you to repent whilst you are in health, and turn to God. Acquaint yourselves with him by breaking off your sins, and by acting uprightly. Every day of your lives offer up your prayers to him, and do not have this work to learn when you lie on a sick-bed. Every day of your lives consider how, when sickness arrests you, you shall be prepared for eternity. If you knew the agony of mind, the misgivings of heart, the stings of conscience, which those men feel whom sickness overtakes whilst they live in the commission of sin, I should not this day exhort you in vain.—Could I describe to you the situation of that man whose life has been profligate and wicked; whom a fever, a consumption, or any other disorder is precipitating to his grave; how very awkwardly he sets about the work of repentance; how very unholily he prays for the forgiveness of his sins, and how very weary he appears of that divine employment, how half unwilling and exceedingly afraid he is to receive the blessed sacrament; how when he is tortured with pain, or disappointed of ease, from his habit of cursing, he vents his imprecations against his disorder, although he is standing on the precipice of eternity—there.

—there is not a single person that now hears me who would not from this moment cease to live wickedly, who would not from this moment strive to die happy. But though language cannot describe, imagination cannot paint, the horrors of such a situation, remember that, unless you repent, such situation will one day be your own; and be assured that the *apprehension* of death, that the *dread* of eternity, is nothing when compared with the *actual punishment* which awaits you, of “dwelling for ever with the devil and his angels.”—The denunciation is tremendous, but it is the denunciation of him who is TRUTH itself.” P. 357.

An address like this can hardly fail to make its way to the hearts and minds of every popular, or mixed, congregation.

In the remaining Sermons, “on the Divinity of Christ,” and “on the Descent of the Holy Ghost,” the author is concise and convincing. On these, as on other doctrinal subjects, he more especially unfolds his powers of argumentation and deduction. They are such as in no degree to detract from our general praise, and leave no doubt on our minds of his judgment, and the soundness of his creed. To convey, in a few words, our opinion of this zealous and active divine, we shall adopt a passage from an eloquent, and much admired modern writer. “This preacher carries the Bible in his hand; he warmly expatiates on its importance and its truth; he teaches what it reveals with every appearance of sincerity; he enforces what it commands with the utmost earnestness.”

ART. VII. *Rural Philosophy: or Reflections on Knowledge, Virtue, and Happiness; chiefly in Reference to a Life of Retirement in the Country.* By Ely Bates, Esq. 8vo. 7s. Longman and Rees. 1803.

THE idea of retirement is so welcome to the human mind, whatever may happen to be its talents, occupations, or pursuits; and presents to the imagination such grateful scenes of relaxation or of pleasure, that all men are apt to turn with a pleasing prepossession to every writer who undertakes to represent, in more circumstantial terms, its advantages and enjoyments. Through every period of life, we remember with complacency, and repeat with eagerness, the passages both of ancient and modern authors, which expatiate on the delights of the country; and few indeed there are, who do not propose to themselves, at one period or other, the opportunity of participating in reality, what they contemplate with so much satisfaction in prospect.

The object of this interesting and amiable author, is to teach us what so few properly understand, that wisdom which will enable us to enjoy and improve a life of retirement. He candidly informs us, that his work owes its origin to the celebrated Treatise on Solitude, by the late Dr. Zimmermann, which has passed through such numerous editions in every language of Europe, as sufficiently to prove the truth of what is asserted above; that the subject of retirement is universally popular, and that every author who handles it, is sure of complacent attention. Zimmermann's book, however, though certainly very interesting in many parts, and evidently the production of an ingenious and amiable spirit, contains a great deal which will not bear the test of sound criticism. It is strongly characterized by that sentimental turn, which in the present age has done such essential injury to morality, and by puerilities which true philosophy must necessarily hold in supreme contempt. Who would not, says Zimmermann, renounce the universe for one single tear of love? which passage, sentimental readers and writers contemplate with rapture, but which in grave and philosophical minds will excite ridicule.

This work is divided into four Parts, and each part into three sections; and we have received so much pleasure, and indeed edification, from its perusal, that we wish to be minute in our analysis of what we think deserves to be universally circulated.

The first Part contains Reflections on Knowledge, comprehending a Dissertation on the Knowledge of God, on the Knowledge of Ourselves, and on Knowledge of the World.

The second Part exhibits Reflections on Virtue. In this the author considers how far retirement is favourable to virtue, from its tendency to weaken the impression of the world, and makes pertinent observations on those means which tend, by a more direct and positive influence, to the promotion of virtue. He expatiates also on some evils particularly incident to a retired life, and which are contrary, or at least unfavourable, to virtue. As some of his observations on this subject are very striking, and have much originality, we subjoin them.

“ A fourth evil, to which I apprehend we are more liable in retired than in public life, is *incivility*. To illustrate this, we need only take a view of the ordinary motives to a courteous behaviour, and of their respective influence in these different situations.

“ The first motive I shall take notice of, is *interest*, whose effect upon the *manners* is obvious through every rank and station of society. Should you go to make your market in the city, the tradesman, with alacrity, will ransack his shop to serve you; and though all his trouble should not procure him the sale of a single article, he will express no other regret than of his inability to gratify the wishes of one who may return to-morrow and be a purchaser, or whose recommendation

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may send him a new customer. Should you travel into the country, the innkeeper, if your appearance carries the promise of a handsome expence, will meet you at his gate, like the governor of a castle with the keys in his hand, and, for the time being, invest you with absolute authority; every eye shall be vigilant to catch the least intimation of your pleasure, and every hand be forward to put it in execution. Above all, should you direct your attention to those who are in pursuit of court emolument, you will commonly find them full of observance towards every one who can in the least contribute to their purpose, even down to the valet or the porter, who may facilitate their access to a man in power.

“Ambition is another motive which no less powerfully disposes men to civility; though its influence be less extensive, and confined chiefly to the upper ranks of society. He who pants after distinction, and is aware of the opposition he may have to encounter from the same aspiring temper in his equals, and from the envy of his inferiors, will be studious of all the arts of courtesy, will learn to stoop in order to rise, though he should afterwards spurn the ladder by which he ascended. All this is practised daily in the world, yet perhaps never in this nation to so high a degree as at the return of every seventh year, when the whole political ambition of the country is called forth by the election of a new parliament.

“The last motive to civility I shall mention, is the need we find of it to preserve harmony even in our friendly interviews. If every one should bluntly assert his secret pretensions, I fear there are few occasions of social intercourse which would not be converted into scenes of indecent altercation; one man would challenge precedence because he thought himself the wisest; another, on account of his birth or figure in the world; and a third, perhaps, because he supposed himself the wealthiest in the company: in order, therefore, to maintain the peace, well-bred people agree in such cases to suspend their several claims, and to act towards one another with apparent deference and respect.

“Such are the ordinary motives to civility, and such is their operation in public life. Let us now consider them in relation to retirement, where their influence is much less, and often overpowered by contrary principles.

“He who spends his days at a distance from the busy scenes of the world, who is neither engaged in the traffic of the city, nor in the intrigues or employments of a court, and who, by his independent circumstances, is rather in a condition to extend than to receive assistance, can have no strong inducement, from views of interest, to treat others with much attention; and for want of such a motive to counteract his natural pride, increased in this case by the advantages of fortune, he will be prone to act, at least towards his inferiors, with a degree of neglect or rudeness. Nor is a country gentleman more likely to be formed to courtesy by motives of ambition, unless they should prompt him to solicit a seat in parliament, or some other public situation, which could not easily be obtained without the recommendation of popular manners; and then he would no longer be the retired man of whom we speak. And in regard to the last motive to civility we have stated,

flated, arising from the need we find of it, in order to harmonize our social interviews, it is evident that, in proportion to the degree of abstraction in which we live, this consideration must have less influence, and will more easily give way to every folly of humour or passion.

“ Hence it may appear, that the retired man, unless he is willingly to yield the palm of courtesy to the man of the world, must recur to motives of a superior nature, such as the views of reason and religion will readily supply. Among the topics to this purpose, I shall only suggest the following :

“ First, let him consider the dignity of our common nature, that it was originally formed in the image of God, and, notwithstanding it is now fallen from its primitive perfection, is still endowed with many noble powers and capacities, which sometimes break forth amidst all the disadvantages of a mean condition. Let him next consider, that he whom he is tempted to regard with disdain, would probably be found, if all circumstances were duly estimated, better entitled to respect than himself. And, lastly, let him take into his account the possible as well as actual state of others; and though human nature, for the most part, is little better than a ruin, let him remember, it is the ruin of a temple, and that this temple may again be raised to more than its primeval glory. It is impossible for him, who is under the impression of such views, to treat any of his fellow-creatures either with rudeness or indifference.” P. 209.

The third Part contains Reflections on Happiness. This will be found particularly pleasing and interesting. The author animadverts on the happiness arising from independence, from the agricultural pursuits, the diversions, and scenery of a country life, or the pleasures of a literary retirement, and on the pleasures of a devotional retirement. Here also we shall make an extract, which, we doubt not, will be highly acceptable to our readers.

“ *Rural Scenery.* With the pleasures of rural scenery, every inhabitant of a temperate climate, and especially of this favoured island, where nature smiles almost in perpetual verdure, must in some degree be acquainted. These pleasures are natural to man, and accompany him from childhood to youth, from youth to manhood, and from manhood to decrepid age.

“ The views of nature are not only pleasing in themselves, but become still more so from their association with other pleasures which enliven our early days. It is then that a redundant flow of health and spirits produces a sense of vigour, and a secret gladness of heart, not unlike what our common progenitor is supposed to have felt immediately upon his creation, and which he is made to express as follows :

“ As new wak'd from soundest sleep,
Strait toward heav'n my wond'ring eyes I turn'd,
And gaz'd awhile the ample sky, 'till rais'd
By quick instinctive motion, up I sprung,
As thitherward endeavouring, and upright
Stood on my feet:—

Myself

Myself I then perus'd, and limb by limb
Survey'd, and sometimes went, and sometimes ran
With supple joints, as lively vigour led,
And felt that I was happier than I knew.

“ It is this fulness of life and self-enjoyment which sheds a brightness on every surrounding object, on hill and dale, forest and plain, along with every part of animated nature; and which renders the placid murmurs of a rivulet, the rushing of a distant torrent, or the wild music of the woods, more exquisitely delightful than all the harmony of Handel at a later period, when the sensitive organs are become obtuse, and the mind less susceptible of agreeable emotions. Hence arises our fondness for rural scenes, and for those above all where we have spent the early part of life. There is no man, I suppose, who can fail to recover some pleasing image of his school-boy days, upon revisiting, though after the longest absence, those fields and woods where he was accustomed to wander, at a season when his senses and imagination were no less impressible by the novelty than by the beauties of nature.

“ This predilection for places and objects with which we were first conversant, extends itself to others that resemble them, and consequently may afford one reason why the same natural scenery is not equally agreeable to every spectator; and, should we be required more fully to account for this difference, we might add to the effect of early associations, *that* which arises from variety of character. Men are apt to be best pleased with whatever bears the greatest likeness to themselves: whence in general it may be supposed, that those who have a turn for sublimity will be most delighted with vast plains or majestic forests, with ranges of lofty mountains, or spacious vallies watered with copious rivers; that others, of a less elevated genius, will love to dwell on scenes which partake more of beauty than of grandeur; while the philanthropist will take the greatest pleasure in the view of lands for pasture or tillage, waving with harvests, or stocked with cattle.

“ Such appears to be the various impression of nature upon different individuals; and it is often no less various upon the same individual at different times. According as he is cheerful or melancholy, grave or gay, the same prospect will be overcast with gloom or bright with illumination. The mind casts its own hue on every thing around it; and, as it were with the wand of a magician, converts a paradise into a desert, and a desert into a paradise.

“ Hence it may seem probable, that the greater part of the pleasure we experience in the contemplation of external nature, arises from a reflected image of ourselves. But whatever be the delight it affords us, from this or other causes, the amount I apprehend to be much less than is sometimes represented.

“ Were we to listen to certain writers, we might almost be led to imagine, that little more is necessary to charm away all our disquietudes, than some rural scene agreeably diversified. *We may all, says a late author, live in Arcadia if we please. The beauties of a crystal spring, a silent grove, a daisied meadow, will chasten the feelings of the heart,*

heart, and afford at all times a permanent and pure delight*. Such sentimental notions favour strongly of puerility, and are no proof of that extraordinary progress of reason and philosophy which is the great boast of the present age. Rather, they seem to indicate a retrograde motion, from reason to imagination, and from imagination to sense and mere animal instinct. *Who would not*, observes the same writer, *renounce the universe for one single tear of love!* An exclamation more suited to Antony and Cleopatra, or to some silly romance, than to the gravity of a discourse, either moral or philosophical.

"Zimmermann knew very well, as every man must know, that happiness is infinitely more dependent on the state of the mind than upon any external circumstances; and that virtue is the chief source of enjoyment. He knew that, under the corrosion of guilt, and the tyranny of the passions, we can derive little relief from *crystal springs*, or *silent groves*, or *verdant meads*, and that recourse must be had to more powerful remedies before we can relish the beauties and taste the composure of still life. All this he knew, and has frequently expressed; and it is to be lamented, that one who seems to have been meant by nature for an amiable philosopher, should have run into the sentimental extravagancies of the citizen of Geneva, and disgracefully listed himself in the number of his unhappy admirers and panegyrists.

"To exchange the bustle of business, and the gay amusements of society, for fields and woods, silence and solitude, is so far from being alone sufficient to ensure a life of true contentment, that, to most men, after the novelty was past, it would produce such a sense of want and deprivation, as if their former existence had suffered a diminution; or as if, from a region of light and plenitude, they had fallen into a dreary state of darkness and vacuity. This should be a lesson to all who meditate a retreat from the world, and induce them to cultivate before-hand those qualities and habits, which may add life and interest to the calm prospects and silent exhibitions of rural nature. And if there be any who have sequestered themselves without this due preparation, they ought to suffer patiently the effects of their rashness: at the same time, there is no reason why they should sit down in despondence; since, by a proper attention to themselves, and a steady and gentle perseverance, those more delicate powers of perception which are adapted to still life, and which, amidst the tumult of the world, have lain neglected and depressed, may yet gradually be recovered, and called forth into happy activity.

"Still we must remember, that as age advances, and the senses and imagination grow languid, the most beautiful scenes of nature will lose their natural attractions; and that it is only the relation in which they stand to their Almighty Creator, and his glory thence reflected, that can render them lasting objects of our delightful contemplation." P. 234.

The fourth Part considers a common objection to a life of retirement, that it destroys or diminishes usefulness. This is

* Zimmermann on Solitude, p. 268. † Id. p. 240."

strongly

strongly argued, and the objection, we think, successfully obviated. In this Part, we have remarks on the utility arising from a public station; a retired life is considered in respect to utility; and the utility of monasteries is also examined. The volume concludes with some admirable remarks upon the choice of life.

The argument enforced throughout is this. That there is no solid happiness without religion; and that the charms of retirement, unless they tend to improve the mind in piety and virtue, are insubstantial and fallacious; but that, if entered upon with a proper disposition of mind, it will obviously improve us in true wisdom, and qualify us for that more durable condition in another world to which all of us are hastening. This important doctrine is taught without the smallest tincture of fanaticism, without the least austerity, but in grave, yet simple and impressive, language. The style is, at the same time, forcible and elegant: the volume, it is true, is no where enlivened by anecdote, but it is no where defaced by puerility; and in this, as well as in other respects, is decidedly to be preferred to Zimmermann's popular work. We do not, indeed, every where coincide in opinion with the author, particularly in the section wherein he introduces the subject of public schools, or rather of classical education; but we recommend, without hesitation, the perusal of this book to every description of readers, who will receive the best and most sagacious advice, delivered in the most pleasing manner.

ART. VIII. *An Examination of the Strictures of the Critical Reviewers, on the Translation of Juvenal, by W. Gifford, Esq.* 4to. 74 pp. 3s. 6d. Hatchard. 1803.

THE attack of angry criticism upon an author of established fame, is like the attempt to invade a country which nature and unanimity have made impregnable. Disgrace is the inevitable fruit of the undertaking; the demonstration of rage, without the chance of success. Some authors, in the confidence of strength, would have suffered the assailant to waste his efforts, and destroy himself, unnoticed; but Mr. G. with a more martial spirit, carries fire and sword into the territories of the enemy; and undertakes to punish, as well as to repel, the aggression. The Bonaparte of the Critical Review has, however, the advantage of being unknown; and, if he should have the prudence to keep his own counsel, his disgrace will not descend to posterity; an advantage which the great Reviewer of the Continent will have occasion to envy, whenever he

he shall make his promised attack upon the shores of Britain.

After the account which we have given of Mr. Gifford's translation of Juvenal*, it will easily be supposed, that we cannot possibly coincide in opinion with those who accuse it of vulgarity, bad writing, and almost every fault which can disgrace a work of that nature. Still less will it be imagined, that we can have any similarity of feeling with those who conceive the simple and affecting narrative of the translator's early life, to which we endeavoured to do some justice in a concise abstract, to be a fit subject for contemptuous sarcasm and repeated insult. It is not our business, however, to fight a battle which he has fought with much more ability. Suffice it to say generally, that, on the whole question, we think him perfectly triumphant over his anonymous detractor; whom he has convicted, in a variety of instances, of ignorance, malice, and wilful falsehood. How the gentleman, even in his snug concealment, feels himself after so severe a castigation, we shall not presume to guess; but his employers, we conceive, will be a little cautious how they trust his pen in future. This, however, is their concern; and, having given this general opinion, we shall leave the controversial part of the tract, and content ourselves with bringing forward a few passages of more general use and entertainment; such as a writer of Mr. G.'s ability seldom fails to interperse in any thing he gives to the press.

Let us not, in justice to the writer, omit the reason he assigns for thus noticing the attack upon his work; which, according to very respectable opinions, it would have been more dignified to leave to silent oblivion. After noticing a passage in which the critic had exposed himself to just reprobation, by a remark equally pert and futile, he says:

“ It was this, among many other passages, that induced my friends to dissuade me from noticing, what would excite only a momentary contempt by its rancour, or commiseration by its folly, and be forgotten for ever. That it would so, is certain; nay, it is already forgotten; and this consideration alone determined me to drag it forward once more into notice. It is not for the true interests of literature, that obtrusive and malicious blockheads should be forgotten:—they should be gibbeted, for the scorn of wise men, and the terror of fools. This has always been my opinion; and I rejoice when a name, whose impotence would not have preserved its rancour from oblivion for a day, is snatched from the gulf, and hung up in *terrorem!*” P. 28.

* Brit. Crit. vol. xx. pp. 512, 615.

There is certainly much good sense in this remark, and the effort may be regarded as the act of a patriot in the region of letters. The following passage contains some remarks on English style, which may be of general utility. They form the author's vindication of that style which he has employed in his pleasing notes on *Juvenal*.

“ I have yet a word to say on the notes: to attempt a refutation of the charge of “vulgarity” would be superfluous; it is only brought against them by this critic: by writers of a different stamp, the language in which they are composed is said to be light, elegant, and easy.

“ Since my dear soul was mistress of herself,
And could of books distinguish—

I have been principally conversant with those of the best age of English literature; I shall not, perhaps, gain much credit for judgment in saying, that the period to which I allude is from the last years of Elizabeth to the death of James. I know it is now an inveterate custom to sneer at the name of James; and that every witling thinks himself competent to scoff at his witches, his tobacco-blasts, and his dog *Stenie*; but the age I have mentioned produces something better than all these; and amongst the rest, great masters of a style, pure, copious, elegant, nervous, flowing, light, airy, and harmonious. These I have studied; if without profit, it is not from want of industry, but of ability; and I could never perceive, either that they shunned the use of familiar phrases, and such as were employed in ordinary conversation; or that, if they did, their language was much improved by it.

“ This had not escaped the observation of Dryden. Every reader—I speak from my own feelings; but I presume, that every reader of his prose works has experienced a sweetness that hung upon his mind; a nameless something, that operated as a spell, and seduced him onward. The principal agent in this powerful necromancy is the frequent and judicious interperision of words and phrases in common use. In extent and variety of learning, Dryden is surpassed by many; in consistency and truth, by more. Less is to be gleaned from his criticisms than a careless reader would imagine; yet what reader of taste ever laid him down without regret? If this be true of his prose, it is no less so of his verse: “truth,” as Shakspeare says, “is truth to the end of the reckoning;” it cannot therefore be more true; but certainly the poetry of Dryden has a greater portion of colloquial language diffused through it than his prose. How much of the irresistible sweetness of his fables arises from this cause! The mind is insensibly led on: it is soothed; it is lulled into a delicious languor, by terms familiar to it; by combinations which are instantly acknowledged; not jolted and startled, as in some of the admired writings of the present day, where harsh and affected inversions encumber every page. It is as pleasant to dance barefoot over Derbyshire spar, as to pore upon many of our popular compositions, which, like the prose of Gibbon and the poetry of Darwin, are stuck full of points and
sparkles,

sparkles, that dazzle and confound the sight no less than the judgment." P. 36.

There is more sound and useful criticism in this passage than in many sheets of ordinary writers: the remarks on the beauties of Dryden are of exquisite taste and judgment; nor is the censure of Gibbon and Darwin less just. Nor can we resist the pleasure of adding the further opinion respecting the former of these two, which is subjoined in a note to his name.

"Accustomed to think for myself, I have a kind of contempt for a cockatoo, who merely repeats another's words. In the introductory sentence to this egregious review (of his Juvenal) my "self-complacency,"—G— knows why,—unless it be that our names begin with the same letter, is said to be scarcely exceeded by that of "the luminous Gibbon." 'The luminous Gibbon! He is indeed luminous to such as bring to his work a greater portion of information than himself possessed; but is he so to this purblind reviewer? The luminous Gibbon, in short, is one of the obscurest writers in the English language, affectedly so:—hints, inuendos, paraphrastic designations, occur in every page of his latter volumes; and, unless the reader be previously acquainted with the subject, he will seldom know about whom or what the author is writing."

There cannot be a more just remark, nor one more proper to enlighten those who blindly admire Gibbon, because he is famous, without being able to discern his real merits or faults. With respect to Mr. Gifford, the truth is, that though his "self-complacency" is sneered at by his unknown assailant, he is never more to be admired than when he speaks of himself, and that, on account of the unaffected modesty with which he does it. It is indeed, as he terms it, "a manly modesty"—he "comes not sneakingly forward, to sue for praise in formâ pauperis;" but still he speaks with modesty, and indeed, for one so gifted, with humility. The third Satire, for example, being particularly singled out for the reprehension of his critic, he thus pleads for it.

"All this fury is lavished on the translation of the third Satire. In an unobtrusive note (p. lxiv.) I ventured to observe it "was the only one which had escaped alteration." Twenty years after it was written, it was found amongst Mr. Ireland's papers, copied from my school-exercise: and I confess—to my shame, as the critic will affirm—that I felt a slight visitation of pride, in printing it, "with all its imperfections on its head." I said to myself, some generous spirit, some liberal protector of indigent industry struggling with difficulties, in the laborious pursuit of knowledge, may be curious—may be pleased, perhaps, to see what could be done after an education of eighteen months, by the help of such poor aids, as a country school of no reputation could supply. All this I thought; but I made no parade of it, not even to my dearest friend; nor would the circumstance have
ever

ever been mentioned by me, had not the reviewer, with an ungenerous and unfeeling triumph over my situation, dragged forward this *very* Satire, and commented upon it with all the virulence of insolent brutality, as an impartial specimen of Mr. Gifford's general manner." P. 53.

As we very highly esteem this writer's critical powers, we were pleased to find him in some passages strongly confirming our published opinions. In our 15th volume, p. 190, we noticed and condemned a strange Poem, called Gebir, which however some were foolish enough to admire; and the author has since mentioned it as his title to public notice, in a still more stupid collection of Poems. This Gebir, Mr. G. with more severity than we chose to assume, but with perfect truth, styles "a jumble of incomprehensible trash—the most vile and despicable effusion of a mad and muddy brain that ever disgraced, I will not say the press, but the *darkened walls of Bedlam*." P. 7.

Towards the latter end of this tract, Mr. G. mentions Milbourne's *Critical Review* of Dryden's Virgil; finding this now almost forgotten piece of spite, on a stall, we had the curiosity to buy it, and a memorable example indeed it exhibits of blind prejudice and impotent rage. The fate of its author ought to be a warning to all critics, not to judge by their passions instead of their understandings. Till he published this unfortunate effusion, Luke Milbourne was in tolerable credit; had produced Academical Verses, and was esteemed somewhat of a scholar. But in attempting to injure Dryden, he ruined himself. The poet, if we forget not, disdained to answer him; but his absurdity gained him a place in the Dunciad; and Johnson has again sacrificed him to the manes of Dryden, in his critique on the works of that great poet. Thus immortalized in infamy, he must wish, if he can be conscious of the effect, that he had drank instead of using the ink which wrote his book; or that he could now steep its pages in the deepest gulf of Lethe, and wash it, by the same effort, from the remembrance of the literary world. The critic who attacked this new translation of Juvenal, is only protected from a still worse fate, by being anonymous; let him envelope his name in tenfold darkness, till this transaction be forgotten, or all his posterity will be ashamed of it.

ART. IX. *The Elements of Natural or Experimental Philosophy.* By Tiberius Cavallo, F. R. S. &c. With Plates. Four Volumes. 8vo. 2l. 2s. Cadell and Davies. 1803.

THE former publications of Mr. Cavallo have been so favourably received by the public, and his abilities are so well known, that this extension of his labours cannot fail to be regarded

regarded with pleasure by those who cultivate the study of natural philosophy. He has, on various former occasions, been successful in explaining and elucidating, in a satisfactory manner, the subjects on which he has treated, by a methodical arrangement, an easy and familiar style, and a reference to well-known observations and easy experiments. This plan he has very properly endeavoured to pursue in the present work; with what success will, in some degree, appear from the following observations.

The great extent of his work, and the variety of subjects which are explained, necessarily produce a dissimilarity between the several parts, some of them being more abstruse than the others. To render the various branches of experimental philosophy equally plain, or capable of the same simplicity of explanation, and cause them to vary only in the relative number of their propositions (although it be the goal to which all the labours of philosophers ultimately tend) is totally impossible, in the present state of our knowledge. As a means of counteracting, as much as possible, this imperfection, Mr. Cavallo has, with great judgment, separated the abstract mathematical demonstrations from the more obvious and experimental part of his work, and placed these demonstrations in the form of notes. By this method, he is enabled to give a connected view of the subject, unembarrassed by the interruptions which these demonstrations would unavoidably occasion; and a reader, who is only beginning the study of the science, can acquire from the text a general knowledge of it, undisturbed by the abstruseness of the acroamatic parts, which, if not thus separated, might, in some cases, deter him from proceeding. Former writers on most of the subjects here described, have, in general, either incumbered their works with operose descriptions of a variety of mechanical contrivances to illustrate the doctrines they deliver, or omitted entirely to describe the practical means, whereby the agreement of the theory with actual experiment can be shown. It is certainly difficult to observe a due medium in this respect; Mr. Cavallo, however, has done all that could be expected, having endeavoured, and, in our opinion, with success, to avoid giving superfluous practical illustration, or leaving any point doubtful, when capable of an experimental proof.

The first volume commences with a general idea of natural philosophy, the rules of philosophizing, and an explanation of the terms usually employed, the meaning of which is at all remote from common use. From these explanations and subsequent doctrines, we find that, notwithstanding the author requires a previous knowledge of the mathematics, which he emphatically

cally styles (p. 10) *the language of nature*; he is, by no means, attached to all the tenets of its professors, although regularly deducible from the principles of that science. This appears, from what he says respecting infinity.

“ The word infinity has likewise been productive of numerous disputes. Many odd positions have been assumed for the support of specious arguments, and several absurd consequences have been deduced from them. These errors have principally arisen from the idea of something determinate which has been annexed to the words infinite or infinity, instead of something, indefinite and indeterminate. In consequence of this idea, infinities have often been compared together, and one infinite has been said to be the double, or treble, or the half, &c. of another infinite; whereas infinities (in the true sense of the word, which means something greater or less than any assignable quantity, but not determinate) are incapable of comparison; since an indeterminate quantity cannot bear any assignable proportion to another indeterminate quantity; and of course one infinite cannot be said to be greater than, equal to, or less than, another infinite.

“ It has been usually alledged, that if a line be infinitely extended one way only, and another line be infinitely extended both ways, the latter infinite line must be double the former infinite line, which evidently implies a limited or determinate length; namely, that the latter line has been extended on either side as much as the former line has been extended one way only.” Vol. i. p. 19.

These observations are correct, and tend to prevent much idle paradox, and confusion of terms. In treating of the properties, common to matter in general, which is the subject that immediately follows, the same freedom of opinion is used, in considering divisibility, not as a common property of matter, but rather, of extension in the abstract only. The accurate experiments of the chemists, in respect to the alterations of specific gravity which takes place on the union of bodies, and which is most commonly different from the mean, is adduced by Mr. C. as a proof, that impenetrability can belong only to the ultimate parts into which matter may be resolved, and not to its grosser forms.

Gravitation is enumerated among the common properties of matter; and yet it does not appear, from any experiments, that caloric light, the electric fluid, or the magnetic fluid, have any weight, but rather the contrary; nor will this observation have the less force, if we should be disposed to admit, that the phenomena said to be produced by these fluids, are effected by the various modifications of one common medium; since the want of gravity in that medium must be equally acknowledged. It is also an apparent contradiction, to enumerate gravitation as a common property of matter at the same time with the *vis inertia*, or passiveness; the presence of one necessarily inferring the absence of the other.

A consideration of the experiments of the chemists has, as we have already noted, caused the impenetrability of matter to be restricted, by Mr. Cavallo, to the ultimate parts only; it also appears to us, that, if the *vis inertiae* can be considered as any thing more than an assumption of the mathematical philosophers, the great improvements lately made in the theory of chemistry must cause that property to be restrained (contrary to what was stated respecting impenetrability) to the grosser forms of matter only, and not to its ultimate parts; as its existence in them seems totally incompatible with those properties, which chemistry is forced to acknowledge, as the basis upon which its whole theory is founded. In fact, the recent extension of chemistry has weakened the whole doctrine of the common properties of matter, founded as it was, upon simple mathematical abstractions, which ought to be considered only as the expression of the elements of calculation, and not as the expression of facts; the want of which distinction, has produced much confusion and error.

This *vis inertiae* (or property of bodies, whereby they have no power to put themselves in motion, if at rest; or to stop themselves, if in motion) has given rise to a curious proposition (vol. i. p. 35) respecting the voluntary motions of animals.

“ A novice in philosophy may perhaps be induced to suspect the truth, or generality of this property of matter, by observing that a man, or other animal, can easily move himself from rest, or stop his motion: but in this case it must be remarked, that the animal receives a general impulse at the commencement of his life, and that all his actions, as long as he exists, are the consequence of that original impulse.”

The instance of a clock (which being set in motion, continues to move for a certain time, and at stated periods strikes a determinate number of strokes on the bell) being given, he proceeds as follows.

“ What has been said of the clock will perhaps be sufficient to remove the difficulty respecting the apparent self-moving power of more complicated mechanisms, such as that of an animal or vegetable body. But although we are led by the analogy of much simpler movements to admit the dependence of animal and vegetable motion on an original impulse; we do not, however, presume to explain the origin, dependence, and possible modifications of that impulse, our understanding, and our knowledge, being as yet insufficient to explain the nature, and the laws of that original energy.” P. 37.

We cannot, however, avoid remarking, that the attempt to reduce animal motions entirely to mechanical principles, is one which never can be altogether successful: the origin of voluntary
1
motion

motion being something which, according to all appearance, cannot possibly be communicated to mere mechanism; and the supposition that it can, leads to nothing better than complete materialism*. We know not of any mechanical power at all analogous to *volition*, which exempts animated bodies altogether from the general law of inert matter, as being unable to change their state of motion or rest. The notion of an *original impulse* certainly does not apply to this case. The doctrine of motion being the foundation of natural philosophy, it became necessary to explain it in the most satisfactory manner; which has been done with great clearness, although with some degree of prolixity. This arises partly from the above-mentioned separation of the mathematical demonstrations from the text itself; and perhaps, also, from the importance of the subject which naturally induced the author to enlarge upon it. Although this Part, indeed, might possibly have been comprised in a smaller compass, yet the condensation would have been, in some respects, injurious; for, as Mr. C. himself observes, p. 147, "it is frequently far more laborious to deduce every particular case from one comprehensive rule, than to read a particular proposition for every single case." In treating of compound engines, Mr. C. merely mentions steam, as being a most powerful agent, but does not give the smallest description of a steam-engine. This omission we think very extraordinary, when we consider the great use now made of steam-engines in all mechanical works.

On examining the figure referred to in p. 322, namely, plate viii. fig. 8, we observe a slight mistake; the threads C. I. being attached to the ball to be struck E. instead of the striking ball A. The letters A. and B. are also omitted to be annexed to the two suspended balls. When we consider the great utility of projectiles in the operations of modern warfare, we are led to wonder at the uncertainty under which that part of dynamics still labours.

Having passed over the general properties of bodies, on the supposition that they are solid, the next step is to consider them in a fluid state, under the two great divisions of *Hydrostatics* and *Pneumatics*. But, before he enters on these branches, Mr. C. takes a rapid sketch of the variety of nature; and gives a general view of all the bodies which are known, or supposed to exist, and of the properties which belong to them. The following extract will exhibit his ideas of the active powers of nature.

* See our reflections on *Power*; Art. xii. p. 280.

" Besides what relates to light, heat, electricity, and magnetism; there are four sorts of attraction, viz. 1st. The attraction which every known body has towards all the rest, and which is called gravitation; 2ndly. The attraction which homogeneous parts of matter have towards each other, or by which they adhere to each other, and which is called the attraction of aggregation; and such is the power by which two small drops of quicksilver, when placed contiguous to each other, rush, as it were, into each other, and form a single drop; 3dly. The attraction of cohesion, or that power by which the heterogeneous particles of bodies adhere to each other, without any change of their natural properties; such as the adhesion of water to glass, of oil to iron, &c.; 4thly. The attraction of composition, or of affinity, which is the tendency that parts of heterogeneous bodies have towards each other, by which they combine, and form a body, differing more or less from any of its components.

" Repulsion takes place, either between the homogeneous, or between the heterogeneous, parts of bodies; but the existence of the former is, with great reason, much doubted.

" It is remarkable, that of all these properties, we only know the existence, and some of the laws under which they act; but we are otherwise utterly ignorant of their nature and dependance." Vol. ii. p. 19.

To this is subjoined, in a note.

" The investigation and the knowledge of the last sort of attraction or affinity is the most useful and extensive, it being the foundation of chemistry, and of various arts. Its investigation is likewise very intricate; for it is different between any two bodies, from what it is between any two others; and it fluctuates according to a vast variety of circumstances. Thus, for instance, a certain body A has a greater tendency to mix with another body B in a particular temperature, than in any other. The same body A has a greater affinity to another body B, than to a third body C; and it may have no affinity at all, or even a repulsion, towards a fourth body D. Yet when D and C are mixed, so as to form one compound body, then A may have an affinity to that compound."

That the homogeneous parts of air, the several gases, the electric and magnetic fluids, repel each other, is allowed by the author, when treating on those subjects; and the apparent repulsion between quicksilver and glass is explained, as being owing to attraction only; hence, there appears some inaccuracy in the passage here quoted; which we suspect to have arisen from the author's having had in view, a theory of the elements proposed by Dr. Higgins, in his Essay on Light; in which he supposes seven elements, and that the homogeneous parts of two of them attract each other, and that those of the other five repel each other.

The distinction between the attraction of cohesion and of composition, is evident from the above definitions; yet, in page 410 of this second volume, he says:

" There

“ There is an evident attraction between water and air, viz. the attraction of cohesion. If a small bubble of air be introduced in a glass vessel filled with boiled water, and inverted in water, that quantity of air will disappear in a day or two.”

To this, in a note, is subjoined.

“ It is impossible to annex more appropriate names to indefinite or unsettled ideas. Certain it is, that water will absorb a quantity of air, and that air absorbs a certain quantity of water; and to those absorbing powers we give the name of attraction, or dissolving property, whether they are really owing to the attraction of cohesion, properly so called, or not.”

Here the attraction of cohesion (or capillary attraction, which is used as a synonymous term, in page 133) is confounded with the attraction of composition, or specific attraction, notwithstanding the clear and distinct manner in which they had been previously defined and characterized, in the opening chapter of this part, as above quoted.

Vol. ii. page 50, end of former note 3. The baroscopes founded on the principles mentioned in this note should have been explained.

Under the general head of *Hydrostatics*, we have not only the subjects commonly arranged under that title, together with large tables of specific gravities, from the latest and most correct experiments, but also all the mechanical properties of non-elastic fluids, with the new and interesting experiments of Professor Venturi: so also the *Pneumatics* of this author include meteorology, acoustics, and music; the philosophical part of which latter is explained in a concise but satisfactory manner.

Among the various philosophical experiments which have been made the subject of public exhibitions, acoustic deceptions have for some time been the principal. The following passage (taken from vol. ii. page 341) may afford some clue to the mysterious conversations of the Invisible Girl, and to the powers of some apparent, but not real, ventriloquists.

“ The speaking trumpet throws the sound directly before its aperture, and very little of it can be heard by persons who are out of that direction.

“ Upon this principle several curious contrivances may be made; and the speaking of the inanimate figure, suspended in the air, which was exhibited in London some years ago, depends upon the same principle. The mechanism was as follows: a wooden figure was suspended in the air, by means of ribbands, in an opening between two rooms. There was a perforation, about an inch and half in diameter, from the mouth to the upper part of the head. This aperture had an enlarged termination on the top of the head, and with the other extremity

tremity communicated with a sort of speaking trumpet, which was fastened to the mouth of the figure. Behind the partition, the enlarged or funnel-like opening of a tube was situated directly opposite to, and at about two feet distance of, the aperture on the head of the figure. The tube behind the partition was bent in a convenient form, and a concealed performer applied either his mouth or his ear to the other end of the tube. Now, if a person applied his mouth to the opening of the trumpet, and spoke into it, the sound passed from the opening on the head of the figure through the air, to the opening of the tube which stood facing it, behind the partition of the rooms; and the person who applied his ear to the farther opening of the tube would hear it distinctly; but other persons in the room heard very little, if at all, of the said articulated sound; and the same thing took place, when the concealed person spoke with his mouth close to the farthest end of the tube, and another person placed his ear close to the opening of the trumpet; which shews, that the sound passed almost entirely in a straight direction, from the opening on the head, to the opposite aperture of the tube, and vice versa. This made it appear as if the wooden figure itself comprehended words, and returned an adequate answer."

As the *Phantasmagoria* has lately obtained a similar celebrity in London, we expected to have found some explanation of it, under the subject of the magic lantern, in vol. iii. p. 272; but it is not even mentioned.

The general properties which belong more to the forms in which matter is exhibited, than to the intrinsic nature of matter itself, being thus discussed, chemistry, or rather that part of it which treats of the peculiar natures of ponderable substances, occupies the remainder of the second volume. The view taken of this science is very slight, and such as by no means accords with the other parts of the work. Detailed accounts of the reaction of various bodies on each other were not, it is true, required by the general tenor of the plan pursued by Mr. Cavallo; but a chapter, which should have abridged, and adapted to modern improvements, Bergmann's *Treatise on Elective Attractions*, is certainly wanted to render this part equal to the rest; as, upon these attractions, all the operations of chemistry depend; and the doctrine of them is connected, both in form and matter, with those parts of philosophy which are so amply illustrated by him.

Next to elective attractions, the phenomena of crystallization form the most important part of chemistry; and, when we consider the importance of the subject, and the regular mathematical form into which the penetrating genius of M. Haüy has reduced crystallography, or, as it may be more properly termed, crystallogology, we are rather surprised to find it omitted in these Elements.

In treating of the operations of chemistry, as furnaces are certainly as necessary as most of the instruments described by Mr. C. a more detailed account of them should also have been given, instead of referring to Macquer (erroneously spelt Macquiar) and Lavoisier for information: the author, at least, should have described, and illustrated by figures, a small portable polychrest furnace for general experiments, (of which kind, Dr. Black's is the most simple,) and one also for raising a violent heat, the usual construction of which is given by Dr. Berkenhout, in his *First Lines*. The means of forming such a furnace within a common chimney, without impeding its other uses, as practised by Clouet, is shown by Lagrange, in his *Manual of Chemistry* (a work referred to by Mr. C.) and is so useful, that it should not have been omitted.

In the operations of modern chemistry, *Gazometers*, if not absolutely necessary, are, however, of too much consequence to be passed over in silence. The simplest kind ought to have been described, and a figure of it given; especially as we do not conceive that the recomposition of water, as described in vol. ii. p. 546, can be well performed without them.

The space taken up by fig. 3 and 7, plate xvii. representing a sieve, might have sufficed for one of these articles.

(To be concluded in our next.)

ART. X. *The Institutions of the Practice of Medicine, delivered in a Course of Lectures, by J. Baptist Burserius de Kanfeld. Translated from the Latin, by W. Cullen Brown. Vols. III. IV. and V. 8vo. Cadell. 1802.*

OF the former volumes of this work, an account has been already laid before our readers in the *British Critic* for 1801.

We now proceed to notice the remaining volumes, of which the third completes the history and treatment of eruptive fevers, containing an account of the small-pox, petechiæ, and miliary eruption; with a remark on the plague. Concerning these diseases, on which so many authors have at different times written, we find nothing which particularly calls for attention.

The fourth volume treats of the diseases of the head, mouth, and throat, including convulsive affections, delirium, parotids, glossitis, angina, &c. Thus the author has brought together, in defiance of all nosology, a multitude of opposite diseases.

This

This method was adopted by medical writers some centuries ago; but we little expected to see it retained by the principal professor in a celebrated school of physic, of the present times. The Chapter, however, on the Swelling of the Parotids (Mumps) contains some good remarks; though the author does not appear to have had a right notion of the contagious nature of this disorder. It prevailed epidemically in several parts of Italy in 1782; and, where no metastasis to the testicles in male subjects, or to the mammæ or inguinal glands, in female patients, took place, a troublesome vomiting frequently came on, accompanied with a sense of weight at the epigastrium, after the swelling of the parotids and the fever were discussed. The disease appeared at Pavia "in the month of March, after a great fall of snow and sudden frost." We insert the following account in the words of the translator.

"The parotid and maxillary glands swelled enormously, and became tense and remarkably hard. The colour of the skin was scarcely changed; and if any redness appeared externally, it was extremely slight. But they were accompanied with a constant, irregular, and generally violent fever, except [in] a few patients; who were more slightly affected. Those who were more severely affected, laboured under debility, nausea, vomiting, frequent sighing, and a tendency to fainting, particularly in the erect posture. At the beginning, gentle cathartics, clysters, diluent and diaphoretic drinks, and bleeding were not omitted; the blood, however, was covered with no inflammatory gluten, which is generally wanting in these diseases, as also appears from the observations of others. The disease goes through its stages generally in eight or nine days, and is resolved either by a diarrhœa, a sweat, a discharge of urine, or by an epistaxis. In children and young people, a discharge of blood from the nose occurring on the fourth or seventh day (at Bologna) was generally observed to effect a true crisis, by which they were immediately restored to health. It does not appear that any person died of this disease (as it prevailed in Italy in the year before mentioned) however violent in degree. But nobody ought rashly to rely upon himself, and despise the disease on account of its mildness, as a fatal translation to the lungs or brain may occasionally occur." P. 452.

The fifth, and last volume, treats of Diseases of the Chest and Abdomen. Here again we have acute and chronic diseases, inflammatory and convulsive affections, profluvia, and suppressions, disorders of increased and diminished action, all grouped together.

In this, as indeed in most of the other volumes, diseases are divided and subdivided with a minuteness, which, while it cannot fail to perplex the student, leads to no practical use. In the treatment laid down, we too often meet with obsolete farragoes of medicines, showing that pharmacy still remains in a very contemptible

contemptible state in Italy : and, upon the whole, Burserius, whose chief merit consists in his histories of diseases, written in easy and by no means inelegant latinity, and in the views he gives, accompanied with notes and references, of the observations and opinions of others, wants the simplicity and efficacy, which constitute the excellence of the healing art, as practised at this day in Great Britain.

ART. XI. *A Tour, performed in the Years 1795-6, through the Taurida, or Crimea, the Ancient Kingdom of Bosphorus, the once-powerful Republic of Tauric Cherson, and all the other Countries on the North Shore of the Euxine, ceded to Russia by the Peace of Kainardgi and Jassy; by Mrs. Maria Guthrie, formerly acting Directress of the Imperial Convent for the Education of the Female Nobility of Russia; described in a Series of Letters to her Husband, the Editor, Matthew Guthrie, M. D. F. R. S. and F. S. A. of London and Edinburgh, Member of the Philosophical Society of Manchester, &c. &c. Physician to the First and Second Imperial Corps of Noble Cadets in St. Petersburg, and Counsellor of State to his Imperial Majesty of all the Russias. The Whole illustrated by a Map of the Tour along the Euxine Coast, from the Dniester to the Cuban; with Engravings of a great Number of Ancient Coins, Medals, Monuments, Inscriptions, and other curious Objects.* 4to. 446 pp. 1l. 11s. 6d. Cadell and Davies. 1802.

THE authorefs of this work was appointed by the late Catharine of Russia, to the arduous and honourable office of superintending the Imperial Convent for the education of the female nobility of Russia. She was induced, on account of her health, to travel through the southern provinces of Russia, and addressed these Letters, while on her progress, to her husband, the editor, at Petersburg. It may, therefore, be considered, if the reader pleases, as the work of two distinct writers. The lady, giving an account of the modern state of each province and city that she visited, and her husband, adding the ancient history of each during the times of the Greeks, Romans, Goths, Genoese, Venetians, Tartars. The editor himself formerly published in French, a work, entitled *Notæ Rossicæ*, or an account of the moral antiquities of the ancient dominions of Russia, and his object was to have this considered as a suitable Appendix.

The

The space of country here traversed and described, though well known to the ancients, has certainly been, from various causes, almost inaccessible to modern travellers; and particularly from the jealousy or ignorance of its Turkish masters.

As a work of entertainment, we have little scruple in recommending it; but whoever expects to find any profound remark, critical elucidation, or great accession of knowledge, will probably be disappointed. We insert short specimens of different kinds, that the reader may determine for himself.

“ LETTER XXV.

“ *From Mankoup, the Tabane of Ptolomy, and Kastron Gothias of the Middle Ages.*

“ We descended from the Jews' Citadel into the deer park of the Chan, surrounded by horrible precipices, which serve for walls to confine game; and, on advancing to the edge of this terrible lovers' leap, whence it makes you giddy to look down on the valley below, we perceived the ruins of an antient building, more than a hundred fathoms below us, which we were told had once been an antient hunting seat of the Crimean Chans.

“ On reaching the bottom of the second valley, which leads to another hill, we saw among the high grass some remains of an antient city, which we were told was called Marianapol, but of which I find no mention in antient authors. These marks of former population lay at the bottom of a mountain, on the summit of which are still found the ruins of Mankoup or Manghoup, the Tabane of Ptolemy, and the Kastron Gothias, or Goths' Citadel, of the Middle Ages; a city which bore the rank of capital of the principality of Gothia in the ninth century, and was erected in the mountainous part of the peninsula, when that people, together with the Alains, were driven from the lower grounds by a new race of conquerors, called Kozares, after being matters of the Taurida from the second century. Here it was that they took refuge; and the highland principality thus erected always existed, though probably as a tributary state, through all the changes of Tartar sovereignty, till the Turkish Conquest in the sixteenth century; which shows them to have been a brave people, and well skilled in defending places in those days.

“ There is a little monastery cut out of the rocks in the side of the mountain, and dedicated to the Virgin Mary, probably by the Goths, who were Christians, and introduced their religion, churches, and bishops, into all the cities that they possessed, some of which are still standing, and will be noticed hereafter.

“ A little rough path conducted us from the bottom of the mountain to the foot of a flight of steps, hewn out of the rock, which leads up to the monastery, and which we mounted beneath the rays of a burning sun.

“ First, we came to a few little wooden cells, stuck in a manner to the rocks, and suspended in a frightful style above the valley; probably intended to try the courage, and reduce the bodies, of pampered sinners, before entering the cool recesses of the excavated rock; and there

there was surely little danger of their carrying in much of their worldly plumpness with them, if they passed a summer in these sweating boxes by way of ordeal, and did not break their necks during the noviciate; an escape, however, which, in my opinion, would be no slight mark of their being in the number of the elect, and destined for the service of the Virgin. One solitary monk now occupies them alone, who is certainly arrived at a state of body that might almost gain him admission into a rabbit-hole.

“ A little farther up we met with two cells cut in the rock (probably the second stage of probation), furnished with some rude utensils; and, in mounting still higher, we came to a little vestibule that opens into the chapel, situated in the very heart of the living rock, and only lighted by the feeble rays which pass through this anti-chamber, the less wanted, however, as wax tapers are burning day and night in honour of the saint, and add much, in my opinion, to the religious awe inspired by the sanctuary.

“ This chapel offers very little to curiosity, independent of its situation and construction, except a rude figure of the Virgin, and some old coins hung about it, the offerings of her pious votaries; but what attracted much of our attention was, a small cradle hung on the wall, whose history makes it interesting. It is the grateful offering of a good woman, who, having been long condemned to barrenness, came to obtain the Virgin's intercession in her favour, and remained a few days in the sacred place, to have the advantage of the prayers of the holy fathers; when lo, at the end of nine months (wonderful as it may appear) the pious christian was delivered of a fine rosy boy, and, on her recovery, came to offer the little cradle as a mark of her gratitude and satisfaction; and it is accordingly preserved with much care, as an encouragement to other sterile females to apply to the Virgin in the same manner.

“ The numbers, however, of these charitable fathers are sadly reduced in these ungodly times, as now only two remain out of 72, the ancient complement; inasmuch that the lower cells, to the scandal of religion, serve at the present moment to lodge the neighbouring flocks, instead of their own as formerly.

“ But it is time to descend from this wonderful mountain, to procure something more solid than the sharp air that we breathe here, which has given an excellent appetite to
Yours, &c.” P. 86.

“ LETTER XLIX.

“ The fair Circassians,” says Mr. Keelman, “ of whom three were offered me for sale in 1768, were brought from their own chamber into mine (as we all lodged in the same inn) one after another, by the Armenian merchant who had to dispose of them. The first was very well dressed, and had her face covered in the Oriental stile. She kissed my hand by order of her master, and then walked backward and forward in the room, to shew me her fine shape, her pretty small foot, and her elegant carriage. She next lifted up her veil, and absolutely surprised me by her extreme beauty. Her hair was fair, with fine large blue eyes; her nose a little aquiline, with pouting red lips. Her features were regular, her complexion fair and delicate, and her cheeks covered

covered with a fine natural vermillion, of which she took care to convince me by rubbing them hard with a cloth. Her neck I thought a little too long; but, to make amends, the finest bosom and teeth in the world set off the other charms of this beautiful slave, for whom the Armenian asked 4000 Turkish piaſtres, but permitted me to feel her pulse, to convince myself that she was in perfect health; after which she was ordered away, when the merchant assured me that she was a pure virgin of 18 years of age."

"He next offered him two others, older, and less handsome, at 3000 piaſtres for the two; but these I shall not follow Mr. Keelman in describing, as I am pretty sure that you would not have been a purchaser any more than the honest German; who, however, seems to have set a proper value on the youth and beauty of the first, although "her neck was a little too long" for his taste.

"I was more surprised, probably, than I ought to have been (as common usage renders every thing familiar) at the perfect indifference with which the inhabitants of Caffa behold this traffic in beauty that had shocked me so much, and at their assuring me, when I seemed affected at the practice, that it was the only method which parents had of bettering the state of their handsome daughters, *destined at all events to the haram*; for that the rich Asiatic gentleman who pays 4000 piaſtres for a beautiful mistress treats and prizes her as an earthly houri, in perfect conviction that his success with the houries of Paradise entirely depends on his behaviour to the sisterhood on earth, who will bear testimony against him in case of ill usage; in short, that, by being disposed of to rich musſelmens, they were sure to live in affluence and ease the rest of their days, and in a state by no means degrading in Mahometan countries, where their Prophet has permitted the seraglio. But that, on the contrary, if they fell into the hands of their own feudal lords, the barbarous inhabitants of their own native mountains, which it is very difficult for beauty to escape, their lot was comparatively wretched, as those rude chieftains have very little of either respect or generosity toward the fair sex. Such is the opinion of the Crim Tartars on this curious subject; who, being Mahometans, have harams themselves, and treat their women as respectfully as any nation in Asia.

"However, notwithstanding all this fine Mahometan reasoning, which seems to put both Turk and Tartar consciences perfectly at ease, how much are we inhabitants of the polished countries of Europe shocked at the horrible practice of parents selling their own children! though I am afraid it was once but too common every where, and that it is attached to a certain state of civil society, which does not abandon it till it arrives at a considerable degree of civilization. I think that you will allow my remark to be well founded, when you consider, that so late as the year 1015, you made an express law in England to prevent parents selling their own children.

"But that this practice was of very high antiquity, we have many proofs; and it must have been widely spread among different nations, as we read of Solomon's haram being filled with the daughters of the Moabites, Ammonites, Edomites, Zidonians, and Hittites, &c. to the amount of 300, certainly all purchased, and most probably from their
parents;

parents; as you have proved, in your "*Russian Antiquities*," that even wives were bought in remote antiquity, before the modern practice was introduced of giving a dowry with a pretty daughter to get her off your hands.

"If it was the usage in the time of Solomon to purchase wives as well as concubines how very extensive must the custom of parents selling their children have been, only judging from the 700 spouses of that same monarch, who must, like his concubines, have come from various countries, if the accusation of Ezra the Jewish extractor be well founded, who lays to the charge of his pagan *wives*, their having engaged the King to worship Ashtoreth, Milcom, Chemosh, and Molech, probably idols of different nations!

"This long inquiry into the customs of antiquity, before the christian religion had made such practices criminal, you will easily perceive is to enable us to judge with candour of usages that we find in our travels, still existing among men, probably much in the same state of civil society as when they were practised of old, even by the Jews, the most learned and polished nation of early times; and to show that, although we shudder with horror in all the pride of our superior lights and cultivated feelings, at usages so repugnant to our own sentiments and ways of thinking, still we should not too harshly condemn those who practise them, without entering into the different points of view in which they may be seen by the inhabitants of the Taurida, Turkey, or any other country where men are led by many concurring causes to think differently from ourselves.

"In taking leave of this once flourishing city, I cannot help remarking, that its ruined buildings may once more resume their ancient splendour, if the original cause that erected them should again operate in its favour; and I by no means think it impossible that *Russia*, which brings goods by land from *China*, may one day restore the India trade by the antient channels, the Caspian and Phasis, more especially since its victorious banners are now waving in the very country through which the rich merchandize used to pass, and may probably render the route safe in future by a friendly treaty with the natives.

"What miracles has not the India commerce performed in all ages? Is it possible to touch on this subject without recollecting the splendid Palmyra (whose ruins still astonish travellers) raised as if by magic on a green island, in the midst of a burning desert, and from being merely the resting-place of the caravans, on their way to the West with the riches of the East; yet it clothed in imperial purple its queen Zenobia (as it had before done her husband the valiant Odenathus) who disputed with Rome the empire of the East, and placed under her sceptre Egypt, Syria, and Mesopotamia!

"After such an example, can we be surprised at the antient splendour of this city, while it was the Euxine emporium for India goods? Or can we believe it impossible that the re-opening of their ancient channel may rebuild its fallen walls, even in spite of the passage by the Cape of Good Hope, when we see the old land trade to China profitably carried on by Russia so long after that important discovery.

"The importation into Cassa at the time of Mr. Keelman's visit shall finish this long letter, and the subject at present, till it shall again occur

occur in my general sketch of the Euxine commerce. The principal articles are, peltry; woollen cloth; velvet; silk; satin; damask; gold and silver stuffs; linen; muslin; worked and block copper; dying drugs, more especially indigo; cochineal; alum; Brazil, and log-wood. Also, gum lac; rice; sugar; coffee; and *tobacco* (now exported from the same city); aloes' wood; cotton, and cotton thread; aniseed; sulphur; opium; mastic; sarsaparilla; perfumes; paper; dried fruits; spices; tin; *iron* (now exported); steel; and Nurem-bourg toys.

"After writing such a list, and so much out of my usual train of scribbling, I think I may safely rest my hand, and bid you good night; but remember, that this colossal scrawl is to make up for several pigmy epistles on my lazy days. So adieu." P. 153.

A Map of the Tour is prefixed, composed from the latest and best Russian charts, and in which the ancient, middle age, and modern names of places, are distinguished. A sketch also is given from D'Anville's ancient Geography of the Southern Coast of the Euxine; but we have the satisfaction to learn, that Major Rennel is in possession of a Map of the entire Coast of the Euxine, made from actual mensuration, of which we trust the public will, ere long, have the benefit. Many engravings are interspersed through the work, of ancient coins, medals, monuments, inscriptions, and other objects of curiosity; we nevertheless doubt, whether it will ever become sufficiently popular to defray the trouble and expences of translation.

ART. XII. *A System of Chemistry. In Four Volumes, &c.*

(Concluded from p. 115.)

IT has been often observed, that the language of *metaphysics* is necessarily metaphorical, because the terms employed are transferred from sensible objects to the phænomena of the mind. It is not less true, nor less worthy of observation, that some of the terms employed in *physical science* are transferred from mind to matter. This is certainly the case with respect to the word *power*. Were we not conscious of the exertion of our own powers, it seems not conceivable that we could ever have acquired any notion of *power* at all; for power is not an object of sense, nor, except when in exertion, is it an object of consciousness. A mere series of events, however constantly conjoined, could never have suggested the notion of power; for day has as constantly succeeded to night, as motion has resulted from impulse or pressure. Were we not assured by experience,

experience, that our own voluntary motions result from exertions of our minds, of which we are conscious, and that without such exertions those motions would not have taken place, we should have considered motion as an event equally independent of impulse and pressure, however constantly conjoined with them, as day is independent of night.

Power, therefore, in its original sense, is a word denoting an attribute of *mind*; nor can we possibly form a notion of any *other* kind of power. We say, indeed, that heat has the power of liquifying gold, and a magnet the power of attracting iron; because we have uniformly experienced the liquefaction of gold by a sufficient application of heat, and the approach of iron to a contiguous magnet; but, unless we suppose the magnet and heat endued with intelligence and volition, we must be satisfied, that they do not *really* possess what we mean by *power*. If any man affirm, that a being may be the *true efficient* cause of an action, which that being can neither *conceive* nor *will*, he speaks a language which we do not understand. If he have a meaning, he must employ the words *power* and *efficiency* in a sense quite different from their original import; for the only notion which we can form of *real efficiency* is a relation between the cause and the effect, similar to the relation between us and the result of our voluntary actions. Power to *do* any thing implies, in the very notion of it, a power *not* to do that thing; and as this cannot be conceived in a being not possessed of *will*, it is obvious that the word *power*, as employed in the physical sciences, is used metaphorically. If what is called attraction and repulsion were the *real powers* of matter, we should find the same body, in the same circumstances, sometimes exerting one of these powers, sometimes the other, and sometimes neither: but a body, which has once attracted or repelled another at a given distance, will always attract or repel it at that distance.

Attraction and repulsion, therefore, are mere *events* which we perceive to take place regularly according to fixed laws; but *law*, in the proper sense of the word, cannot regulate the motions of brute matter. Hence we infer, with the utmost certainty, that there is some supreme mind, whose *will* it is, that certain portions of matter shall, in certain circumstances, always approach each other, and recede from each other, in circumstances that are different; for we can conceive no change produced without a cause, nor any cause truly efficient or active without will and intelligence.

The business of the natural philosopher, who leaves will and intelligence to the speculations of the metaphysician and divine, is not to investigate *causes*, but to arrange *events*, and ascertain

ascertain the circumstances under which they take place; and, as in every physical event there is motion, the circumstances which regulate those motions are the objects of his science. Every motion apparent in the universe is such as it would be, were bodies, by a certain force, drawn towards each other, or, by a contrary force, pushed to a greater distance; and as no agent is perceived exerting these forces, the natural philosopher contents himself with saying, that bodies attract and repel each other; and, by an easy metaphor, he calls *attraction* and *repulsion* the *powers* of nature, or *physical causes*. It is thus that Dr. Thomson employs the terms *power* and *cause*, when treating of chemical *affinity*. This subject, which occupies the third Book of the first Part of the System, is introduced to the reader in the following words, which render it impossible to mistake the author's meaning, when he speaks of powers and causes.

“ In the two preceding Books, the different substances which occupy the attention of the chemists have been enumerated, their properties have been described, and the changes which they produce on each other, have been fully detailed. We are thus in possession of the immense body of facts of which the science of chemistry is composed; they have been arranged in that order which seemed most proper for shewing their mutual dependence on each other; and referred to a small number of general heads, that they might be remembered with facility, or consulted without difficulty. It were to be wished, that chemical phenomena could be referred to a few general laws, and shewn to be the necessary results of these laws. It were to be wished, that we knew the nature of these laws so precisely, as to be able to foretel beforehand the changes which result from the mutual action of bodies in every particular circumstance. This would save us the trouble of learning in detail an immense number of insulated facts, which at present are necessary for the practice of chemistry; it would enable us to apply the science with more effect to the arts and manufactures; it would enable us to trace the chemical changes which are going on in the atmosphere and the earth to their origin, and to foresee the future changes to which they are liable; and thus to form, what has hitherto been attempted in vain, a complete theory of meteorology and geology.

“ Unfortunately the efforts of philosophers to establish these general principles have not hitherto been attended with complete success; partly owing to the difficulty of the subject, and partly to the unaccountable negligence of the greater number of chemists, who have been more anxious to ascertain particular facts, than to investigate general principles, and who have often seemed to look upon general principles as altogether foreign to their science. Happily this has not been the case with all chemists. Several, and these the most illustrious, have carefully classified the phenomena, and referred them under general heads; and if they have not succeeded in discovering laws sufficiently comprehensive to include all the chemical phenomena,

have at least pointed out several pretty general ones, from the knowledge of which the mutual action of many bodies on each other may, in not a few cases, be foreseen, even prior to experiment. Among these philosophers, none stands higher than Bergman, who was not less distinguished by his industry and enthusiasm, than by his enlarged views, and the happy acuteness with which he drew general conclusions. To Black and Lavoisier we are indebted for two of the most general and most important laws hitherto discovered in chemistry. Much has been done by Kirwan, whose profound knowledge, fortunately for the science, almost constantly leads him to general views. Morveau has been no less distinguished in this important career; with a mind capable of the most comprehensive range, and the most profound views, he has classified the most difficult phenomena, and thrown light upon the abstrusest part of the science. And Berthollet has lately reviewed the general doctrines of chemistry with his usual sagacity; and has not only corrected various errors which had passed current without detection, but has pointed out several new laws, of very great importance.

“The general principles of chemistry shall form the subject of this third Book, which will be divided into four Chapters. In the first Chapter, we shall consider the nature of affinity in general; in the second, we shall examine the affinity which homogeneous bodies exert on each other; in the third, the affinity exerted by heterogeneous bodies; and in the fourth, the nature of repulsion, which often acts as an antagonist to affinity.” Vol. iii. p. 132.

These subjects are treated in the most perspicuous manner; and the author, with singular felicity, employs mathematics to illustrate his doctrines. Were we disposed, however, to cavil, there are some things in this Book to which objections might be urged, such as his calling *cohesion*, *adhesion*, and *capillary attraction*, AFFINITY; a term which, we think, should be employed only to denote what is here called *heterogeneous affinity*, or the cause of the *combination* of *heterogeneous substances*. We submit, likewise, to his consideration, whether it be proper to consider every kind of *affinity* as an *attraction*. By *attraction* is surely meant the approaching of bodies, or particles of bodies, towards each other; but there are many instances where the bulk of the compound, formed by heterogeneous affinity, exceeds the sum of the bulks of the ingredients before combination; and, in these instances, the particles have certainly not been drawn or forced towards each other. This is so obvious, that we cannot, for a moment, suppose it to have escaped a man of Dr. Thomson's penetration; and therefore, that we may not, through any misconception of our own, do him injustice, we insert the passage which suggested the remark.

“The attractions between bodies at insensible distances, and which of course are confined to the particles of matter, have been distinguished

guished by the name of *affinity*, while the term *attraction* has been more commonly confined to cases of sensible distance. Now the particles of matter are of two kinds, either *homogeneous* or *heterogeneous*. By homogeneous particles, I mean particles which compose the same body; thus all particles of iron are homogeneous. By heterogeneous particles, are meant those which compose different bodies; thus a particle of iron and a particle of lead are heterogeneous.

“ Homogeneous affinity urges the homogeneous particles towards each other, and keeps them at insensible distances from each other; and consequently is the cause why bodies almost always exist united together, so as to constitute masses of sensible magnitude. This affinity is usually denoted by the term *cohesion*, and sometimes by adhesion when the surfaces of bodies are only referred to. Homogeneous affinity is nearly universal; as far as is known, caloric and light only are destitute of it.

“ Heterogeneous affinity urges heterogeneous particles towards each other, and keeps them at insensible distances from each other, and of course is the cause of the formation of new integrant particles, composed of a certain number of heterogeneous particles. These new integrant particles afterwards unite by cohesion, and form masses of compound bodies. Thus an integrant particle of water is composed of particles of hydrogen and oxygen, urged towards each other, and kept at an insensible distance by heterogeneous affinity; and a mass of water is composed of an indefinite number of integrant particles of that fluid, urged towards each other by homogeneous affinity. Heterogeneous affinity is universal, as far as is known; that is to say, there is no body whose particles are not attracted by the particles of some other body; but whether the particles of all bodies have an affinity for the particles of all other bodies, is a point which we have no means of ascertaining. It is, however, exceedingly probable, and has been generally taken for granted; though it is certainly assuming more than even analogy can warrant.” P. 141.

But whatever be the extent of *affinity*, and whether we may consider it in every instance as an *attraction* or not, we must be careful to understand the word as merely expressive of a *fact*, namely, that the particles of one substance are of such a nature, as to unite chemically with the particles of another substance, so as, when brought within a certain distance of each other, to form, of the two, one compound substance.

In the fourth Chapter of this Book, which treats of *repulsion*, the reader will meet with a display of uncommon ingenuity, by which a very interesting subject is rendered intelligible to every man capable of paying attention: it must prove as satisfactory to the mechanical philosopher, as to the philosophic chemist.

Having, in the first Part of his work, given a very full and perspicuous detail of the *principles* of chemistry, and a description

scription of the different substances with which it is necessary for the chemist to be acquainted. Dr. Thomson takes a view, in the second Part, of the different substances as they exist in nature; and, with his usual accuracy, ascertains how far the science of chemistry contributes towards accounting for the various changes which they produce on each other. The different substances, of which the material world appears to be composed, may be arranged under the following heads: 1. The Atmosphere; 2. Waters; 3. Minerals; 4. Vegetables; and, 5. Animals. These five divisions form the subject of five Books.

The first Book is devoted to the Atmosphere; and the author, having detailed the opinions of the ancients, with the discoveries of the moderns, respecting its nature, ascertains, by a very simple process, its absolute quantity. He then considers atmospheric air as an elastic fluid; mentions its specific gravity, density, and dilatability; accounts for the blue colour of the sky; shows how and by whom the composition of the atmosphere was discovered; describes several *eudiometers*, appreciating their respective values; and concludes this part of the enquiry with ascertaining common air to be a chemical compound, consisting of 0.22 of oxygen gas, and 0.78 of azotic gas, by bulk; but of 0.26 of oxygen gas, and 0.74 of azotic gas, by weight.

In a second Section, he considers the water of the atmosphere as detected by the hygrometer; ascertains the quantity of water in air at different degrees of temperature; enquires whether water be essential to air; and shows, that the water, which constitutes a component part of the atmosphere, exists in two different states.

“ A small portion is held in solution in the state of water; but by far the greater proportion is in the state of an elastic fluid, whose specific gravity is to that of air as 10 to 12, and chemically combined with air in the same manner as one gas is combined with another.”

In the third Section, the author treats of carbonic acid gas as a constituent part of the atmosphere; and, in the beginning of the fourth, shows that a hundred parts of the atmosphere may be considered as consisting, at an average, of 98.6 of air, 1.0 of carbonic acid, and 0.4 of water. But besides these bodies, which may be considered as essential to the atmosphere, hydrogen gas has been suspected to exist in it, though in a very small proportion; and there seems to be no doubt, that contagious matter is mixed with atmospheric air in prisons and the chambers of the sick. Of the various substances which

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are

are employed to destroy this matter, Dr. Thomson gives the preference to oxy-muriatic acid.

“ All that is necessary is, to mix together two parts of salt with one part of the black oxide of manganese, to place the mixture in an open vessel in the infected chamber, and to pour upon it two parts of sulphuric acid. The fumes of oxy-muriatic acid are immediately exhaled, fill the chamber, and destroy the contagion.”

In the second Chapter of this first Book of the chemical analysis of nature, the author, in five Sections, gives a beautiful system of meteorology, in which he treats, 1. Of Changes in the Weight of the Atmosphere; 2. Of the Temperature of the Air; 3. Of Evaporation and Rain; 4. Of Wind; and, 5. Of atmospherical Electricity. No abridgment, which our limits could admit of, would do justice to this Chapter, of which every Section, we had almost said every sentence, is in a high degree interesting.

In the second Book, Dr. Thomson treats of Waters, ascertaining the qualities, 1. Of common Waters; 2. Of Sea Water; 3. Of Mineral Waters; and, 4. Laying down very accurate Methods of determining not only the various Ingredients of any kind of Water, but also the Proportions of those Ingredients to the Water in which they are found.

The subject of the third Book is MINERALS. It is divided into three Chapters, of which the first describes generally the external and chemical properties of Minerals. The second Chapter is a complete system of mineralogy, in which Minerals are divided into four *classes*; 1. Stones; 2. Salts; 3. Combustibles; and, 4. Ores. Each of these classes is subdivided into so many *orders*; each order into so many *genera*; and each genera into so many *species*.

“ The first class comprehends all the minerals which are composed chiefly or entirely of earths; the second, all the combinations of acids and alkalies which occur in the mineral kingdom; the third, those minerals which are capable of combustion, and which consist chiefly of sulphur, carbon, and oil; the fourth, the mineral bodies which are composed chiefly of metals.”

The author having described chemically, and with singular precision, all his classes, orders, and genera, &c. of minerals, proceeds, in the third Chapter, to lay down the method of analysing these substances. The Chapter is divided into four Sections, of which the first teaches the method of analysing the substances contained in the class of stones; the second, that of analysing combustibles; the third, the analysis of ores; and, the fourth, gives the method of obtaining pure metals.

The fourth Book is employed on Vegetables; of which the author, in three Chapters, gives an account of the ingredients,

dients, of the growth, and of the decomposition. As a specimen of the entertainment, which the reader will meet with in this very interesting Book, we insert Dr. Thomson's Theory of Germination.

“ When a seed is placed in favourable circumstances, it gradually imbibes moisture, and very soon after emits a quantity of carbonic acid gas, even though no oxygen gas be present. If no oxygen gas be present, the process stops here, and no germination takes place. But if oxygen gas be present, it is gradually absorbed by the seed; and at the same time the farina of the cotyledons assumes a sweet taste resembling sugar: it is therefore converted into sugar, or some substance analogous to it. Mr. Saussure Junior has ascertained, that the quantity of oxygen gas absorbed during germination is always proportional to the carbonic acid gas emitted; that is to say, the carbonic acid emitted contains in it precisely the same quantity of oxygen as has been absorbed. Hence it is evident, that the farina is changed into sugar by diminishing its carbon, and of course by augmenting the proportion of its hydrogen and oxygen. This is precisely the process of maling, or of converting grain into malt; during which it is well known that there is a considerable heat evolved; so much indeed, that in certain circumstances grain improperly kept has even taken fire. We may conclude from this, that during the germination of seeds in the earth, there is also an evolution of a considerable portion of heat. This indeed might have been expected, as it usually happens when oxygen gas is absorbed.

“ So far seems to be the work of chemistry alone; at least we have no right to conclude that any other agent interferes; since *hay*, when it happens to imbibe moisture, exhibits nearly the same processes. Carbonic acid gas is evolved, oxygen gas is absorbed, heat is produced so abundantly, that the hay often takes fire: at the same time a quantity of sugar is formed. It is owing to a partial change of the same kind that old hay generally tastes much sweeter than new hay. Now we have no reason to suppose that any agents peculiar to the vegetable kingdom reside in hay; as all vegetation, and all power of vegetating, are evidently destroyed.

“ But when the farina in the seeds of vegetables is converted into sugar, a number of vessels make their appearance in the cotyledon. These vessels may indeed be detected in many seeds before germination commences, but they become much more distinct after it has made some progress. Branches from them have been demonstrated by Grew, Malpighi, and Hedwig, passing into the radicle, and distributed through every part of it. These evidently carry the nourishment prepared in the cotyledons to the radicle; for, if the cotyledons be cut off, even after the processes above described are completed, germination, as Bonnet and Sennebier ascertained by experiment, immediately stops. The food therefore is conveyed from the cotyledons into the radicle, the radicle increases in size, assumes the form of a *root*, sinks down into the earth, and soon becomes capable of extracting the nourishment necessary for the future growth of the plant. Even at this period, after the radicle has become a perfect root, the

plant, as Sennebier ascertained by experiment, ceases to vegetate if the *cotyledons* be cut off. They are still then absolutely necessary for the vegetation of the plant.

“ The *cotyledons* now assume the appearance of leaves, and appear above the ground, forming what are called the *seminal leaves* of the plant. After this the *plumula* gradually increases in size, rises out of the earth, and expands itself into branches and leaves. The *seminal leaves*, soon after this, decay and drop off, and the plant carries on all the processes of vegetation without their assistance.

“ Mr. Eller attempted to shew, that there is a vessel in seeds, which passes from the *cotyledons* to the *plumula*; but later anatomists have not been able to perceive any such vessel. Even Mr. Hedwig, one of the most patient, acute, and successful philosophers that ever examined the structure of vegetables, could never discover any such vessel, although he traced the vessels of the *cotyledons* even through the *radicle*. As it does not appear, then, that there is any communication between the *cotyledons* and the *plumula*, it must follow, that the nourishment passes into the *plumula* from the *radicle*: and accordingly we see that the *plumula* does not begin to vegetate till the *radicle* has made some progress. Since the plant ceases to vegetate, even after the *radicle* has been converted into a root, if the *cotyledons* be removed before the *plumula* is developed, it follows, that the *radicle* is insufficient of itself to carry on the processes of vegetation, and that the *cotyledons* still continue to perform a part. Now we have seen already what that part is; they prepare *food* for the nourishment of the plant. The root, then, is of itself insufficient for this purpose. When the *cotyledons* assume the form of *seminal leaves*, it is evident that the nourishment which was originally laid up in them for the support of the embryo plant is exhausted, yet they still continue as necessary as ever. They must therefore receive the nourishment which is imbibed by the root; they must produce some changes on it, render it suitable for the purposes of vegetation, and then send it back again to be transmitted to the *plumula*.

“ After the *plumula* has acquired a certain size, which must be at least a *line*, if the *cotyledons* be cut off, the plant, as Mr. Bonnet ascertained by a number of experiments, afterwards repeated with equal success by Mr. Sennebier, does not cease to vegetate, but it continues always a mere pigmy: its size, when compared with that of a plant whose *cotyledons* are allowed to remain, being only as 2 to 7.

“ When the *plumula* has expanded completely into leaves, the *cotyledons* may be removed without injuring the plant, and they very soon decay of themselves. It appears, then, that this new office of the *cotyledons* is afterwards performed by that part of the plant which is above ground.

“ Thus we have traced the phenomena of germination as far as they have been detected. The facts are obvious; but the *manner* in which they are produced is a profound secret. We can neither explain how the food enters into the vessels, how it is conveyed to the different parts of the plant, how it is deposited in every organ, nor how it is employed to increase the size of the old parts, or to form new parts. These phenomena are analogous to nothing in mechanics

or chemistry, but resemble exactly the organization and nourishment of animals. They belong therefore to that difficult branch of science known by the name of Physiology." Vol. iv. p. 237.

The most interesting Book perhaps of this work is the fifth, in which the author considers the substances that compose the bodies of animals. The subject naturally divides itself into four Chapters; in the first of which, Dr. Thomson gives an account of the different ingredients hitherto found in such animal bodies as have been examined with any degree of accuracy; in the second, he treats of the different members of which animal bodies are composed, and which must consist each of various combinations of the ingredients described in the first Chapter; in the third, he examines those animal functions, which may be elucidated by chemistry; and in the fourth, he treats of the changes which animal bodies undergo after death.

We recommend to Mr. Belsham, and such other metaphysicians, as, without understanding the first principles of Chemistry, compose rational souls by means of *affinity* and *repulsion*, the following reflections on the process of *assimilation* by this great master of the science.

"It cannot be denied, that the assimilation of food consists merely in a certain number of chemical decompositions which that food undergoes, and the consequent formation of certain new compounds. But are the *agents* employed in assimilation merely chemical agents? We cannot produce any thing like these changes on the food out of the body, and therefore we must allow that they are the consequence of the action of the animal organs. But this action, it may be said, is merely the secretion of particular juices, which have the property of inducing the wished-for change upon the food; and this very change would be produced out of the body, provided we could procure these substances, and apply them in proper quantity to the food. If this supposition be true, the specific action of the vessels consists in the secretion of certain substances; consequently the cause of this secretion is the *real* agent in assimilation. Now, can the *cause* of this secretion be shewn to be merely a chemical agent? Certainly not. For in the stomach, where only this secretion can be shewn to exist, it is not always the same, but varies according to circumstances. Thus eagles at first cannot digest grain, but they may be brought to do it by persisting in making them use it as food. On the contrary, a lamb cannot at first digest animal food, but habit will also give it this power. In this case, it is evident that the gastric juice changes according to circumstances.

"The presence of some agent, different from a mere chemical power, will be still more evident, if we consider the immunity of the stomach of the living animal during the process of digestion. The stomach of animals is as fit for food as any other substance. The gastric juice, therefore, must have the same power of acting on it, and of decom-

decomposing it, that it has of acting on other substances; yet it is well known, that the stomach is not affected by digestion while the animal retains life; though, as Mr. Hunter ascertained, the very gastric juice which the living stomach secretes often dissolves the stomach itself after death. Now what is the power which prevents the gastric juice from acting on the stomach during life? Certainly neither a chemical nor mechanical agent, for these agents must still retain the same power after death. We must, then, of necessity, conclude, that there exists in the animal an agent very different from chemical and mechanical powers, since it controuls these powers according to its pleasure. These powers, therefore, in the living body are merely the servants of this superior agent, which directs them so as to accomplish always one particular end. This agent seems to regulate the chemical powers, chiefly by bringing only certain substances together which are to be decomposed, and by keeping at a distance those substances which would interfere with, or diminish, or spoil the product, or injure the organ. And we see that this separation is always attended to, even when the substances are apparently mixed together. For the very same products are not obtained which would be obtained by mixing the same substances together out of the body that are produced by mixing them in the body; consequently all the substances are not left at full liberty to obey the laws of their mutual affinities. The superior agent, however, is not able to exercise an unlimited authority over the chemical powers; sometimes they are too strong for it: some substances accordingly, as madder, make their way into the system; whilst others, as arsenic, decompose and destroy the organs of the body themselves.

“ But it is not in digestion alone that this superior agent makes the most wonderful display of its power; it is in the last part of assimilation that our admiration is most powerfully excited. How comes it that the precise substances wanted are always carried to every organ of the body? How comes it that fibrina is always regularly deposited in the muscles, and phosphat of lime in the bones? And what is still more unaccountable, how comes it that prodigious quantities of some one particular substance are formed and carried to a particular place, in order to supply new wants which did not before exist? A bone, for example, becomes diseased, and unfit for the use of the animal; a new bone, therefore, is formed in its place, and the old one is carried off by the absorbents. In order to form this new bone, large quantities of phosphat of lime are deposited in a place where the same quantity was not before necessary. Now, who informs this agent that an unusual quantity of phosphat of lime is necessary, and that it must be carried to that particular place? Or granting, as is most probable, that the phosphat of lime of the old bone is partly employed for this purpose, who taught this agent that the old bone must be carried off, new modelled, and deposited, and assimilated anew? The same wonders take place during the healing of every wound, and the renewing of every diseased part.

“ But neither in this case is the power of this agent over the chemical agents, which are employed, absolute. We may prevent a fractured bone from healing, by giving the patient large quantities of acids.

acids. And unless the materials for the new-wanted substances be supplied by the food, they cannot in many cases be formed at all. Thus the canary bird cannot complete her eggs unless she be furnished with lime.

“As this great agent which characterizes living bodies does not appear to act according to the principles of chemistry, any enquiry into its nature would be foreign to the subject of this work. Physiologists have given it the name of the *living* or *animal* principle; and to them I beg leave to refer the reader.” P. 518.

We have now exhibited as complete a view of this System of Chemistry as our limits would admit; and we recommend it with confidence to every lover of the science. In no work perhaps, in any language, will the reader find such a collection of chemical facts, so judiciously arranged within the compass of four octavo volumes; while the author, though he appears every where as an original thinker, never indulges himself in the fabrication of ingenious hypotheses or hazardous theories. Whatever Dr. Thomson advances as a truth, will be found to be indeed a truth, established either by experiment or by demonstration; and of the theories which he adopts from others, or frames for himself, he never fails to point out the defects as well as the merits. To the fourth volume is added a full and accurate Index; a valuable addition to such an extensive system of science.

ART. XIII. *Poems on various Subjects.* By Mrs. Grant, Laggan. 8vo. 447 pp. 10s. 6d. Edinburgh printed; Longman and Rees, &c. London. 1803.

IN a remote and most romantic part of Scotland, two stages north-west from Blair of Athol, is the little lake of Laggan, with a town or village of the same name on its border; this is doubtless the place where Mr. Grant, the husband of this poetess, resides in quality of minister. From intimations scattered in her more familiar Poems, we find that she passed her childhood in America, in part near the Mohawk river, and in part on the banks of the lake Ontario, where she would naturally imbibe a taste for the grand and magnificent scenes of nature; afterwards to be confirmed by a residence among the Scottish alps and lakes. She speaks also with affection of the native tribes of America, as well as of her kindred Highlanders; calling them “generous nations,” and asserting, that “they have always been beloved by persons any time resident among

among them*." She appears, by calculation from her own *data*, to have been married about the year 1780, and in 1794 had six children†. She is evidently affectionate to her family, and warm in her private friendships; and that she and her husband are respected in their own country, is proved by one of the most copious and respectable lists of subscribers we have ever seen. Her Muse, she tells us, was silent for sixteen years; which seems to have been from 1778 to 1794. Since that period she has been a frequent and successful writer; successful at least as to the quality of her compositions, though they have not till now been generally known to the public‡.

The first of these Poems, in point of time, though the fourth in the volume, is the narrative of a journey from Glasgow to Laggan. It is a journal of five days, told in familiar but pleasing verse, and conveys the chief intelligence from which we have attempted to sketch the author's history. She goes from Glasgow to Stirling in the Stirling coach, how she proceeds to Crieff the next day, the Muse has not explained; but at Crieff she is met by the pastor, her mate, with "the whisky, and the *yellow* horse (i. e. roan) and black Paddy; and thus they travel to their home, attended by their faithful servant Angus, *on foot*;" it having been discovered, she says, in the Highlands, that two animals eat more than one. In this little journal there are many pleasing passages; the accidental acquaintance formed with her fellow traveller, and the various remarks on the places past, keep up the reader's attention; but the following passages, in point of poetry, is perhaps the most worthy of notice.

" Along the pure translucent Tay,
Delighted, now we hold our way :
Of Scotia's clear, romantic streams,
That sweetly soothe the poet's dreams,
None glides thro' scenes so richly gay,
Or boldly wild, as wand'ring Tay :
Not Tweed so copious, Clyde so clear,
Nor 'midst his mazy circles near,
Does Forth impel his wat'ry course
With so much dignity and force !
Nor Leven, late renown'd in song,
So far his shaded course prolong !

* Page 298; also 180. † Page 207. ‡ There is a Song at p. 407, on the departure of the Marquis of Huntly for the Continent, with his regiment, which much resembles the favourite "blue bell of Scotland;" whether both are not taken from an older original, we cannot at this moment say.

Nor rushing Spey that floods the plain,
 So blest the labours of the swain!
 From where in youth Tay wildly strays
 Thro' Athol's bonny broomy braes,
 To where, mature, it joins the sea
 Where plenty smiling decks Dundee:
 Along its banks the Naiads sport,
 And health and rural joy resort;
 And sweet retreats of ease around,
 And groves and fertile meads abound.

Still grateful stream, mellifluent mourn,
 And murmur round thy Patron's urn!
 Who deck'd thy beauteous banks with bow'rs,
 Who wreath'd thy sedgy brow with flow'rs,
 Who dwelt contented by thy side,
 With Truth and Nature for his guide;
 His country's father, wisdom's friend,
 He knew no private, selfish end,
 From every mean ambition free,
 His only pride adorning thee!
 To shield thee from the sultry skies,
 He bade yon lofty planes arise,
 And evergreens a shelter form
 To screen thee from the wint'ry storm:
 Nor ceas'd when glowing, feverish pains,
 With tumult fill'd his throbbing veins,
 To linger near the wonted scene
 And haunt thy steepy borders green,
 Till he, whom all the virtues weep,
 In thy clear bosom sunk to sleep.
 Each wat'ry nymph affrighted fled,
 And Nature mourn'd her lover dead." P. 197.

In the *Highlanders*, which is a long Poem, in five Parts, written in heroic couplets*, the author shows a strong attachment to the subject of her lay, not without some spleen against those who live more luxuriously. It is however on the supposition, that the latter adopt modern philosophy, and follow the false lights of France, in which case we heartily subscribe to her satire. If in this, and other Poems, the author appears to be tinged with some local prejudices, they are mingled with too much honesty and benevolence to give offence to any candid reader. What is much more worthy of remark, is the original picture of the *Highlanders*, drawn from nature, and presenting several views of nature not elsewhere to be found. Thus the departure of the inhabitants to the mountain *Sheals*

* This Poem stands first in the volume; but was written a year after the other, in recovering from a severe illness.

or *Shealings*, their Summer abodes, which removal they call their *Summer-flitting*, described in the third Part or Book of the Poem, forcibly excites the attention and gratifies the curiosity of the reader. We cannot extract much of this description, but the setting out may be given as a specimen.

“ When dappled grey first streaks the eastern sky,
With quick dispatch the cottage matrons vie,
Who first shall load the steeds and lead the way,
And wheels and vessels in due order lay.
Then, in collected numbers duly rang'd,
With lighten'd hearts, to care and fear estrang'd,
The train proceed—and first the motley herd,
For greater strength, or agile force preferr'd,
Lead on,—the milky mothers following near,
Their sportive young behold with matron fear;
Then come the bleating kind, with plaintive cry,
And children overjoy'd, they know not why;
And mothers, smiling on the guiltless race,
Or clasping infants in their fond embrace.

High on the mountain's side, or in the wood,
Where Nature reigns in savage solitude;
Or deep embosom'd in some narrow glen,
Where coy Retirement shuns the haunts of men,
The shelter'd *bothys** rise to shield the train,
Who joy to view their summer-haunts again;
For here again the sylvan age returns,
Nor man the curse of ceaseless labour mourns;
Fair Freedom walks abroad, unties her zone,
And joys to see the landscape all her own.” P. 46.

The fourth Book of this Poem is made interesting by the very pleasing episode of Farquhar, and his adventures in the mountains; and the fifth, by the picture, drawn with new spirit, and many original features, of the well-known hazards and sufferings of the young Pretender in his escape. Flora Macdonald is here celebrated with high and just encomiums; and many particulars of her subsequent history are related in the notes, which have been hitherto but little known. The versification is in general good, though not perhaps of the first order; but the subjects make the poem highly pleasing. It would carry our account to a fatiguing extent, were we to characterize every poem in this collection; but a few of more peculiar interest we shall point out. Among these must be mentioned, the Ballad founded on fact, occurring at p. 145; an affecting

* “ *Bothy* is a provincial phrase, signifying a *booth*, or slight building, applied to the huts in the *shealings*.”

picture of the inevitable consequences of civil war. A Poem on Robert Burns, with some excellent remarks on his character (p. 256) must by no means be overlooked. In celebrating the heroism, and lamenting the death, of Abercromby, Mrs. G. raises her strains, even to Epic dignity, and not without success: her lines are spirited, and her pictures well drawn, particularly the famous landing of the troops. In a light and pastoral style, the Address of the Nymph of the Fountain to Charlotte well deserves to be noticed (p. 278;) and in a graver style, the following Hymn, which we insert entire.

“ HYMN FOR THE SONS OF THE CLERGY.

“ *And behold I have taken the Levites from among the children of Israel.*” Numbers iii. 12.

“ How blest those olive plants that grow
Beneath the altar's sacred shade,
Where streams of fresh instruction flow,
And Comfort's humble board is spread.

'Twas thus the swallow rear'd her young,
Secure within the house of God,
Of whom the Royal Prophet sung,
When banish'd from that blest abode.

When, like the swallow's tender brood,
They leave the kind paternal dome,
On weary wing to seek their food,
Or find in other climes a home;

Where'er they roam, where'er they rest,
Thro' all the varied scenes of life,
Whether with tranquil plenty blest,
Or doom'd to share the deadly strife;

Still may the streams of grace divine
Glide softly near their devious way;
And faith's fair light serenely shine,
To change their darkness into day.

Still may they with fraternal love
Each other's shield and aid become;
And while thro' distant realms they rove,
Remember still their childhood's home;

The simple life, the frugal fare,
'The kind parental counsels given,
The tender love, the pious care,
That early winged their hopes to heav'n.

And when the evening shades decline,
And when life's toilsome task is o'er,
May they each earthly with resign,
And holier, happier climes explore.

And

And when the faithful shepherds view
 Each ransom'd flock around them spread,
 How will they bless the plants that grew
 Beneath the altar's sacred shade!" P. 309.

Towards the close of the volume, our attention is arrested by two Poems, translated from the Gaelic, preceded by some remarks, in which the dispute concerning Ossian is partly revived. The observations of Mrs. Grant tend, however, to no more than what the more moderate persons engaged in the contest have been inclined to suppose; that some fragments were really genuine, and that much more was superadded by Macpherson; whose injudicious vanity, in his additions and supposed embellishments, she readily gives up to censure. Her assertion, that many comparisons and allusions in those fragments were as current as scripture quotations, a century ago, among the peasants of West Scotland, if founded on real knowledge, will go far towards proving her point. "As musical as Malvina," "as alert and nimble as Cuchullin," &c. The account seems to terminate nearly in this, that the fragments originally published by Macpherson were the chief part of his real materials; which, if amplified in some degree in his subsequent journey to the Highlands, were still more debased by the additions and connecting parts which he contrived to give them, what they could not properly have, an Epic form. Perhaps if opinions were strictly balanced, Mrs. Grant gives a greater proportion of original matter to the collection than the critical reader in these southern parts; but, after all, they approach considerably towards the same judgment. At all events, her remarks are well worthy of perusal, and her metrical imitations executed with much poetical spirit.

The writer of this volume has undoubtedly genius for poetry, and skill in it; and, though her scanty intercourse with society, in the retirement of the Highlands, has, in a few instances, betrayed her into errors respecting the sound or form of words, she is in general correct*. The volume, on the whole, has much to recommend it; and will remain, like

* In p. 100, we have *pyramidal*; in p. 101, *súpport*, accented on the first; and very frequently *ærial*, in two syllables, for *aërial* in three. Of *Forbes* made a disyllable, we shall only say the same as we did of *Graham* made a monosyllable by another northern poet (supr. p. 240.) which we observe Mrs. Grant also does, p. 177. At p. 105, we have *caprice* for *caprice*. Thus also we have *quiet*, monosyllable, and *sé-croous* accented on the first.

those of Mrs. West, a lasting monument of female genius and good sense, exerted without any neglect of the humbler tasks of middle life. That this is the case with Mrs. Grant, we conclude from the latter part of her poetical journal, and other passages in her familiar effusions; and we are pleased to be able to point out a second example of so laudable a kind.

ART. XIV. *A Second Treatise on the Bath Waters, comprehending their Medicinal Powers in General, and particularly as they relate to the Cure of Dyspepsia, Gout, Rheumatism, Jaundice, and Liver Complaints, &c.* By George Smith Gibbes, M. D. F. R. S. late Fellow of Magdalene College, Oxford, &c. 12mo. 120 pp. 4s. Bath printed; Robinsons, London. 1803.

THE former Treatise published by this author, on the Bath Waters, related wholly to their chemical analysis*. In the present, he considers their medicinal powers. In both, he has done a most acceptable service to the public, by presenting them with a set of inquiries and observations on these waters, more accurate and instructive than had been afforded by any preceding writers on this subject.

Contrary to the opinion of some physicians, Dr. Gibbes thinks, that the medicinal effects of the Bath Waters are sufficiently accounted for, by their chalybeate impregnation, joined to their high temperature; and that there is no occasion to refer, unphilosophically, their operation in diseases to any specific or unknown cause. Their place in the materia medica is well marked; and they rank in the class of tonic or stimulant medicines.

Like all other medicinal agents, they have been indiscriminately used, and hence, on some occasions, have disappointed expectations that had been improperly formed; but that their efficacy in cases to which they are really suited, though for the reason just mentioned, continue to be questioned by many practitioners, cannot (he observes) but excite surprise. It is, however, not the less true, that they are a powerful remedy in a numerous class of diseases "incident to a rich and luxuriant nation," to those "who have incurred the penalties attendant on indolence, high living, and excess." Nor in these cases

* See Brit. Crit. vol. xvi. p. 557.

only, but likewise in "that melancholy list of disorders which attach to human nature, and which are derived from the natural constitution of the human body, or from the inevitable exposure of it to the vicissitude of weather, or the change of climate." Also, in certain hereditary complaints. One of the surest signs of these waters agreeing with those patients who drink them, is an increase of the urinary discharge, a criterion pointed out by Dr. Falconer, and confirmed by experience. Dr. G. however observes,

"that it is not an infallible guide. The quantity of additional fluid taken into the body, must occasion an increase in the urinary discharge; this cannot be looked upon as a diuretic effect. Patients are often deceived as to the waters agreeing by this circumstance. I believe," adds the author, "that a better proof of their agreeing, is their occasioning a flow of saliva and allaying thirst; at least it shows they agree when they do not occasion a dryness in the mouth and thirst. I have known where the urine has flowed copiously, in consequence of drinking the Bath waters; but, as costiveness was produced, much feverish heat was brought on. An increase of urine, and the body at the same time gently relaxed, are states of the constitution where we may expect the greatest advantage from the Bath waters. It is therefore usual, and highly beneficial, to excite these discharges during the exhibition of the Bath waters; and I have repeatedly found, that some of the mild neutral salts, as those obtained by evaporation from the waters of Cheltenham, fulfil both these indications. A couple of drachms of Cheltenham salts, taken every morning before drinking the water, have effectually answered this purpose. The kali acetatum, or diuretic salt, joined with the bitter infusion, has, in many cases, produced the same effect. In some instances, however, these waters prove somewhat purgative: the continuance of this effect should be checked; for which purpose, absorbent earths are found to agree, and particularly when joined with aromatics, as in the Confect. Aromat. Ph. Lond. I have known the urinary discharge not increased, but a greater secretion of mucus from the glands of the intestines. In such instances, a few drops of the sweet spirit of nitre taken in the water seem to answer very well. Although a greater quantity of liquid is taken by those who drink the waters than is customary to them, yet the quantity of urinary discharge which attends their use, when they agree, proves them to possess a diuretic quality. As the irritating effect of small quantities of urine is relieved by dilution of the salts usually contained in it; so, when the Bath waters pass off that way (as they do not possess any quality to irritate the kidneys or the bladder) the urinary organs are not stimulated sensibly by them. There are no medicines so little under the controul of practitioners as diuretics. We are often deceived by them. This quality of the waters is therefore highly advantageous. Some preparations of iron appear to act as diuretics; this is one, and perhaps the mildest, effect produced by iron on the system. The exact quantity of it, therefore, with ample dilution with water, seems to be supplied by the Bath waters: but, as the

the King's and hot baths stimulate more than the Cross Bath water, the latter is said, and indeed appears, to have a greater diuretic effect than the two former. A dryness of the skin usually accompanies the feverish heat which is brought on by these waters when they disagree; but when they pass off properly, a coolness of the skin, or a gentle perspiration, seems to arise: but, as the warmth of the Bath waters is sufficient to produce this effect, they have not, I apprehend, any decided diaphoretic quality."

After these general observations, the author proceeds to the consideration of the effects of these thermal springs in particular diseases, a catalogue of which is given in the title-page. On each of these he offers many judicious remarks, pointing out the particular stages and conditions of each disorder, in which they are applicable or not, and introducing a variety of valuable practical hints. His remarks on cutaneous diseases are new and ingenious; while those on the gout and liver cases display great discrimination and judgment. This Treatise, though small, we have no hesitation to rank among the most useful publications on therapeutical subjects which have of late appeared.

ART. XV. *The History of the Revolutions of Russia, to the Accession of Catharine the First; including a concise Review of the Manners and Customs of the Sixteenth and Seventeenth Centuries.* By Henry Card, A. B. Pemb. Coll. Oxon. 8vo. 708 pp. 12s. Longman and Rees. 1803.

ALTHOUGH most of the events forming the history of the Russian empire have been ably and copiously related by British and foreign authors, there yet remains a sufficient portion of unwrought materials for the employment of industry and talent. Every new combination and arrangement of historical facts gives room for the deduction of new principles, both moral and political; enables a writer of ingenuity to place the picture of the past in a point of view likely to make a greater impression on the present generation; and to give that peculiar bias to the minds of his readers, which will conduce to the formation of a wise system, and may fix a barrier against the delusions of sophistry, or the wild visions of speculative experience.

The work before us comprises a narrative of those changes of government in Russia, which have broken the strong chains of barbarism, and brought the empire from a state of feebleness and distraction,

tion, to its present illustrious rank among the powers of Europe. The author describes his plan and motives in these terms.

“ From the various subjects adapted for historical composition, I have been inclined to select those Revolutions which have as deeply shaken, as they have now firmly established, the massy fabric of the Russian empire; in the hope of communicating to the public a more particular knowledge than has hitherto been obtained of those occurrences which, however remote from our own times, are deserving of some attention, as they serve to point out and explain the domestic causes, which prevented Russia from assuming, until so late a period, her proper station in the balance of Europe: yet how difficult is the attainment, though laudable the desire, to tread on the footsteps of truth during the darkness and anarchy of her early age. On an attentive examination of Russia, I was at last induced to think and conclude, that a narrative of her memorable transactions, under the name of *Revolutions*, might excite some curiosity; which would be but faintly kept alive if sentenced too minutely on the details of a history, abounding with events of too uniform a complexion to be always interesting.”

The epochs which Mr. Card has distinguished by the name of Revolutions are eight; each contains an abundant portion of interest; and in all the author has displayed the essential qualities of industry, integrity, and impartiality.

I. The first Revolution is the “ Introduction of the Varangians, and the Foundation of the Monarchy by their Leader, Rurik.” The period to which this part of the narrative relates, the ninth century, is so remote from our times, and so much involved in the darkness of ignorance, or illumined only by the delusive lights of fiction, that no great discoveries can be expected, nor any thing fairly required, from the author, but the establishment of some fundamental facts, or the elucidation of some general principle.

“ The infancy of all nations,” Mr. Card observes, “ is blended in fabulous confusion. Of so parsimonious and contradictory a nature are the literary monuments of the first periods of society, that a wide field of enquiry presents itself for the exercise of our intellectual faculties: and yet it generally happens, that, after our minute researches, we still wander in the labyrinths of error, from a combination of circumstances utterly irreconcilable: with such radical obstinacy does fiction usurp the seat of truth.”

He does not therefore attempt to investigate the numerous fables forged by pride and ignorance respecting the Russian origin; but, contenting himself with a brief notice of their existence, fixes, as a general fact, from which his future narrative is

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to be drawn, that in the ninth century, "along the shores of the Dnieper, the Neva, and the Volkhof, dwelt a race of people, whose genealogy was venerable," forming the Republic of the Novgorodians. He then, with great industry, examines their political and commercial state, displaying those vices in their constitution which prevented the duration of freedom, and "prepared the way for dissensions, those inlets to popular anarchy, violence, and rapine." Such was their condition when the people of Novgorod imprudently called in the Varangians under three brothers, Rurik, Sinaus, and Truvor, to protect and harmonize their jarring state. From this period the narrative consists only of the acts of blood and vengeance by which Rurik converted his temporary trust into a permanent monarchical establishment, and, after relating his reign of seventeen years, and his death, Mr. Card succinctly comprises his character in "artful sagacity, patient firmness, unforgiving malice, and unremitting perseverance."

The second Revolution is, "the Establishment of Christianity in the Reign of Vladimir I. Sviatoslavitz, surnamed the Great." Of the progress of this most interesting and important Revolution, Mr. Card gives a clear and able account. He has displayed considerable learning in the investigation of the Pagan rites of the Russians; and though he avoids details, which would rather encumber than adorn his work, he exhibits with great perspicuity the horrible image of barbarian superstition. Conformable to the ferocity of the supplanted worship, was the manner in which Christianity was introduced by the northern despots. The Greek was preferred to the Roman church, because its ceremonies were more splendid; and Vladimir, disdaining the ordinary modes of receiving missionaries and making converts, obtained priests for the propagation of the new faith, by the siege and capture of the city, anciently called Theodosia, now Kassa. On this subject, Mr. Card makes the following reflections, which are too creditable to his judgment and character to be omitted.

"Such was the final establishment of Christianity, which soon levelled with the ground the gross and incongruous edifice of Pagan superstition. It may not be deemed incompatible with our province, briefly to consider the Christian Religion, in this place, as one of the grand sources of civilization. Among the most distinguished writers of antiquity, on the sentiments and morals of mankind, their most professed admirers cannot affirm, that the majority of the people were made more virtuous by the clearness of their demonstrations, or by the utility of their axioms. We may admire the ingenuity of their abstruse speculations; the dexterous fabrication of their systems; their abstract reasonings on the nature of moral actions: but after this

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web of incoherence is unravelled, we discover no firm position* which distinctly marks the boundaries of our duty towards God and man, or teaches us firmly to believe in the immortality of the soul†. The few who by their study and researches raised their minds to juster conceptions of the will and attributes of the Deity than the unenlightened multitude, wanted still the sanction of a higher principle‡, to enforce their precepts upon the people, however their seeming merits might recommend them to their practice and obedience. Hence, the duties of morality and religion frequently became matter of dispute, instead of rules of action; and hence, no amelioration was effected in the minds and lives of any considerable portion of mankind. The gloomy temple of Polytheism stood unshaken; and the vices that are necessarily engendered in the polluted rites of idolatry, enslaved the human heart to all her enormities. Whereas the religion of Jesus, even when disfigured by the wildest lineaments of fanaticism, has a visible tendency to promote our mental reformation. Its precepts of morality, its directions for our daily conduct, are fitted to the meanest apprehension; short, instructive, plain, and irrefragable. In so clear and simple a manner is every truth, rule, duty, and practice, unfolded and illustrated, that none can mistake their meaning, except those who do not wish, nor dare to seek them. Whilst those precepts also, which thus open the avenues to gradual civilization, which exalt the human heart to the highest state of perfection, are rendered equally practicable in every age or country. This momentous period, therefore, may not only be

* “Can it be found in the jarring systems of the four most celebrated Schools of Philosophy, the Stoics, the Platonists, the Academics, and Epicureans.

† “Look to the writings of Socrates, of Seneca, and of Cicero, especially to his philosophical works, the first book of the Tusculan questions, and the Treatise de Senectute (particularly the three last pages) and the Somnium Scipionis, as exhibiting the most striking proofs of the force and imbecility of the human mind on this awful subject.

‡ “The late Mr. Cowper in his beautiful Poem the Task, which deservedly entitles him to a first rank among the Sons of Parnassus, in a fine strain of piety, has descanted on the dark and vague opinions of the ancient philosophers, respecting a future state and existence of a Supreme Being.

“ Their answers vague,
And all at random, fabulous, and dark,
Left them as dark themselves. Their rules of life,
Defective and unsanctioned, prov'd too weak
To bind the roving appetite, and lead
Blind nature to a God not yet revealed.”

“When these great philosophers dare to approach too near the Divinity, by the sole light of reason, says an ingenious critic, “tombent des plus hautes lumières dans les plus profondes ténèbres. Parallèle de Homère et de Platon par M. l'Abbé Massieu.” *Memoires de l'Academie des Inscriptions.* Par 1717, tom. ii.”

ranked

ranked as the æra of Russian Christianity, but as the commencement of Russian civilization. Two events, which cannot be viewed with supine indifference, when it is reflected, that on them are hinged the future and temporary felicity of so many millions of souls."

The character of Vladimir, the man to whom Russia is indebted for the light of the gospel, and whom the gratitude of early ages has honoured with a place in the Calendar, is eloquently summed up by Mr. Card.

"His virtues and vices, his reason and his passions, did not mix themselves by a nice gradation of tints; but exhibited a foul and sullen dissimilitude. Here the blackest, there the most shining colours; and both represented more striking by their nearness. Subtle, rapacious, and unfeeling, yet open, liberal, and compassionate. At the same time he so shamefully bedewed his hands in the blood of Rogvolode and his children, his rude generosity could prompt him to feast his indigent subjects under a tent, and to appoint carriages for the purpose of conveying relief to those whom sickness confined to their houses. In action he was adventurous and indefatigable; in counsel timid and lethargic. By his valour and address he first taught his soldiers to act, his enemies to fear. He colonized deserts, he depopulated towns. With a laudable emulation, he introduced the rudiments of arts and science into his country, by the institution of schools; with a splendid munificence he rewarded those Greeks who decorated his cities and enlightened their inhabitants: but in recompensing these foreigners, he impoverished his subjects. To the clergy his indulgence was unbounded, to the people his severity inflexible. History, in recording the transactions of early ages, presents us with but few examples of princes, who, after embracing Christianity, have not disgraced its doctrines by their implacable ferocity and sanguinary revenge. The great Constantine, and the no less great Clovis, are conspicuous proofs how little they imbibed the true spirit of a religion to which they had professed themselves sincere converts; when the first commanded the execution, or rather the murder, of his eldest and virtuous son Crispus; and the second assassinated all the princes of the Merovingian race. But the religious fervor of Vladimir breathed into him such counsels of charity, as were no less unwise than unexpected. The same man who could, with such criminal apathy, command the death and survey the mangled form of his brother, hesitated for a considerable time after his conversion to Christianity, to punish some robbers who infested his most fertile and populous provinces: and when censured for this false humanity by his clergy, he meekly replied, "what am I, that I should condemn my fellow creatures to death?" Upon the whole, had fortune thrown him into a more polished age, his vices might have been softened by the plastic hand of education, his virtues might have challenged our regard and admiration."

In the third division of his work, Mr. Card treats of "the Invasion, Conquest, and Tribute of the *Tatars*." The attention is arrested by this unusual, though by no means singular, orthography of the word commonly called *Tartars*. The in-

novation is not recommended by importance or utility, and, whatever may be alledged by resolute etymologists or persevering antiquaries, it is rarely advantageous to a language that its established modes of speech or orthography should be wantonly disturbed.

The Revolution described in this Chapter is justly ranked, by Mr. Card, among

“ the most disgraceful, grievous, and intolerable, which are to be found in the history of the world. It presents such a vast theatre of horrors, such a tragical uniformity of havoc and murder, as might serve to obliterate the memory of all former devastations. Russia, for the space of two hundred years (from an early period of the thirteenth, to the middle of the fifteenth century) prostrated herself at the feet of this invincible host of oppressors; while its wretched inhabitants, during this ignominious period, were overshadowed in hopeless slavery and profound ignorance. The unexpected invasion of these desperate enemies plunged them again into the most lamentable barbarism, out of which they were just beginning to rise, by the benign and civilizing influence of Christianity.”

Whatever genius, judgment, or labour, may be bestowed on the description of such a period, and all these the author has bestowed, a review of it presents no consolation to the mind, nor any gratification to a laudable spirit of inquiry. Conduct proceeding from the sole motives of infuriate tyranny on one part, and abject despondency on the other, offers too little diversity to engage the enterprises of speculation, or reward the zeal of investigation: such portions of history are perused with a blush, and recollected with a sigh.

Three succeeding sections (4, 5, and 6) are devoted to the narrative of the gradual emancipation of Russia from the galling yoke of the Tartars, comprising a period of one hundred and twenty years (from 1462 to 1582.) In this interval, we are interested for the fate of a depressed people, engaged in a virtuous struggle, but disgusted by the gross mixture of every vice and crime which ferocity and ignorance can occasion, and relieved only by the occasional display of rude generosity and extravagant valour. The monarchs under whom the deliverance of Russia was effected are, Ivan III. Vassilievitz; Vassili IV. Ivanovitz; and, last and chief, Ivan IV. Vassilievitz, surnamed by the Russians *the Terrible*, by foreigners *the Tyrant*. The conduct and character of this extraordinary man are treated with great felicity by Mr. Card, who investigates, with sound judgment, the source of his errors, and the causes of their excess and duration; and, without being dazzled by the splendour of his renown, or deceived by the magnitude of his achievements, estimates, with equal justice, his merits and his crimes.

"The character of this prince," Mr. Card observes, "has been variously transmitted to us, by men inimical to tyranny, schooled in calumny, and skilful in adulation. We may therefore strike out some degree of truth, by the confrontation of their different accounts. He was gifted, in a surprising degree, with that vigour of mind and body which qualify men for great and arduous undertakings. When we call to remembrance the greatness, the variety, and success of his measures, he possesses strong claims to the appellation of a great mind. When we consider his monstrous tyranny, the wildest pyrrhonism cannot record his name as a bright example of moderation, clemency, and justice. We entertain not the wish to soften the black shades of his crimes with the varnish of partiality; but the truth of history must observe, that his horrible vices seem more to be the effects of passion than of a depraved growth of nature; in his features of extortion, violence, cruelty, and dissimulation, a discerning eye will perceive a close resemblance with Louis XI. of France: in sound judgment, untutored force of intellect, and arbitrary maxims of administration, he might be paralleled with William the Conqueror. The incidents of his reign contributed to represent his defects (which was not necessary) in a more striking light: impelled to cruelties, by seeing the whole machine of his government in danger of being torn to pieces by his rebellious subjects, he sent forth, to persecute and to destroy, that abhorred legion of informers, the Opritchniki. While the remembrance of what he endured in his childhood, from the tyrannical acts of the Boyars, who were at that time bound to assist him by every tie of fidelity and honour, did not serve to mitigate his hatred and suspicion of them, when his youthful and adventurous courage burst and revenged the fetters of domestic oppression. There were some traits in his character so low, and at the same time so atrocious, that they cannot ever be numbered in the memorable crimes of an intrepid tyrant. Not content with abusing the rights of men, in his elevated rank of judge, he could meanly descend to become the executioner of his victims; he could endow the monasteries, and at the same time rob the widow and orphan of their scanty pitance; he could prostrate himself before the shrine of some reputed saint, and at the next moment sanction the performance of the most unwarrantable murder; while the inner recesses of his palace were polluted with such infamous crimes and brutish pleasures, as cannot be faithfully delineated without betraying a manifest indecorum of character. Ignorant of letters, and unacquainted with science, his noble attempts to infuse a tincture of learning into the uninformed minds of his countrymen call for our warmest tribute of praise. It may appear extraordinary, that a prince so stern and haughty in his deportment, so severe and sullen in his manner, so jealous, tyrannical, and vindictive, should possess, even to the last, that best reward of a virtuous prince, the esteem and affection of his people. But the splendour of his conquests and personal valour attracted the vulgar eye; and perhaps it is no deviation from truth to say, that the Russians were so thoroughly moulded to every species of servitude, that their degenerate natures were alike willing to extol their prince, when he either appeared as the father or the scourge of his country."

Having

Having brought his narrative to this period, the author reviews, at the close of his sixth section, the internal state of Russia; and traces "the dawns of science and literature, which were to shine with such glory on the revolutions of Peter the Great and the second Catharine." The events to which the general improvement of Russia is attributed are, the conquest of Siberia,—the code of Ivan,—the progress of commerce, which familiarized the people with the manners of other nations,—and the consequent introduction of the arts, which humanize the mind of savage man, and, while they inspire, afford the best means of gratifying a laudable curiosity.

VII. Advancing towards a more animating and encouraging part of his task, Mr. Card rises in his style, and details the ensuing events with augmented force of eloquence. His chapter on "the Extinction of the House of Rurik, the Usurpation of Boris and Demetrius, and the Establishment of the House of Romanof," commences with the following well-written exordium.

"We now open that grand scene which forms the joyful catastrophe of the ancient dynasty, and conveys the sceptre to a new race of princes, whose power was destined to shine forth with a mighty lustre in the eyes of Europe. Under them were first to appear those liberal principles of administration which harmonize, beautify, and polish private society. Under them, maritime communications were to be maintained, along the shores of a continent of immense extent; noble foundations of charity, public and private, to be established; stupendous works of national honour to be erected; population to increase; agriculture to advance; and wealth to be wafted into those cities which had so long been the seat of penury and oppression. Under them also, the spirit of science, which had been fettered by the grossness of early superstition, and by the influence of external controul, was to emerge with such dignity and vigour, as to effect a most considerable and happy change in the sentiments of the higher ranks, and in the habits of the lower, by disseminating those seeds of taste which stimulate the mind to the cultivation of every polite attainment. Lastly, under them, the design of the architect, the chisel of the statuary, the pencil of the artist, and the skill of the mechanic, were to be encouraged and rewarded with all the munificence of imperial patriotism."

The little space remaining in our present number, obliges us to postpone the conclusion of this analysis to the ensuing month.

(To be concluded in our next.)

ART. XVI. *Annals of Philosophy, Natural History, Chemistry, Literature, Agriculture, and the mechanical and fine Arts. For the Year 1801. By several Gentlemen. Vol. II.* 8vo. 440 pp. 9s. Cadell and Davies. 1802.

WHEN we noticed the preceding volume of this work*, it bore the name of Dr. Garnett, whose recent decease seemed to threaten the interruption of the design; the proprietors, however, inform the public, that his place is now supplied by the united abilities of Messrs. C. and A. Aikin, and that the publication will regularly proceed. Some trifling alterations have been made in the arrangement of the materials, which are mentioned also in the preface. Another slight improvement we are likewise desirous to suggest; which is a brief table of the chapters and their sections, to be subjoined to the preface.

The present volume commences very properly with the history of Galvanism, the most interesting novelty at present pursued by philosophers. It proceeds with Magnetism; with Dr. Herschell's remarks on the nature of the Sun; and with a sketch of miscellaneous matters. The second section of the first chapter, is dedicated to natural history, and its contents are thus recapitulated:

Another Savage Man. On the American Elk. Attempt to domesticate the Wild Goose. *Mus Malabaricus*. *Testudo rugosa*. *Rana Leveriana*. *Lacerta Acanthura*. *Coluber Maculatus*, &c. &c. *Hydrus major*, &c. *Acrocordus dubius*. Anatomy of the Rhinoceros. *Proteus Anguinus*. Distinguishing Characters of the Crocodile and Caiman. Two new species of oviparous Quadrupeds. A new genus of Insects. *Monoculus Pulex*. A new intestinal worm. A Parrot hatched in Rome.

To Zoology succeed Botany, Mineralogy, and Chemistry, which conclude the first division of the work. The second part, entitled Miscellaneous, presents the reader with the improvements in Agriculture, in the useful and elegant Arts; which section is followed by a Supplement to Part I. containing some astronomical discoveries.

The third part, entitled Literature, contains a copious list of books, English, French, German, Spanish, Italian, &c. &c.

* Brit. Crit. vol. xx. p. 157.

illustrated occasionally by remarks. This occupies unavoidably a large division of the volume, and is only followed by the Obituary, in which are a few considerable names. We shall extract from the Zoological part, the amusing account of a Parrot hatched at Rome.

“ PARROT HATCHED IN ROME.—No birds of this genus are known to pass the tropics, either on the old or the new continent, unless they be taken by force, the natural habitation of parrots appearing to be bounded by a zone 25° distant from the equator on each side. But even when transported beyond these latitudes, they continue to live and to be influenced by the sexual desires, in spite of the difference of climate. Instances of parrots laying eggs in the temperate countries, however, are extremely rare, and most of the eggs which *have* been produced under such circumstances have proved transparent and destitute of an embryo. The following facts, therefore, lately made known to naturalists by Count Morozzo, cannot fail to be interesting.

“ In the year 1786, M. Passeri, of Rome, bought at Marseilles a female parrot, of the Amazonian tribe, and some months afterwards was presented, at Avignon, with a male, under the name of an Amazonian also, or Brazilian parrot. He put these together, but without chaining them by the leg or affixing any other badge of slavery, and he suffered them to walk about the room at their ease. They often rested on the common perch, but sometimes they retired during the night to a large iron cage, which was never shut, and in all other places where they afterwards were, they enjoyed the fullest liberty. From the first moment they met they manifested a very striking attachment to each other, and their friendship still continues to so remarkable a degree, that if they are separated only a few minutes they exhibit the greatest agitation, sending forth piercing cries, and never becoming quiet until they are put together again. When M. Passeri first became possessed of them, they had attained their full growth, but he could not attain any fact tending to determine their age. The male distinctly pronounced several French words, as he does at present; the female, on the contrary, makes only a shrill cry, and prates a good deal without pronouncing a single word. These birds travelled with their master; they came to Forti, Valentano, Magni, and lately to Rome, making their journey separately confined in a small wooden box, called by the French a *fabot*. The female has laid eggs several times; the first was at Forti, six years ago. She had laid two, in a trough near a kitchen chimney, but the continual noise of people passing and repassing did not prevent her from continuing to sit on them, nor even unforeseen circumstances which obliged M. Passeri to change his abode. The second time was at Valentano. The bird then laid two eggs in the corner of the room, without preparing any nest. She sat on them some days, but it was thought advisable afterwards to put them under a pigeon; notwithstanding they were covered some time, they were not hatched. She laid a third time, about the middle of May, 1800. The number of eggs was the same as before; they were laid on the ground, and some days afterwards were found broken,

whether

whether in consequence of any interference of the male, or by some other means, it is not known; the fact is, however, that at the beginning of June, the parrot laid a couple of eggs again. But this time she deposited them in an earthen vase (half filled with cinders) which was on the ground, just within a door that concealed the bird while sitting. She sat forty days, and on the 15th of July, an egg was hatched, but the young one died the next day. M. Passeri, wishing to prove the birth of a parrot at Rome, carried it to the hospital of San Spirito, but it was found too far advanced in putrefaction, and was therefore thrown away; it was seen, however, by several surgeons' pupils who were present. The fourth, or to speak more correctly the *fifth* time the female produced, was in the present year. There were now three eggs, laid in the same vessel (or *scaldino*) filled with ashes, and standing in the door-way as the year before. The incubation continued forty days, and on the 24th of June a young bird came forth. Some days afterwards the other eggs were thrown away as being unproductive. This infant parrot remained almost naked the first fifteen days, but afterwards the small grey quills of the wings began to *show* themselves, and by the 20th of August (that is to say at the end of about two months) the bird was completely clothed. On the 12th of July it cried out for the first time; on the 14th it began to open its eyes; on the 20th of August, when the young creature was well furnished with plumage, the mother who had constantly slept in the nest forsook it, and returned to the male as usual; and on the 25th of the same month, the young parrot slept out of the nest. The following fact deserves particular attention. M. Passeri observing the growth of the young parrot, and fearing lest the *scaldino* should be too small to hold the mother and her young one, took a basket lined with feathers, &c. and put it in the place of the *scaldino*, behind the door. The mother went and seated herself in it immediately, and appeared to be very well satisfied with the new habitation, but some hours after she began to cut away one side of the basket with her bill, and in three days accomplished her job, having made an opening of four or five inches in the lower part, and six or seven in the upper. The osier was cut as neatly as if the sharpest steel had been employed. There can be no doubt that the mother's object was to facilitate the departure of the young bird from the basket, when he had acquired the requisite strength in his legs. The latter examined, in the third month, was of a yellow colour, like the father, about the head and base of the neck. His length from the root of the bill was about ten inches, and at the age of four months about eleven. The colour of the body resembles that of the father's, which is of a yellowish green colour, intermixed here and there with bright yellow, and the feathers of the wings are variegated with blue violet and very brilliant red. The thighs have a remarkable tufted plumage of a yellow colour. The bill is cinereous and black at the point. The iris has passed from a greyish to a yellowish colour, and will probably soon become orange like the father's. The feet are grey, with black nails. As the young bird has grown very fast he will very probably exceed his father in bulk; the latter is

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larger

larger than the mother, who is stated to be the true *Amazon* of Barrere (*Psalitacus major viridis, alarum costa superpe rubente*) but not *Poittacus nobilis* of Linnæus. To what species the father and the young bird belong does not seem to be fully decided; the great yellow *culottes à la Suisse* being a remarkable character not alluded to by any ornithologist. *Journal. de Phys. Ventôse.*"

It is superfluous to subjoin any further commendations of a work so manifestly useful. Nor shall we make any objection to the execution of it, except so far as relates to the Obituary, in which little proportion seems to be observed between the merits of the person recorded, and the length of the article; and occasion is taken to insinuate some political opinions, to which we and our readers are not likely to subscribe.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Clifton Grove, a Sketch in Verse, with other Poems. By Henry Kirke White, of Nottingham. Dedicated (by Permission) to her Grace the Duchess of Devonshire.* 12mo. 111 pp. 3s. 6d. Ver-
nor and Hood. 1803.

This poet, with great modesty, pleads youth and imperfect education; and deprecates, on these accounts, the severity of criticism; but in truth the critic must be unreasonably severe, who requires the smallest intercession in favour of this little volume. The true spirit of poetry appears to us to pervade every part of these juvenile effusions; and the blemishes, which may be attributed to the causes so humbly assigned, are too few and inconsiderable to require much indulgence. They are not even worth specifying: since the understanding which, before the age of 17, could dictate such compositions, will soon be able to correct itself, and probably will form its own art of criticism, with superior discernment and feeling. It is difficult to select a particular specimen where so much is worthy of notice. The principal Poem of *Clifton Grove* is full of animated poetry, and relates a pathetic history with very impressive powers. The smaller Poems have great merit in their various styles; from which, for the sake of celebrating two poets together, we shall transcribe the following Sonnet.

" *Supposed to be written by the unhappy Poet DERMODY, in a Storm, while on Board a Ship in his Majesty's Service.*

" Lo! o'er the welkin, the tempestuous clouds
 Successive fly, and the loud piping wind
 Rocks the poor sea-boy on the dripping shrouds;
 While the pale pilot, o'er the helm reclin'd,
 Lifts to the changeful storm; and, as he plies
 His wakeful task, he oft bethinks him, sad,
 Of wife, and little home, and chubby lad,
 And the half-strangled tear bedews his eyes:
 I on the deck musing on themes forlorn,
 View the drear tempest, and the yawning deep,
 Nought dreading in the green sea's caves to sleep;
 For not for me shall wife or children mourn;
 And the wild winds will sing my funeral knell,
 Sweetly as solemn peal of pious passing-bell."

Among other recommendations of this little volume, an ardent and interesting spirit of piety and love of virtue will delight every congenial mind. More warmly do we wish that these excellent feelings may remain untainted in the commerce of the world, than that the juvenile poet may acquire that additional finish to his style which in truth is little wanted.

ART. 18. *Bonaparte; an Heroic Ballad; with a Sermon in its Belly, which that renowned Warrior and most reverend Theologian preached at his Visitation of the good People of Egypt; with Explanatory Notes.* 8vo. 48 pp. 1s. 6d. Hatchard. 1803.

Though no name or description of the author appears in the title-page of this Ballad, it has been, if we mistake not, advertised as the work of the ingenious editor of *Salmagundi*; and it bears a strong resemblance to the other productions of that facetious and public-spirited writer. The character and features of his hero are indeed of rather too gloomy a cast for the pencil of burlesque; yet the unjust and atrocious acts of his life have been often accompanied by language and professions ludicrously extravagant. From those professions, the striking instances of gross and base hypocrisy in his declaration to the people of Egypt are forcibly and humorously stated by this author. But we rather select the last stanza but one of the Ballad, as it relates more particularly to the Consul's threat of invading this kingdom.

" XV.

While the French sneak and quail,
 And their despot regale,
 With a hodge-podge of praise that would make a dog sick;
 The free British press,
 Without fear or finesse,
 Speaks truth of the Consul in spite of Old Nick.
 He, fierce as a Tartar,
 To give us no quarter,

His cut-throats commands, should they once come across us;
And swears he'll leap over
Our channel to Dover:

A pretty good stride for a *Pocket Colossus!*"

By this short specimen, the reader will, we conceive, be induced to peruse the whole of this production; which is not less humorous in its style, than it is patriotic in its effect and motive.

ART. 19. *John and Dame; or the Loyal Cottagers.* By Mr. Pratt.
Fourth Edition. 12mo. 24 pp. 4d. Asperne. 1803.

The object and tendency of this little poem are, to show the universality of that public spirit which animates the people of this country; since, in a most sequestered spot (Woodhurst, near St. Ives, Huntingdonshire) it subsists in the fullest vigour. The rustic couple, denominated "*John and Dame*," had been already delineated by Mr. Pratt, in his "*Gleanings in England*.*" They are here described as grown too old to work, and living in a little cottage of their own, respected and visited by all their neighbours. The integrity, loyalty, and patriotism of these villagers are also painted by the author in terms generally interesting, but not wholly free from that affectation which is the principal blemish of his works. Even the little children of this village are said to manifest their indignation at the presumptuous menaces of our enemy. The concluding stanzas of this poem are spirited; and the whole merits praise, as inspired by the best motives, though not displaying, in our opinion, so much poetical talent as appears in some of the former productions of this writer.

ART. 20. *Poems on different Subjects.* By Ferdinand Weston, Esq.
12mo. 118 pp. 4s. Mackay, High-Street, Edinburgh. 1803.

It is impossible not to admire the grateful disposition of this poet, who publicly thanks Eton College, and Dr. Goodall, for the classic taste with which they inspired him; but certainly with as little to be thankful for, as a writer can well possess. He is, however, just as well as grateful, for he acknowledges to his tutor, in two very original lines,

" — urg'd by thee to toil in classic lore,
Had I had will, I might have known much more."

Neither Eton or Dr. Goodall, certainly, ever approved such versification as this, or the following stanza.

" Plutus to whom bends many a knee
I nor require aught of thee,
Nor yet thy power despise.
If uninvited thou dost come,
Thou shalt be welcome to my home,
And I thy gift will prize."

* See Brit. Crit. vol. xiv. p. 346; and vol. xviii. p. 165.

Rather in a superior strain, but by no means fit to stand in the comparison with that to which it alludes, is the first Ode, in answer to Mrs. Grenville's celebrated Prayer for Indifference. A considerable number of the Poems in this book consists of copies of verses, written on the condition of introducing twelve heterogeneous words in a given order; and in this foolish species of effort, Mr. Weston displays some little ingenuity. Charades, Riddles, and such stuff, fill up the latter part of the volume. In blank verse, the author considers this as poetry.

“ Agnes was born soon after we came here :
Nor would my cruel father ere permit
That I should nurse my child, which soon as born
Was snatch'd from my fond arms, and was consign'd
To mercenary care, far from my view :
Nor was I ere allowed to see my girl.
A year after her birth my husband died.”——

But a worse misfortune seems to have remained, in being celebrated by such a poet. Mr. Weston, who is probably young, and had the advantage of Collegiate Education, forms a fine contrast to Mr. H. K. White, of 17, who professes to have had no such initiation.

ART. 21. *A Touch on the Times ; being a Collection of New Songs to Old Tunes, including some few which have appeared in former Editions. By a Veteran in the Class of Political Sheet Scribblers.* 12mo. 56 pp. 1s. Knott and Lloyd, Birmingham. 1803.

This Veteran, who, by the Frontispiece, bears the name of John Freeth, is an author whom we recollect to have met before, as producing, what he styled, “ the Annual Political Songster.” (Vol. v. p. 72) From the present book we learn a little more of his history ; namely, that he has been thirty-six years in the station of a publican, which he calls a “ hard service,” and has now arrived at the age of seventy-two ; when “ he feels himself more inclined, over his cheering cup, with a social companion, to handle his pipe than his pen.” The Frontispiece, however, gives him his pen and book, instead of the cup and pipe. Mr. Freeth's talent for ballad-writing has, doubtless, been very serviceable to him in his public station ; and we see, with pleasure, that he makes no pernicious use whatever of his lyric skill.

NOVEL.

ART. 22. *Lucy Osmond, a Story.* 12mo. 3s. 6d. Robinsons, 1803.

This volume has one distinction, and one claim at least to praise which does not often occur, namely, a simple and unassuming title-page. It well enough exemplifies the danger of paying too much attention, in the earlier periods of life, to works of mere imagination. It is, however, too dear at three and sixpence.

MEDICINE.

MEDICINE.

ART. 23. *Observations on Diarrhœa and Dysentery, as those Diseases appeared in the British Army during the Campaign in Egypt, in 1801; to which are prefixed, a Description of the Climate of Egypt, and a Sketch of the Medical History of the Campaign.* By Henry Dewar, late Assistant Surgeon to the 30th or Cambridgeshire Regiment of Foot. 8vo. 161 pp. 4s. Murray. 1803.

Accounts drawn up by accurate observers of diseases attacking European armies sent to foreign climates, are always acceptable to the medical world. Concerning those to which they are liable in the East and West Indies, we possess ample information, furnished by various physicians and surgeons attached to the British forces employed in those parts of the globe. As most of the diseases experienced in these latitudes originate from the excessive heat which reigns there, it will readily be conceived that in Egypt, where the temperature is at least equal to that of the tropical regions, a similar set of disorders must arise; besides others peculiar and endemic in that part of Africa: and this is proved to be the fact, by the observations made by the physicians attached to the French army, and by the medical gentlemen attached to our own, during the last war.

As the author of the present volume did not follow the main body of the army in its marches to Cairo, his observations are, for the most part, limited to the diseases which showed themselves in the 30th and 89th regiments; although he offers some sketch of the general state of health during the whole of that memorable campaign, collected (we suppose) from subsequent conversation with his medical brethren. He has also extracted some observations relative to the diseases of the French army, from Desgenettes's *Hist. medicale de l'Armée d'Orient*.

The plague appeared in both armies; but in consequence of a strict attention to cleanliness, and the separation of the infected from those in health, but few in the British army fell victims to it. The ophthalmia (of which an account has been given in some late numbers of our Review) proved a source of much greater affliction, numbers of men being rendered unfit for service by it; and of these many remained ever afterwards totally blind. Some were killed by a *coup de soleil*, when they unguardedly left their heads uncovered, though but for a little time, under the rays of the sun. A few instances of typhus occurred, and at one time catarrhal fevers; but the reigning diseases were diarrhœa and dysentery. Among the existing causes of diarrhœa, he mentions the drinking of cold water in immoderate quantities (to allay the unquenchable thirst excited by the excessive heat of this climate*) as a frequent exciting cause of diarrhœa. "The soldiers in
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* From the thermometrical observations, published in Mons. Desgenettes's account, it appears, that at Cairo, Fahrenheit's thermometer, shaded in the shade, sometimes rose to 100 and upwards, at noon, in June

the French army were cautioned, in public orders, against a free use of cold water, especially after fatigue; and it was recommended before drinking, to rinse the mouth, and dip the hands in the water. The Egyptians, dreading fluxes and other bad consequences from excess in this particular, often restrain their inclination to drink when thirsty. When they go to refresh themselves in the river, they drink only small quantities of the water, taking it up in the palm of the hand, and often content themselves with taking it repeatedly in their mouths, without swallowing it." A copious draught of cold water, quickly taken after extraordinary heat and fatigue in this climate, produces a most excruciating pain in the stomach; and instances of death have been known to take place within a short time, from this cause. After giving an account of the symptoms, causes, and treatment of diarrhoea, the author proceeds to the consideration of dysentery; one of the most frequent and most harassing disorders of hot climates. Among the exciting causes, he admits a specific contagion, by which it is often propagated from one individual to another. Yet if we understand him rightly, he thinks that it is generally produced by the same causes as diarrhoea, and that it is for the most part to be regarded as only an aggravated degree of the last mentioned disorder. On this point we entertain a different opinion. Among other remedial measures against the dysentery, he particularly insists upon the application of "four or five folds of fine flannel, or a large piece of thick fleecy hosiery over the abdomen, and over this a flannel bandage, bound rather tight and in a uniform manner, from the groin nearly to the arm-pits, and back again. This mode of applying, or rather of confining, a certain degree of heat over that part of the body which is the seat of the disease, is to be persisted in as long as the disease continues. When begun early and well attended to, not neglecting the usual collateral means, it seldom fails to effect a cure. In whatever stage it is begun, with the exception of the very last, it produces a speedy amelioration of the symptoms, and cures many dysenteries that would otherwise be hopeless." This measure he was induced to resort to, from having heard that it was recommended by Dr. Whyte, a physician who had resided at Constantinople. It was noticed, we believe, in a tract on dysentery, published several years ago by a physician who had been in the West-Indies; but we cannot, at this moment, recollect his name. In opposition to Dr. Pringle, this author deems venesection seldom necessary in dysentery; and a practice which has recently been suggested, of applying cold water to the belly, and of directing the patient to drink cold water in this complaint, is, in his opinion, attended with much hazard. In other respects, his treatment of dysenteric patients accords with that of the best modern practitioners. As the main observations in this volume relate to diseases which are prevalent not only in Egypt,

June and July; and that on the 5th of September, when the instrument was stuck in the sand near the ruins of Thebes, at mid-day, it rose to 154, and in the shade to 100. On the 14th, at the isle of Phile above Syene, it rose in the sand to above 154, and in the shade to 108½.

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but in other hot climates, it will prove a useful *vade mecum* to those physicians and surgeons who have occasion to visit the West-Indies, or other tropical countries.

ART. 24. *An Account of the Discovery of the Power of Mineral Acid Vapours, to destroy Contagion.* By John Johnstone, M. D. 8vo. 38 pp. Mawman. 1803.

In 1758, Dr. James Johnstone, father to the writer of this pamphlet, published an historical dissertation concerning a malignant fever, which had prevailed epidemically at Kidderminster, two years before. "In that dissertation, adopting the theory of the day, he proposes to keep the air free from putrefaction, by the steams of vinegar, or, as a more effectual method, by the marine acid vapour, which (he says) may be raised very easily, by putting a certain quantity of common salt into a vessel kept heated upon a chafing dish of coals: if to this a small quantity of oil of vitriol, (vitriolic acid) is, from time to time added, the air will be filled with a thick white acid steam." So convinced were the inhabitants of Kidderminster of the advantage derived from this acid fumigation, that from that time it became a custom among them to employ the same, whenever malignant fevers prevailed in that place; and Dr. J. himself continued this practice to the last hour of his life.

From these data, and others set forth in this memoir, it would appear that the method of destroying contagion by fumigation, by a mineral acid, was employed and described by the physician here mentioned, long before either Guyton-Morreau or Dr. Carmichael Smyth, turned their attention to this subject. Now the difference between the late Dr. James Johnstone's method and Dr. Smyth's consists herein, that the latter employs the nitric acid vapour instead of the muriatic, pouring oil of vitriol (vitriolic acid) upon nitre, instead of common salt. It is evident, therefore, that this is a mere variation of the other process, and cannot be justly regarded as an original invention; though Parliament viewed it in that light when they voted to Dr. S. the sum of five thousand pounds.

But although Dr. Smyth's method be merely a variation of Dr. J. Johnstone's process, yet has it been generally considered as more safe and efficacious; a point much insisted upon by Dr. S. himself. This, however, is not admitted by Dr. John Johnstone, who on the contrary asserts, that the muriatic acid vapour is equally efficacious with the nitric; that it may be used with at least equal convenience; and that it is equally mild and safe in like quantities. In proof of these assertions several testimonies from private practitioners, together with accounts of the comparative trial of both methods in the Worcester and Birmingham Hospitals, are produced; from all which it would appear, that the nitrous fumigation, proposed by Dr. Smyth, possesses little or no advantage over that with the muriatic acid, employed so many years ago by Dr. Johnstone's father.

ART. 25. *Veterinary Pathology; or, a Treatise on the Causes and Progress of the Diseases of the Horse; together with the most approved Methods of Prevention and Cure. Also, short Observations on Bleeding, Firing, Roasting, &c. &c. And an Appendix, or Veterinary Dispensatory. By W. Ryding, Veterinary Surgeon to the 18th Light Dragoons. 8vo. 135 pp. 5s. York printed; sold by Egerton, London. 1801.*

We have here a rational compendium on most of the diseases of horses. The complaint termed glanders the author has purposely omitted; reserving the consideration thereof, until the enquiries which he is prosecuting on that subject shall have afforded him a clearer insight into its nature, and more experience concerning its treatment. The diseases of the foot, and their mode of treatment, are likewise omitted, as Mr. Coleman, Professor of the Veterinary College, has himself expressly written upon them.

On the subject of veterinary medicine, the author has thrown out several useful hints. Among purgatives for horses, he rejects jalap, gamboge, and scammony, as doubtful or hurtful in their operation; and recommends, in their place, aloes and calomel. Violent purging he condemns. Expectorants he finds of no avail in the pulmonary disorders of these animals. For producing a diuretic action, he prefers turpentine to fixed alkalis. In colds, long-continued discharges from the nostrils, and cutaneous diseases, he strongly advises the employment of antimony. He remarks, that inflammation of the lungs destroys annually more young horses than all the other diseases to which they are subject.

Horses are, for the better protection of their eyes, provided with a *membrana nictitans*, called by farriers the haw. This natural protection has often been mistaken for a diseased substance, and has accordingly been directed, by most writers on farriery, to be cut away, to the manifest injury, if not the total loss of sight. What a strong argument this single fact affords for the support of an Institution, where the structure of the different parts of these useful animals is accurately explained, the nature of their diseases carefully investigated, and the effects and doses of medicines are duly ascertained! Such an Institution is the London Veterinary College,

ART. 26. *Useful Hints to those who are afflicted with Ruptures; on the Nature, Cure, and Consequences of the Disease; and on the Empirical Practices of the present Day. By T. Sheldrake, Truss-Maker to the Westminster-Hospital. 8vo. 160 pp. 5s. Sold at the Author's House. 1803.*

The author of this pamphlet is well known to gentlemen of the surgical profession, by his ingenious mechanical contrivances for counteracting and removing deformities. Ruptures are among the number of those local complaints which require the aid of mechanism; and of late years various modes of applying the requisite degree of pressure by means of trusses to the affected part, have been suggested. The principles on which these have been constructed by different inventors or improvers, are examined in this treatise, and their defects

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and advantages pointed out. The elastic truth is that which he prefers in most cases. There are several plates in illustration of the author's remarks.

ART. 27. *The new Family Herbal; or domestic Physician: enumerating, with accurate Descriptions, all the known Vegetables which are any Way remarkable for medical Efficacy; with an Account of their Virtues in the several Disorders incident to the human Frame. Illustrated with Figures of the most remarkable Plants; accurately delineated and engraved. By William Weyrick, Surgeon. 8vo. 498 pp. Knott, Birmingham; Seeley, &c. London. 1802.*

When the opinion prevailed, that all the efficient powers of medicine were to be found in the commonest plants, herbals were in high esteem, and were the sole medical books of a very numerous class of purchasers. Though it is now generally known to the intelligent that such works can contain only a very imperfect *Materna Medica*, yet the former opinion still prevails among the lower orders, sufficiently to encourage the present publication, which for their accommodation appeared originally in numbers. In fact, the descriptions of foreign plants are of as little use to such purchasers, as the analysis of the most learned compound medicines, or the drugs taken from the mineral kingdom: but to give an appearance of perfectness, they are all here united. For readers whom a liberal curiosity prompts to enquire into the medical application of plants, Dr. Woodville's Medical Botany is the book to be employed: for those who wish to prescribe for themselves, and to collect simple remedies, one half of the present volume is entirely useless. How much inclination there was in the projectors of the work to indulge all the prejudices of the purchasers they expected to attract, may be seen from the following passage of the Preface. "It was at first proposed, in order to gratify such as are fond of exhibiting medicine astrologically, to prefix the character of the planet which is supposed to govern each herb, to the account of its virtues:" this however it was thought would, on the whole, discredit the work, and therefore (not on account of the extreme folly of the thing) the design was abandoned. The most valuable part of the materials appears to have been collected from the works of Dr. Withering, whose attention and advice are also acknowledged.

DIVINITY.

ART. 28. *Thirteen practical Sermons; founded upon Doddridge's Rise and Progress of Religion in the Soul. To which are annexed, Rome is fallen! A Sermon preached at the Visitation held at Scarborough, June 5, 1798, (Second Edition, revised and corrected) with Notes and Illustrations: and St. Peter, a Sermon preached before the University of Cambridge, May 4, 1800. By Francis Wraugham, M. A. 8vo. 292 pp. 6s. Mawman. 1800.*

In accommodating Dr. Doddridge's language to the pulpit, Mr. W. trusts, that he has never "swerved more widely from his example,
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than *what* the general diffusion of learning and information appeared to require. Many entire sentences, and the greatest part of his scriptural quotations, have been studiously retained; and, for the sake of renewing, or preserving a clear recollection of what has preceded, short recapitulations are occasionally introduced." The idea of this undertaking was suggested by the consideration, that "the scarcity of sermons which, while they preach the gospel to the poor, disgust not the fastidious ear of modern elegance, by triteness or vulgarity, has long been a subject of regret and of complaint." Several Divines have lately exerted themselves, in a very laudable manner, to obviate this complaint; and Mr. W. appears among them with credit to his piety and judgment. He is much less rhetorical, but (we think) more truly eloquent, than we have known him on other occasions.

We cannot specify the corrections of the Sermon preached June 5, 1798; because they are not pointed out by the author; and the copy of it has passed out of our hands. See our Review, vol. xiii. p. 318.

The purpose of the Sermon, preached May 4, 1800, Luke vi. 14, is, to determine the particular efficacy of St. Peter, as one of God's subordinate and humble instruments, in the subversion of heathenism, and the propagation and establishment of Christianity. This purpose is effected by sound argument, expressed in clear and strong language.

ART. 29. *A Sermon, preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, on Tuesday in Whitsun Week, June 8, 1802. Before the Society for Missions to Africa and the East. Instituted by Members of the Established Church, being their second Anniversary. By the Rev. Charles Simon, M. A. Fellow of King's College, Cambridge. Also the Report of the Committee to the annual Meeting, held on the same Day; and a List of Subscribers and Benefactors. Printed by Order of the General Meeting. 8vo. 1s. Seeley. 1802.*

The discourse here printed is on the text, Philip ii. 5-8. "Let the same mind be in you which was also in Christ Jesus," &c. and the preacher, after pointing out selfishness as a strong characteristic of our fallen nature, leads his auditors to consider the humiliation of our Saviour Christ; 1. As a fact to be believed; 2. As a pattern to be imitated: the latter of which propositions he further considers under two divisions; 1. That we should feel a tender regard for the welfare of mens' souls; 2. A willingness to do and suffer any thing for their good.

As we judge not any writer by their reputed opinions, but by what they actually publish, we cannot hesitate to say, that this discourse is sound and good. But we perceive with regret, both in the sermon and in the request subjoined, that it is found extremely difficult, and hitherto impracticable, to meet with qualified persons willing to undertake a mission. This Society for Missions is, we presume, carefully to be distinguished from that Missionary Society which sent the Bounty to Otaheite. That sent out its voyagers in 1796: this

this has only subsisted two years. That was evidently fanatical; this was instituted and is supported by members of the Established Church.

ART. 30. *An Address to the Richmond Volunteers, assembled in the Parish Church of Richmond, in Surry, on Monday, August 29, and on Friday, September 2, 1803, to take the Oath of Allegiance. By Thomas Wakefield, B. A. Minister of Richmond. Printed by Request. 8vo. 12 pp. 6d. Wall, Richmond; Hurst, &c. London. 1803.*

The contents of this Address are well worthy the attention of all who at this momentous crisis are called upon, or have undertaken to bear arms in defence of their country, and consequently to take the Oath of Allegiance to their Sovereign.

The reverend author, with great and judicious energy, reminds the Volunteers of his parish how solemn and sacred is the pledge they are about to give, and after representing the nature of sacred oaths, takes occasion to admonish them against the use of such as are profane. His observations on the folly, as well as impiety, of this vice are forcible and striking. We recommend the perusal and consideration of them to all military gentlemen, who may, inadvertently perhaps, have fallen into this pernicious habit; since, at this awful period, when we are engaged in a contest for every thing that is dear to us, it more peculiarly becomes the defenders of our country to prove themselves *Christian Soldiers*.

ART. 31. *To your Tents, O Britons! A Sermon preached in the Parish Church of Sutton, Saint Mary, in the County of Lincoln, July 31, 1803. By Charles Ferram, A. M. 8vo. 19 pp. 3d. White, Wisbech; Rivingtons and Hatchard, London; Albin, Spalding; and Hellaby, Bolton. 1803.*

A plain, but very animated, pious and judicious exhortation; fit to be sounded in the ears of British Yeomen; by whom it could not be heard without good and great effect. Every page would furnish a creditable specimen of the preacher's eloquence; but we can afford room for only a part of the peroration: "Let us emulate the noble example set before us in the patriot Jews, whom Nehemiah stimulated and led to the combat. Let our labourers and workmen, of all descriptions, employ one hand in their work, and with their other hand hold a weapon of war;"—and though their "work is large," to gather in the fruits of the earth, which are now ripe unto harvest; and though they must necessarily be "separated one from the other," yet "in what place they hear the sound of the trumpet, let them resort thither, and God will fight for us." Let this neighbourhood, which has hitherto been signalized by its loyalty, be doubly animated: let us be faithful to ourselves, and our true interests; and we have nothing, I trust, to fear. But above all, "remember the Lord, which is great and terrible," consider that "it is better to trust in the Lord, than to put any confidence in Princes;" and that "they who do trust in him, shall be as Mount Zion, which can never be removed." Supported by his arm, the victory is sure:—that we may be supported by him, let us set him ever before us, and evince our dependence upon him, by pouring
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out our souls continually before him; and putting on for our armour, the breast-plate of righteousness, and the helmet of salvation. Should our country at large do this, one might congratulate it, in the triumphant language of Moses, "Happy art thou, O Britain, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

ART. 32. *The Duties of loving the Brotherhood, fearing God, and honouring the King, illustrated and enforced in a Sermon, preached before Two Friendly Societies. By the Rev. Francis Skurray, M. A. Curate of Horningham, Wilts. 8vo. 32 pp. 1s. Longman and Rees. 1803.*

"This Sermon," says the author, "was sent to the press, in order to imprint more indelibly on the minds of his parishioners, than verbal recitation possibly could do, sentiments of unanimity and loyalty at this eventful period. He was also actuated," he says, "by a wish to contribute his mite towards cementing the peace and harmony of his neighbourhood, which had suffered interruption from disorder and alarm."

This interruption arose from the violences committed in certain parts of the clothing counties, in consequence of the introduction of some mechanical contrivances for facilitating work. The author distinctly handles the several parts of his subject, and gives the local admonitions which the occasion required, with earnestness and affection. "It is not allowed," says he, "to the rich, and surely it cannot be claimed as a privilege by the poor, to bend the law to their own will and execution." P. 26. He then mentions an appeal to law, which has since, we understand, received its decision. The discourse is well calculated to be useful.

ART. 33. *An Essay on the Sign of the Prophet Jonah. Intended to remove the Deistical Objection concerning the Time of our Saviour's Burial: by attempting to prove that the Prediction relates to the Duration of his Ministry upon Earth. By Isaac James. With a Letter to a Friend, on Revelation xxii. 6, 21. Intending to shew that it was not Jesus Christ who forbid John to Worship him. 8vo. 59 pp. 1s. 6d. Bristol printed; Button and Co. London. 1802.*

This author, rejecting the usual interpretations of Matthew xii. 39, 40, as untenable, proposes another which in his opinion removes the difficulty. He conceives that when our Saviour predicted that he should be three days and three nights in the heart of the earth, he meant that he should be three years employed in his ministry in Judæa. A year being a prophetic day, and Palestine being, according to several authorities, considered as the *heart of the earth*, or, the middle of the habitable world. This is ingenious, and certainly not repugnant to the prophetic style. But it is not entirely new, as what in divinity can be? We copy from Zegerus a very similar opinion. "Hoc ænigmatē Dominus non propriè sepulturam suam resurrectionemque præsignabat, quanquam et ita possit non injuria intelligi, sed suam demonstra-

bat in hujus terræ ergastulo mansionem. Alioqui si simpliciter ad Christi sepulturam referas, quomodo *tribus nobis* in sepulchro delituisse credendus est? nam de tribus diebus facilis est per synecdochē solutio. At verò cū illud addatur quod ei expositioni non plene respondeat, deinde cū aliud pateat sensus Evangelico tenori etiam magis congruus, non est necesse ad illum, licet catholicum, minus tamen aptum, contugiamus. Quod ergo dicit ejusmodi est, “Non dabitur nationi hæc signum aliud quàm quod Jona ipse eventu suo præfiguravit. Quemadmodum enim Jona ob salutem navigantium ultro se obrulit in mare projiciendum, et exceptus bellua marina tribus diebus, i. e. *parvo tempore*, in ventre illius servatus est, ita Christus Dei Filius, ob salutem omnium hominum, è sublimi cælorum volens à Patre in hujus mundi pelagus emissus, exemptusque a Judaicâ gente, quasi à belua ferocien- te, intra hujus gentis septa, *parvo temporis spatio*, diversatus est.” Atque ita, in hoc uno signo, universa simul totius vitæ suæ signa atque miracula conclusit, cū alioqui multa se illis demonstraturum signa respondere debuisset, ut pater qui, non resurrectione modò, sed et innumeris aliis potentis suam Divinitatem erat declaraturus.” *in loc.*

It is an evident improvement upon this opinion, (which perhaps Mr. James never saw) to apply the three years as three figurative days, and to point out the propriety of calling Judæa the heart of the earth. But since such men as Grotius, Erasmus, Hammond, Whitby, and innumerable others were contented with the old explanation, we do not feel much inclined to fly to the new; which however we allow to be ingenious. In the time of Theophylact, the usual interpretation was thought sufficient; he says, *τρία ημεροβόλια ἀπὸ μέγας ἀριθμούνται*. The Jews particularly reckoned parts of days as whole days, and St. Matthew is generally thought to have written in Hebrew. All the commentators cite Aben Ezra on Lev. xii, 13, to prove that even an hour of one day was reckoned as a whole day, in the calculation of the days of circumcision; and a mode of calculation somewhat similar has been shown from various ancient authors, and might be illustrated to a much greater extent. Thus the part of Friday was reckoned night and day, from Thursday at sun-set; Saturday, night and day, from Friday at sun-set; Sunday, night and day, from Saturday at sun-set.

The second part of this tract is also important. It undertakes to prove that the angel who forbade John to worship him (in Revelations xxii, 9.) was not Christ; which removes a specious and common objection against the worship of Jesus. This, however, is not new. So other Commentaries have understood it. Franc. Junius, (whose notes are subjoined to the text of the Revelation, in Barker's Bible 1611) says “the words of the Angel unto the 15th verse, the words of Christ verse 16, 17. So also Estius, and others.” The question is here, however, well illustrated, and may serve to remove unnecessary scruples. It is indeed reduced almost to a demonstration.

ART. 34. *The Mild Tenour of Christianity, an Essay.* Crown 8vo. 153 pp. 3s. Clarke. 1803.

Had this Essay been produced at any period of great heat and animosity among Christians, or to allay the violence of some persecution, by recalling to mind the true temper of the Gospel, nothing could be
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more meritorious. At present it is difficult to say why it should be written, when the principle of it is generally acknowledged; and the application of it in this tract seems to confound all distinctions. Because it is true, that no one can have the true spirit of Christ who is not mild and benevolent, Mr. Jerningham appears to conclude, that whoever has those qualities has sufficient Christianity. Papist, Protestant, all seem alike to him; nor will he distinguish between the raging, diabolical, and unprovoked persecutions of the former, and the necessary precautions for self-defence, enacted at some periods by the latter.

Mr. J. is supposed to be of the former persuasion; but he has no indulgence, it must be allowed, for bad Popes, nor, in general, for monastic institutions. He praises the Reformation in terms almost unqualified; but he censures, with perfect justice, the indiscriminate rage for plunder and destruction which accompanied the suppression of the religious houses in England. He quotes a passage from the historian of Ely, lamenting the spoliation of the tythes and revenues which have ever since been wanted; and he adds, very justly, "thus neither the advancement of religion, the dignity of reason, nor the principles of taste were consulted in this universal dilapidation." P. 83.

That the book is entertaining, must certainly be allowed; as it consists chiefly of scraps and anecdotes, selected from a variety of books; but the affectation of the style is beyond measure ridiculous. In the very second page we have "the *laws* of sensibility," a new law, enacted probably in the court of namby-pamby; and this law "surely" forbids "the heart to consign itself to tyranny." We thought a more real law, the law of human nature, forbid it; but he means not, as would be supposed, to forbid being tyrannical, but forbids being fond of tyrants! Then we have "*emanative* benevolence;" soon after, we are "*fed* by the glimmering of conjecture;" presently, "the circle of individuality;" then, "diableries;" every where, *germs*, and *sombres*, and all the cant of *petit-maitre* scribbling. Grammar gives way to the affectation of novelty; we have *involutive* as an adjective (p. 39,) and *waried* as a verb neuter (p. 85,) and many similar flowers.

In *moral taste* (to catch an affected term) the author prefers, to the truly philosophical answer of a gentleman on the destruction of his library, "that he should have profited little by his books, if he had not learned to bear the loss;" an expression attributed (perhaps falsely) to the amiable Fenelon; that he had rather all his books had been burned, "than be told that the hut of a poor family is reduced to ashes." P. 103. What is the sense of this? Could he not, in an hour, have more than reinstated the poor family, for a thousandth part of what a new library would cost him? Such cant is disgusting, and unlike Fenelon.

ART. 35. *Reflections on the Resurrection and Ascension of Christ; and of [on] the probable Consequences of a Public Exhibition of his Ascension; which some have thought Necessary to the Credibility of the Fact.* By John Bigland. 8vo. 108 pp. 2s. 6d. Williams, Stationers'-court. 1803.

Mr. B. reasons with calmness and good sense on the probable consequences of a public resurrection and ascension of our Saviour, such as several infidels, and, last of all, T. Paine, have thought necessary to the credibility of the facts; and he proves that the advantages would not have been such as those enquirers presume. He concludes his tract with a cursory view of the positive evidences for Christianity, (p. 71); and, finally, a few short remarks on "the comparative excellency and safety of the two systems of Christianity and Deism." P. 104.

In answering Paine's cavil, that the Redeemer should "have gone from system to system, and from planet to planet, to suffer death in every one of them, for the redemption of its inhabitants," (p. 68), Mr. B. does not seem at all aware of the hypothesis so modestly proposed, and so well supported, in the treatise entitled, *Eis Θεός, εἰς Μερίμνας*,* for reconciling the Plurality of Worlds with the doctrine of Redemption.

ART. 36. *The Churchman's Remembrancer: being a Collection of scarce and valuable Treatises, in Defence of the truly primitive Doctrines and Discipline of the Established Church. Consisting at present of two Articles:*

1. *Dr. Waterland's Sermon on Regeneration.* p. 1s. 6d.
2. *Dr. Winchester's Dissertation on the 17th Article of the Church of England.* 2s. 6d. Rivingtons, &c. 1803.

The design of this very seasonable and praiseworthy publication seems to have arisen partly out of the success of the former reprinted tract; as appears from the following advertisement prefixed to the second of them. "The great encouragement which the editors of Dr. Waterland's Sermon on Regeneration have received, from the rapid sale of that valuable discourse, has induced them to prosecute the work of which that was put forth as a specimen, and to engage to republish, every three or four months, some scarce and valuable treatise of a similar tendency (that is, against the peculiar and now obtrusive tenets of the Methodists), hoping, by this means, to lead many into the old paths, the good way, wherein, if they will walk, they have the warranty of scripture that they *shall find rest for their souls.*"

The editors say, in prefacing the former tract, "if we are now dwindled down into so puny a race, that we cannot stem the torrent with our own strength, we shall do a service which we humbly hope will be accepted by the church, and its immortal Head, in bringing forward again those giants of former days, who, though dead, yet live

* See Brit. Crit. vol. xviii. p. 405.

to us in their writings," &c. Without thinking so meanly of the present living defenders of the church, we must certainly be of opinion, that to bring forward again the writings of those, whose names have acquired weight and authority, and who being dead, are exempt from all suspicion of being biased by any party spirit of the present times, but record the sound faith of a past generation, must be to render an essential service to the cause. Most heartily, therefore, are we well-wishers to the undertaking. In the same short preface now cited, the editors most properly point out the solemn prayer in our baptismal office, in which the congregation thanks God "that it *hath* pleased him to regenerate the infant." What can the preachers of a new-fangled regeneration say to this direct testimony? Or how can they boast of adhering to the doctrines of the church, which they contradict in so positive a manner?

The first tract has only this short preface. The second has also a short introduction by the editors, and a biographical account of the learned and pious Dr. Winchester, drawn up by that sound and able divine, M. Churton, of Middleton, near Banbury, who also supplied the editors with D. Winchester's emendations of his own tract, by which this edition is corrected. The value of these two publications, and their conclusive force against the errors now so industriously circulated, could not be explained by us without a long critique, but will be evident to every careful and competent reader.

ART. 37. *Rest Signs on the Fall and Redemption of Man, in an Exposition of Hebrews, Chap. x. 4-7, compared with Psalm xl. 6-8. With an Introduction suited to the important Subject, in Metre. By Amicus.* 4to. 33 pp. 1s. Richardson. 1802.

Though the whole of this tract is in stanzas of eight lines, yet as the author professes not to intend it as poetry, we have classed it with Divinity; to which it is entitled, not only by its subjects, but by the crowded margin of references to Scripture. The composition of it must have been a very edifying task to the writer; whether it will be equally edifying to any reader, may be doubted. Scripture truths, thrown into very languid metre, are debased rather than elevated. The tract, however, has rather the form than the essence of Methodism.

POLITICS.

ART. 38. *An Appeal to the Public Spirit of Great Britain. By Charles Marsh, Esq. of the Honourable Society of Lincoln's-Inn.* 8vo. 74 pp. 3s. Cadell and Davies. 1803.

Amidst the numerous and well-written tracts by which the spirit of the country has been animated, and the enthusiasm excited during the present emergency, we have not hitherto met with one more just in its conceptions, or more eloquent in its language, than that which is now before us; and we are concerned that our limits will not allow us to display its excellence so fully as it appears to deserve. The pro-
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fessed object of this writer is, to keep alive, and, if possible, further stimulate the zeal which is so generally manifested for the defence of the country, by showing, that the enemy by which we are menaced is of no ordinary kind, and that his success would be attended by far greater calamities than have usually fallen to the lot of vanquished nations. He very justly reprobates the language of those who "affect to deny the existence of the danger, and seek to diffuse their mischievous incredulity." Nor does he fail to stigmatize that mean disposition (which is found, we hope, in but a few persons) "to be more alarmed at the privations and personal sacrifices, requisite for the present exigencies, than at the evil itself, gigantic as it is, which has already subdued the rest of Europe." He justly observes that, "were this spirit of murmuring at the inevitable burthens of the conflict, universal amongst us, the task of the foe would be accomplished to the fullest extent of his projects."

Having treated this unworthy sentiment with the indignant contempt which it merits, the author next points out our proper "means of defence, and instruments of safety." In the first class of these, he places "the justice of the cause into the vindication of which we are provoked." His spirited remarks on this topic, will enable the reader to appreciate the merits, and probably induce him to peruse the whole, of this patriotic work.

"Rightly to appreciate the nature of the quarrel, to which we are parties, and to take a distinct view of its principles, and its purposes, will lay the foundation of a sober and provident policy concerning it. It will prevent us (an object of anxious precaution in the beginning of a long struggle) from confounding it with any subordinate, and inferior point of litigation. Above all, the magnitude of the mischief with which we are threatened must not be intercepted to our eyes, by any transient cloud of petty, and minute danger. The real character of this most inextinguishable contest must be fully understood. Their's is an idle industry, who think that they can adjust to any ordinary rule, or class, in any old tribe or division, an huge, political portent, beneath whose weight, the pillars of the earth tremble. The speculations of those, whose minds are not dilated to its size and dimensions, are worse than inefficacious at such a moment. They will be confounded and perplexed in the modes they adopt, of averting the danger. Who is there that can dissemble from his mind, or disguise to others, the issue, involved in the contest,—the preservation or destruction of our common country: the preservation of it in the high rank, it has held among the nations of the world, with an accession of glory conferred upon it, by success in a great, and arduous conflict; its destruction, not after the lenient fashion of former times, but its utter erasure from the tablet of empires, when its wealth, and its resources shall have been sucked dry, by a hungry and rapacious banditti, the contempters of God, and the destroyers of man? They, who talk about Malta, as the object for which a few blows, as it were, are to be exchanged, occupy themselves about an object as minute and inconsiderable, in comparison with the grand purposes of such a conflict, as a small rock in an immense ocean. Our imaginations must not descend to the very notion of compromises, or negotiations, about petty con-

cerns. That contempt of mean helps, and little hindrances, which Hobbes defines to be true magnanimity, must be cherished among us; otherwise, our best efforts will be a lamentable defection from the general defence, of which the presiding strength must be a confederation of hopes and interests, knit together by one common sentiment, and governed by one common obligation." P. 14.

After impressing powerfully the consideration of this "*moral strength*," (as he terms it) and strongly censuring the absurd discourse concerning the impolicy of the war (as if a choice of war and peace had ever been permitted to us) the writer alludes to the conduct of Bonaparte after the Peace of Amiens, showing that every part of it bore the features of determined hostility to this country. He also places in a striking point of view, the radical destruction of all our institutions, and of all public and private happiness, that must follow the subjugation of this kingdom. The character of our enemy is also drawn in vivid, but just and appropriate colours, and his admirers (if any such yet remain) severely reprehended. In the concluding part, the public spirit lately manifested is highly praised, and perseverance recommended by the most powerful considerations. Never, says this author, (too truly we fear) "can we dream of peace during the existence of a *Republic of Robbers*, whose Exchequer is fed by daily spoil, and whose army looks for its daily donative in the plunder of invaded countries."

The account we have endeavoured briefly to give (and still more the sample we have exhibited) of this work, render it, we trust, needless to recommend it to our readers as one of the best and most spirited which the present contest has produced.

INVASION.

ART. 39. *A Plan for the safe Removal of Inhabitants, not military, from Towns and Villages on the Coasts of Great Britain and Ireland, in the Case of the THREATENED INVASION: with Reflections calculated to hasten Preparations for that Measure.* By J. Lettice, D. D. 8vo. 45 pp. 1s. 6d. Clarke. 1803.

The distress and confusion which must arise from the sudden unprepared removal of all the weak and helpless part of the community, in those districts which may be assailed by an invading foe, have forcibly and justly occurred to this writer; who, being (as he states) "minister of a populous village within about four miles of the channel," has taken very laudable pains to prevent this apprehended confusion, and lessen the unavoidable distress. The plan recommended by him, and adopted by his own parish, is, that an accurate list of every family in the parish should be formed, setting forth how many individuals of each family can walk the distance that may probably be required, how many must be carried, and in whose cart or waggon. For this purpose, each person, or each family, is to have a ticket, specifying by whose waggon he or they are to be conveyed. Several other judicious directions are given, both as to the articles which

each family should be allowed to carry with them, and the mode in which the removal should be conducted. As we cannot too cautiously guard against every possible inconvenience from the desperate attack which is threatened, we recommend the perusal of this tract to the leading persons in every parish near the coast. Measures similar to those recommended by this author will not only effect his immediate purposes, but tend to lessen that anxiety respecting the fate of our dearest connections, which must harass our minds, and might impede our exertions against the enemy.

ART. 40. *The Loyalist: containing original and select Papers, intended to rouse and animate the British Nation, during the present important Crisis, and to direct its united Energies against the perfidious Attempts of a malignant, cruel, and imperious Foe. Addressed to all patriotic Persons, especially to the Soldiers, Sailors, and Loyal Volunteers throughout England, Wales, Scotland, and Ireland. Volume I. 8vo. 32 pp. 3d. or 2s. 6d. per Dozen. Hatchard. 1803.*

Little more need be said of this public-spirited and well-timed publication, than that this first number contains a short and energetic *Address to our Countrymen*; a just Statement of the *Grounds of the Contest in which we are engaged*; *Advice suggested by the State of the Times*, by Mr. Wilberforce; *the same Gentleman's Speech at a public Meeting of the County of York*; *Thoughts on the Invasion*, by the Bishop of Llandaff; the noble *Declaration of the Merchants, &c. &c. of the City of London*, with Mr. Bosanquet's admirable Speech on that occasion; some *Anecdotes of the present French Magistrates*, and of Lucien Bonaparte in particular; a very well-written *Address to the Irish Rebels, by a Man of Ulster*; and some shorter productions of the same tendency. Judging from this Number, we deem this collection judiciously made, and trust the publication of it will be continued with equal spirit and diligence.

MISCELLANIES.

ART. 41. *Rural Sports. By the Rev. W. B. Daniel. 4to. 524 pp. Bunney and Gold. 1802.*

Our pursuits are too remote perhaps from those of Mr. Daniel to allow us to judge favourably of this splendid and expensive work. Of the former volume, we gave a concise account some time ago*; the present completes the undertaking, and forms a compilation which will doubtless be acceptable to those who are engaged in rural exercises and amusements. As admirers of art, we cannot but be pleased with the exquisite beauty of several of the engravings, and the accurate representation of the objects themselves, by the pencil of Elmer, Gilpin, or Stubbs; yet the pleasure is sensibly diminished, in most of the instances, by reflecting on the disproportion between the value of

* Brit. Crit. vol. xx, p. 576.

the creature represented, and the labour bestowed upon the plate. A brace of woodcocks in a field, a favourite dog, a large fish, or even a gamekeeper, seem little worthy of delineations which seem to exhaust the powers of art. Nothing can be more beautiful than the covey of partridges introduced at page 406 of this volume; yet who will be instructed by the representation? These volumes will, however, be sought, both by sportsmen, and, for the sake of these prints, by some collectors. We could not easily find a passage which would justify a long extract in a literary work. The list of game slaughtered at Chantilly for many successive years is extremely curious; and, as the author tells us, was never printed before, even in France. It occurs at page 404. As a compiler, Mr. D. seems to have ransacked all works which could afford assistance. With respect to his own judgment, or the correctness of his original information, it is not within our province or ability to pronounce an opinion.

ART. 42. *Flowers of Literature for 1801 and 1802; or Characteristic Sketches of Human Nature and Modern Manners: to which is added, a General View of Literature during that Period; with Notes, historical, critical, and explanatory. By the Rev. F. Prevost, and F. Blagden, Esq. Vol. I. To be continued annually. 12mo. 5s. Crosby. 1803.*

These editors are indefatigable in the cause of literature; and certainly, in its lighter and elegant branches, have rendered much service. The present is a kind of *excerpta literaria* from modern books, principally of amusement, and may certainly be recommended to such as have leisure and curiosity for light reading only. Indeed it is a kind of English Ana, of which we have, of late years, had many, and some of which these editors have themselves collected and published. This volume has two other recommendations, at the present period of no unimportant consideration; it is very cheap, and contains nothing in the smallest degree offensive to the civil and religious establishments of our country. The following epigram is new to us.

“ THE WORM DOCTOR.

Vagus advanc'd on high, proclaims his skill,
By cakes of wond'rous force the worms to kill;
A scornful ear the wiser sort impart,
And laugh at Vagus's pretended art:
But well can Vagus what he boasts perform;
For man, as Job has told us, is a worm.”

ART. 43. *Elements of Self-Knowledge, intended to lead Youth into an early Acquaintance with the Nature of Man, by an anatomical Display of the Human Frame, a concise View of the Mental Faculties, and an Inquiry into the genuine Nature of the Passions. Compiled, arranged, and partly written, by R. C. Dallas, Esq. 8vo. 464 pp. 10s. 6d. Murray and Highley. 1802.*

The first object that strikes the attention in this volume is a naked human figure, exhibiting, among other parts, a sketch of the lungs, liver,

liver, urinary bladder, &c. but so rudely drawn, as by no means to convey an idea of the parts supposed to be delineated; and thus calculated rather to mislead than to inform young persons, for whose use it is said to be published; but it is particularly improper for female children, as leading to enquiries which their teachers, if they should happen to understand the subject, would be embarrassed in attempting to answer. The editor had his doubts, he says, whether his work was adapted to the study of ladies; but, as botanical works, founded on the sexual system, are now put into their hands, he thought this might be allowed to accompany them: that is, as some inroad had been made on female delicacy, there could be no great mischief, he supposes, in making a further attack upon it.

After a short Preface, the editor gives an anatomical description of the brain, nerves, muscles, blood-vessels, and of the organs of sense; and shows the uses to which they are adapted. The difficulty necessarily occurring, of giving such a description of these parts as might be intelligible, or as might convey clear and distinct ideas of them to young readers, without the assistance of plates, is here considerably increased by the perpetual use of technical terms, which might generally have been avoided. "The aliment being received into the mouth," the author says, "is there masticated by the teeth, and impregnated with saliva, which is pressed out of the salivary glands by the motions of the jaw, and the muscles that move it, and the tongue,

"The salivary glands are situated about the jaws and the tongue. Parotis, or maxillaris superior, is the largest; and is situated behind the lower jaw, under the ear. It has its saliva promoted by the motions of the lower jaw. Maxillaris inferior is situated between the lower jaw and the tendon of the digastric muscle. Sublingualis is a small gland under the tongue, between the jaw and the arataglossus muscle. Tonsilla is a globular gland, about the bigness of an hazel nut, situated upon the pterygoideus internus muscle, between the root of the tongue and the uvula. This gland, with its fellow, directs the masticated aliment into the pharynx; and they serve for the uvula to shut down upon when we breathe through the nose. They are compressed by the tongue and the aliment; when the former raises the latter over its root, and thereby opportunely emit their saliva to lubricate the food, for its easier descent through the pharynx." The pupils must be previously well instructed in anatomy to understand this account, where the parts are much more particularly described than is necessary to answer the end proposed by the editor, which required a general, not a minute, knowledge of the structure of the body.

The author next considers the faculties of the mind, under the several heads of Perception, Attention, Reason, Judgment, &c. Each of these is distinctly and concisely explained; and from them he deduces proofs of the immateriality and immortality of the soul. The third and last part treats of the Nature of the Passions. They are all implanted for wise purposes, and are the springs that set us in motion; without them we should be torpid and inert. They are to be moderated and restrained, not suppressed. The passions are in general well described, and proper rules given to restrain and keep them subordinate to reason; and this is the utmost praise we can allow to the book.

ART. 44. *Gleanings in England, descriptive of the Countenance, Mind, and Character of the Country; with new Views of Peace and War.* By Mr. Pratt. Vol. III. 8vo. 12s. Longman and Rees.

We confess that we are less pleased, and much less interested with this, than with either of the preceding volumes published by this writer, under the whimsical title of *Gleanings*. These pages, though extending to almost seven hundred in number, are less diversified by anecdote, have much less sprightliness; in short, for the truth must be spoken, they are, in our opinion, dull and heavy. The stuff about the inequality of provision for the English Clergy, at p. 23, is trite, absurd, and mischievous. It is true there are inequalities in the Church, and so there are in every other profession; but a great many of the most distinguished members of the church, are individuals who have been publicly honoured and rewarded for their professional diligence and ability. Neither is it true, that many of the sacred order are recompensed with from 20l. to 30l. a year. Besides all this, the Government have long had it in contemplation, and are now executing a plan for the greater comfort of the inferior clergy. The story of the dog, at p. 209, is clumsily told, and perfectly incredible. What could Mr. Pratt mean by applying the terms, excellent observations, pious disposition, tender heart, purity of sensation, humanity of principle to Ritson's foolish declamation against animal food? We hope he was in jest, for more profane, disloyal, impudent, and stupid nonsense, has not often come before us. Mr. Pratt has certainly introduced some very pretty poetry of his own, and other authors; and the conclusion of the volume exhibits some manly and patriotic sentiments, very suitable to the present period of alarm and danger; but we cannot, in conscience, allow that the volume, taken altogether, is worth the enormous sum of twelve shillings.

ART. 45. *Proceedings at a General Meeting of the Loyal North Britons, held at the Crown and Anchor, August 8, 1803; containing a correct Copy of the celebrated Speech of James Mackintosh, Esq. the Stanzas spoken on the same Occasion by Thomas Campbell, Esq. Author of the Pleasures of Hope, &c. and the Substance of the Speeches of the Right Hon. Lord Reay and J. W. Adam, Esq. on being elected Officers of the Corps.* 8vo. 43 pp. 1s. 6d. Longman and Rees. 1803.

There is much that is extremely animating to the loyal and patriotic Briton in the substance of this small pamphlet. It is no kind of exaggeration to say of the speech of Mr. Mackintosh, the Chairman, in particular, that it abounds with the most wise as well as noble sentiments, expressed in the most energetic language. He begins by pointing out the danger of the moment. "Every thing will be done (against us) that political art and military talent can effect. We have to do with an enemy who is not deterred by difficulties or dangers. He will not content himself with one sort of attack. He will not be driven from his purpose by the defeat of some attempts. Nothing will be left undone for the destruction of the only country that stands between (him and) universal tyranny." But he says not this to dis-

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spirit his hearers. "If the prospect of danger could dispirit you, I must tell you that you are already conquered. Those who are to be frightened by a display of their danger, are already cowards, and deserve to be slaves." On the other hand, "I have no respect for the giddy fearfulness of the thoughtless. I expect from you," he says to his auditors, "the grave, considerate, deliberate fearfulness, which measures the size of the danger, and dares to march up to it." He then warns against those whom he calls the LULLERS, and represents as a most dangerous class; and, if the contest arrives, "we are unworthy," he says, "of that elevation of glorious peril to which we are raised, if we hesitate between slavery and death—if we go into the field with any other motto inscribed, not on our banners, but in our hearts, than RETURN VICTORIOUS, OR RETURN NO MORE."

We are sorry we cannot further detail the merits of this excellent Speech, or of Mr. Campbell's verses, or the other contents of the tract; but our reluctant forbearance will, we trust, only add to the curiosity of those who read the preceding specimens.

ART. 46. *A Tour through several of the Midland and Western Departments of France, in the Months of June, July, August, and September, 1802; with Remarks on the Manners, Customs, and Agriculture of the Country. By the Rev. W. Hughes. Illustrated by Engravings. 8vo. 6s. Ostell. 1803.*

As this Tour describes a portion of France, which is out of the ordinary beat of Englishmen, it may be of some convenience and use hereafter, when peace shall happily be re-established between the two countries. Except, however, an ill-timed and extravagant admiration of Bonaparte, we have not found much to arrest the attention. The anecdote of Humbert, at p. 79, is very honourable to him; but the correction of the press has been shamefully negligent, as the pages are all numbered wrong, from p. 160 to the end of the book. The engravings are of no great importance.

ART. 47. *Kearseley's Traveller's Entertaining Guide through Great Britain; or a Description of the Great Roads, and principal Cross Roads, marking the Distances of Places to and from London, and from each other. To which are added, a Description of the principal Great Roads of Ireland, different Routes to Paris, and a Table of the Times of High Water at New and Full Moon; with a concise topographical History of the Cities, Towns, Watering Places, Chief Villages, Antiquities, Seats, &c. &c. The Whole forming a general Tour through Great Britain and Ireland. The Second Edition, much enlarged and improved. 8vo. 7s. Kearseley. 1803.*

This is the cheapest book of the kind we have ever seen, and contains a great deal of information, not to be found either in Paterfon's or Carey's books. These editors will doubtless avail themselves hereafter of those hints which are here given. The paper, however, is certainly

certainly inferior; nor is the Map prefixed so neatly executed, as in the books above mentioned; but the type is very good and perspicuous, and, in our opinion, it is a very convenient and desirable pocket companion for the British traveller.

ART. 48. *Journal Historique et Religieux de l'Emigration et Déportation du Clergé de France en Angleterre. Dedié a sa Majesté le Roi d'Angleterre (par sa Permission.) Par M. l'Abbé de Lubersac, Vicaire General de Narbonne, Abbé de Noirlac, et Prieur Royal de Saint Martin de Brive; Emigré François.* 8vo. 271 and 79 pp. 10s. 6d. Dulau. 1802.

The objects of this writer are,—to pay, in the name of the French emigrant clergy the homage of gratitude to the benevolent monarch and generous nation by whom they were hospitably received, and have so long been protected;—to relate the circumstances of their arrival in this country, and their principal transactions since that period;—and, more especially, to describe the numerous establishments they have formed and maintained (in a great measure, we believe, at their own expence) for the support of their aged and infirm brethren, and the education of their youth;—and also, to enumerate and characterize the several literary works which, during that period, they have produced. Undoubtedly these circumstances may, in some degree, be rendered interesting even to an English reader; but the good Abbé is, we think, far too prolix in his descriptions to please any readers but those of his own country; to whom, so minute and circumstantial an account may not appear tedious. The part which most engages our attention, is the description of the Asylum for forty old priests, established at Somers Town by the Abbé Carron; whose benevolent and indefatigable exertions in the cause of suffering brethren, deserve the highest praise. As a record of those exertions, and a memorial of the various establishments which these respectable and unfortunate persons have contrived to form, with such slender means, and in a foreign country, this publication, though less engaging than it might have been made, is not without its value.

ART. 49. *The Voice of Truth; or, Thoughts on the Destruction of a Great City. To which are annexed, Observations on some remarkable Extracts from prophetic Warnings, published in the Year 1707. By a Layman.* 8vo. 23 pp. 1s. Badcock. 1802.

The writer of this nonsense probably meant it to be classed with Divinity; but we cannot do it that honour. After reciting some pretended prophecies in the language of Billingsgate, in which inspiration, we humbly conceive, never yet spoke, he concludes by celebrating the immaculate Bonaparte as *the Grand Pacificator!* Where was the gift of prophecy then?

ART. 50. *A New English Spelling Book; or, Key to the English Language; in which its Difficulties are simplified, and its Beauties pointed out. The First Part has been carefully selected from the best Dictionaries; namely, Walker, Sheridan, Johnson, Perry, Entick, and others; and is digested in regular alphabetical Spelling Tables, which comprise Three grand Essentials in the English Language; namely, Orthography, Accent, and true Pronunciation. The Second Part begins with progressive Lessons in Reading, and concludes with the domestic Occurrences of an assumed private Family. To which is prefixed, an Essay on Accent, Double Accent, and Syllabication; pointing out their Properties and Operations in the plainest Manner possible. The Whole forms one of the completest Books of rudimental Instruction, from Infancy to Manhood, ever yet offered to the Public, for Foreigners as well as Natives. Interspersed with numerous Observations. The Second Edition, corrected, and much improved. By John Robinson, Master of Arundel-street Seminary. 12mo. 167 pp. Nunn, &c. 1801.*

Though a spelling book be a production of much utility for the beginnings of learning, it can hardly require, in general, much of critical examination. The same precepts, very nearly, must be continually repeated. On examining the production of Mr. Robinson, it appears evident that he has applied much more original observation than his predecessors in general, and affords several assistances to learners, which will be sought in vain in other books of the same kind. But he has said so much in his own praise, in his immoderate title, that it is the less necessary for us to expatiate.

FOREIGN CATALOGUE.

FRANCE.

ART. 51. *Système physique et moral de la Femme, ou Tableau philosophique de la constitution, de l'état organique, du tempérament, des mœurs et des fonctions propres au sexe; par P. Roussel, membre associé de l'Institut national de France, docteur en médecine de l'Université de Montpellier. Nouvelle édition, augmentée de l'éloge historique de l'auteur, par J. L. Alibert, médecin de l'hôpital Saint Louis. Paris; p. 5 fr.*

Mr. Alibert, in his panegyric of the author, observes that,

“ Roussel a ressemblé à peu d'hommes. Sous ce point de vue, l'historique de son caractère, de ses goûts particuliers, de ses affections privées, doit

doit intéresser tous les cœurs sensibles. Il aimoit la retraite et les mœurs simples. Il vivoit habituellement chez M. Falaize, citoyen aussi recommandable par ses lumières que par ses vertus, qui le chérissoit tendrement et qui l'a pleuré avec amertume. La voix de la reconnaissance doit éterniser les bienfaits de cette famille respectable qui l'avoit, pour ainsi dire, adopté. Roussel alloit aussi très-souvent à Auteuil, chez Mme. Helvétius, et il en donne même la raison dans l'éloge qu'il a fait de cette femme célèbre. *Commes ses manières (dit-il) n'avoient rien d'emprunté de la société, on pouvoit garder avec elle celles qu'on avoit. Sa maison étoit un lieu de relâche, un asyle contre les règles et les formes fatigantes du monde, et l'on se croyoit toujours, avec elle, dans le sanctuaire de la nature, &c."*

"Au milieu des modifications sans nombre qu'imprime la société, il est resté tel que la nature l'avoit formé. Rien n'avoit altéré la pureté de ses mœurs et son innocence primitive. Personne n'a mieux prouvé que lui que les hommes naissent bons, &c. &c. &c."

In the conception and development of the *Système physique et moral de la femme*, philosophy and medicine seem to have joined their efforts for the purpose of discovering all the relations which unite the physical and the moral properties, often so intimately, that their action is confounded, and that it is not unfrequently difficult to separate the cause from the effect.

Mr. R. in the first place treats of the general organization of the man and the woman; he then passes to that which distinguishes the one from the other, and soon returning to the organization which appears common to both, he shows all the points of difference by which they are discriminated; he proves that it is neither education, nor circumstances which have modified the organization of the woman in so distinct a manner, but that it is by the action of a wise and intelligent nature, that it has thus been adapted to the functions which the sex is intended to exercise.

Having described the physical organization peculiar to women, Mr. R. expresses himself thus:

"On me saura peut-être gré d'avoir résumé et offert, sur un même point de vue, les connoissances que nous avons relativement à la constitution physique de la femme, mais l'ouvrage eût été encore bien imparfait, le point qui pouvoit le rendre intéressant eût été oublié, si je n'eusse, en même-temps, considéré les rapports qu'ont avec cette constitution, les mœurs, le caractère et les inclinations particulières au sexe. En me bornant au premier objet, je serois peut-être parvenu à produire une belle statue, mais plus on auroit admiré les proportions, plus on eût ardemment désiré, comme Pygmalion, que le sentiment vînt en développer les ressorts, et y répandre ces graces, cette fraîcheur et cet éclat qui ne peuvent être que le fruit de l'impulsion facile et libre de la vie. Pour prévenir un souhait si légitime, j'ai fait en sorte que ma statue fût animée, c'est à dire, qu'après avoir considéré la femme par son côté physique, je l'ai examinée par son côté moral."

From this citation alone our readers will, in some measure, be enabled to form a judgment of the object of the work, and of the ingenious and delicate manner in which it is written.

Mr. R. observes, that " il est certain que le sexe de la femme l'assujétit à des révolutions qui, peut-être, bouleverseroient tous ses organes, s'ils offroient une trop forte résistance. Certaines parties de son corps sont exposées à souffrir des dilations, des choes et des compressions considérables. Si une partie qui est distendue avoit trop de ressort et d'élasticité, l'action du corps qui la distend réagiroit contre quelque organe essentiel et y suspendroit l'influence de la vie. Lorsqu'une partie est comprimée, les humeurs, arrêtées dans leurs cours, s'altéreroient bientôt si les parties voisines ne leur présentent des vaisseaux flexibles, toujours prêts à les recevoir. Il étoit donc nécessaire que les organes de la femme fussent d'une structure qui les rendit propres à céder à l'impression des causes qui peuvent agir fortement sur eux, à se suppléer réciproquement, lorsque leurs fonctions respectives sont dérangées. La nature, dans l'homme, semble surmonter les obstacles qui la gênent, par la force et par l'activité; dans la femme, elle semble se soumettre à leur action en leur cédant. Si la force est essentielle à l'homme, il semble qu'une certaine foiblesse concoure à la perfection de la femme. Cela est encore plus vrai au moral qu'au physique: la résistance irrite le premier; l'autre, en cédant, ajoute l'apparence d'une vertu à l'ascendant naturel de ses charmes, et fait par là disparoître la supériorité que la force donne à l'homme."

We see here, under the head of the physical relations, what was the intention of nature in the flexible organization of women. Mr. R. proceeds to show the agreement and necessary dependence between this same organization and their moral affections.

" Il n'est pas douteux," says he, " que cette foiblesse que nous avons dit caractériser les organes de la femme, ne lui interdise les efforts de cette contention d'esprit qui est nécessaire à l'étude des sciences abstraites, même pour s'y égarer; et que son imagination, trop mobile et peu capable de garder une assiette permanente, ne la rende peu propre aux qui dépendent de cette faculté de l'ame; mais aussi c'est de cette foiblesse que naissent ces sentimens doux et affectueux qui constituent le principal caractère de la femme; c'est du sentiment de son impuissance qu'elle tire cette disposition à s'identifier avec les malheureux, cette pitié naturelle qui est la base des vertus sociales. C'est pourquoi les qualités de la femme, sans avoir le même éclat qu'ont les talens supérieurs qu'on admire dans l'homme, et dont l'effet le plus sensible est de nourrir souvent en lui un orgueil sauvage et triste, sont d'un plus grand usage dans la société. Tout le monde convient que les femmes ont une morale plus active, et que celles des hommes est plus en spéculation. Les premières font souvent le bien que les dernières ne font que projeter. Ceux-ci s'occupent des maux possibles, ou qui sont répandus sur la surface du globe, tandis que les autres soulagent les malheurs réels qui les environnent. Enfin si les vertus des femmes sont moins brillantes que celles des hommes, elles sont, peut-être, d'une utilité plus immédiate et plus continue."

In the passage which we have just quoted, we have an account of the influence of the organization of women and their sentiments; we are next informed by the author what its effect is on their passions.

" Les passions, dans tous les êtres animés, répondent aux moyens que la nature leur a donnés pour les satisfaire. Qu'on examine toutes les

les espèces d'animaux, on verra que chez eux le moral se rapporte constamment au physique, la colère et la cruauté marche toujours avec la force, et la timidité est toujours le partage de la faiblesse. A quoi serviroit à la femme une audace que son impuissance démentiroit à chaque instant? La témérité sied mal lorsqu'on a à peine la force nécessaire pour se défendre. Les passions douces sont les plus familières à la femme, parce qu'elle sont les plus analogues à sa constitution physique. L'attendrissement, la compassion, la bienveillance, l'amour, sont les sentimens qu'elle éprouve et qu'elle excite le plus souvent; et chacun sent qu'une bouche faite pour sourire, que des yeux tendres ou animés par la gaieté, que des bras plus jolis que redoutables, et un son de voix qui ne porte à l'ame que des impressions touchantes, ne sont pas faits pour s'allier avec les passions haineuses et violentes."

We may truly say that the author has, on this subject, given us the most accurate information which we hitherto have, of the influence of the physical properties on the moral, and of the moral on the physical, in the different periods of life, in the different functions to which each sex is called, and in the different states of health and sickness to which the man and the woman are subject.

Espr. d. Journ.

ART. 52. *L'Anglais cosmopolite, par V. D. M.*

An attempt at the manner of *Sterne*, of which the following, *Dissertation sur les cheminées qui fument*, may serve as a specimen.

"Le lord Fairfax, qui n'avoit pas quitté Londres pendant notre *petite* révolution de 1649. (je dis *petite* et pour cause) disoit que la meilleure place dans une chambre où il fumeoit, étoit le coin de la cheminée.—

"Il y a bien des lords Fairfax! Il y en a peut être aussi qui se sont brûlés.—Puis la fumée incommode réellement,—elle fait mal aux yeux. Je serois donc d'avis d'avoir un fumiste qui empêchât de fumer à certains vents,—soit par des conduits artistement ménagés,—soit comme il l'entendrait. Tâcher que le vent qui s'engouffre dans la cheminée ne fasse pas rétrograder la fumée qui en sort;—en un mot, rétablir l'équilibre;—quoi, encore l'équilibre? oui, et toujours l'équilibre.—Dans toutes choses bien organisées il y a de l'équilibre:—c'est de lui que résulte la santé du corps, celle d'un état; et quand l'équilibre est rompu. . . *la cheminée fume.*

"On aime trop généralement à tisonner; chacun veut avoir les pincettes en main, et cela fait souvent que *la cheminée fume.*

"Si l'on met trop de bois au feu, on risque de l'éteindre, et *la cheminée fume.*

"Si l'on forme un cercle trop ferré, de manière que l'air soit intercepté, et que le foyer n'en attire plus une quantité suffisante, *la cheminée fume.*

"Si vous vous promenez avec trop d'agitation devant votre foyer, *la cheminée fume.*

"Si vous laissez une porte ouverte, une fenêtre mal fermée . . . , votre *cheminée fume.*

"Outre les causes générales, que des causes particulières nous démontrent que rien n'est si difficile à bien conduire que le gouvernement . . . d'une cheminée!

" Pour

“ Pour moi, je n’aurois point de répugnance à préférer un poêle; il n’est soumis qu’aux seules causes générales. Puis on ne tisonne pas; il répand une chaleur si douce dans l’appartement! La température est partout la même; ce qui n’arrive pas dans une chambre à cheminée, dans laquelle vous êtes rôti d’un côté et gelé de l’autre. Il est vrai que *c’est grand plaisir d’avoir les pincettes en main!* mais ce plaisir, a ses inconvéniens. . . . Vous vous brûlez le devant des jambes; d’ailleurs tout le monde s’en mêle, et la manie de tisonner est comme celle de politiquer.—

“ Une seule personne est en état de bien conduire un poêle; et quoique la même chose pourroit avoir lieu par rapport à une cheminée, cela n’arrive jamais,—parce que la tentation est délicate; l’objet est sous vos yeux, l’instrument pour y toucher sous votre main.—Chacun le prend à son tour, et le passe à son voisin, qui défait l’ouvrage de l’autre.—Celui-ci veut un feu concentré;—celui-là veut une flamme légère qui réjouisse l’œil.—Ce troisième veut un édifice de charbons embrasés. Ce quatrième exige que le feu soit en avant,—et le cinquième le recule.—Comme on ne peut guère se bien chauffer un plus grand nombre à une cheminée, ceux qui sont dans l’appartement regardent faire, ou tâchent de recevoir par derrière un peu de la chaleur que les autres laissent échapper. Quand l’un d’eux cède sa place, le nouveau venu, qui est tout glacé, tisonne pour prendre un peu du calorique;—mais s’ils ont chacun une pincette, cela fait une dépense considérable de bois;—il n’y a pas de bûcher en état de résister, et le feu finit par s’éteindre.—

“ Tous ces résultats n’arrivent pas avec un poêle: le foyer n’est point offert aux regards, et sa douce et bénigne influence s’étend sur tout le monde.—Grands et petits y ont une part égale;—mais on m’objectera qu’il incommode quelquefois la poitrine,—qu’il cause mal à la tête et froid aux pieds;—cela est vrai.—Ainsi.—

“ Tout bien considéré, après un examen sérieux et attentif du pour et du contre, après avoir bien pesé toutes les raisons,—tous les résultats de cette question, plus grave et plus importante qu’on ne croit,—je conclus que le plus sage seroit celui qui tâcheroit de se passer également et de poêle et de cheminée. . . . et c’est ce que fait le pauvre et tranquille *cosmopolite.*”

Ibid.

ART. 53. *Nouvel abrégé chronologique de l’histoire de France, contenant les événemens de l’histoire française, depuis l’entrée des Francs dans les Gaules, jusqu’à la destruction de la monarchie française; par J. F. Hénault, du regne de Clovis à la paix d’Utrecht; et par Ant. Fantin des Odoards, depuis cette époque jusqu’aux traités de Campo Formio.* The third edition, revised and corrected by the author; 4 and 5 parts in 12mo. pr. 9 fr. Paris.

In the preceding editions the continuator had terminated his narration with the peace of Utrecht of 1783; whereas in this he conducts his reader to the treaty of Campo Formio, and down to the constitution of the year 8.

We shall only observe, that the continuator has often employed his own pencil, rather than that of his model; but, we think, always on proper occasions. We shall produce an example, taken from the 5th part, p. 321.

“ Pour

“ Pour accoutumer le peuple à la marche inattendue que les montagnards vouloient donner à la révolution, le comité de salut public *se proposa* de produire un tel bouleversement dans les idées générales, que la chaîne du passé ne se liant plus au présent et à l'avenir la multitude fût conduite à recevoir sans réflexion tous les changemens qu'on lui proposeroit.

“ *Dclà* le gouvernement militaire établi dans la plupart des villes; *delà* la destruction du culte public de l'Être suprême; *delà* le changement des noms des villes, des provinces, des rues, des personnes, pour prendre de nouvelles dénominations qui embarrassoient les rapports commerciaux. On décréta le changement des mesures désiré depuis long-temps; mais au lieu de prendre pour base de cette opération, des termes auxquels le peuple étoit accoutumé, on eut recours à des formules grecques. . . . Le temps fut compris dans ces métamorphoses : le commencement de l'année fut fixé au 22 Septembre; les semaines firent place aux décades.” *Ibid.*

ART. 54. *Dissertations de Maxime de Tyr, philosophe platonicien, traduites sur le texte grec, avec des notes critiques historiques et philosophiques, par J. J. Combe-Dounous, membre du corps législatif et de quelques Sociétés littéraires; 2 vols. 8vo. Paris, 1802.*

Mr. Combe Dounous, in his Preface, gives some account, 1, of the life of *Maximus Tyrinus*; 2, of the different editions, as well as of the Latin and French translations, which have appeared of his *Dissertations*; together with a description of the MSS. of *Maximus Tyrinus* preserved in the national library. The result of his researches on the first of these points is as follows: “ Ce que l'on peut dire de certain sur les détails biographiques, personnels à *Maxime de Tyr*, se réduit à ce peu de mots; qu'il étoit originaire de Tyr; qu'il avoit de la réputation comme philosophe dès la neuvième année du règne de Marc-Antonin; qu'il passa quelque temps à Rome sous le règne de Commode; que dans ses voyages il parcourut l'Arabie et la Phrygie, et qu'il prononça publiquement la septième de ses *Dissertations* dans une des villes de la Grèce.”

The Translation, which was formed from the original Greek, and not, as is too often the case, from pre-existing Latin versions, appears to us to be, in general, accurate and sufficiently elegant. Some judicious alterations have likewise been made in the text itself, partly from the collation of the MSS. which we have mentioned, and partly from the translator's own emendations. *Magaf. Encyclop.*

GERMANY.

ART. 55. *Francisci Vigeri—de præcipuis Græcæ dictionis idiotismis liber—edidit—Godofredus Hermannus. Leipzig, 1802; 1 vol. in 8vo.*

A greatly improved edition of a book, the utility of which in classical education has been, since its first publication in 1632, generally acknowledged. *Ibid.*

ART.

- ART. 56. *Designatio scriptorum editorum et edendorum à Christophoro Theophilo de Murr.* Nuremberg, 8vo. 1802.

This enumeration of the writings of Mr. de Murr, shows the extent, as well as the variety of his learning, and may be useful in pointing out works of his, which, out of Germany, are perhaps but little known. *Ibid.*

- ART. 57. 1. *Longi Pastoralia. Græce et Latine. Cum proloquio P. M. Paciaudii de libris eroticis antiquarum. Græca recensuit notisque criticas adiecit G. H. Schaefer,* Leipzig, 1803. lii. and 460 pp. 12.

- ART. 58. 2. *Leucippe. Ein Roman aus dem Griechischen des Achilles Tatios.—Leucippe. A Romance from the Greek of Achilles Tatius,* (translated into German by Drs. Ast and Guldenapfel!) small 8vo. Leipzig, 1802.

The first of these articles has great advantages over the editions of *Longus*, published by *Villoison* at Paris (likewise reprinted by *Rodoni* at Parma) and *Mischerlich*, Deux-ponts, in its judiciously reformed text, and the very valuable philological observations with which it is accompanied. On this latter account, the second article, the German translation of the *Leucippe of Achilles Tatius* may likewise be recommended, as also on that of several ingenious and happy alterations of the text. The *Proloquium* of *Paciaudi*, likewise contains much interesting information. *Ibid.*

- ART. 59. *Darstellung der neuen auf untersuchungen der Verrichtungen des Gehirns gegründeten Théorie der Physiognomik des Hn. D. Gall, in Wien. Dritte vermehrte und berichtigte Ausgabe, mit einem Kupfer.—Exposition of the new Theory of Physiognomy, founded on the Examination of the Functions of the Brain, by Dr. Gall, of Vienna. The Third Edition, revised and corrected; with a Plate.* Weimar, 1802; 8vo.

In this new edition, the author has added different observations, the result of the further researches of Dr. Gall, into his new doctrine. The four figures of crania which accompany the work, are executed with the greatest care. *Ibid.*

- ART. 60. *Tabula affinitatum regni vegetabilis, quam delineavit et nunc ulterius adumbratam tradit A. J. G. C. Batsch, phil. et med. de phil. prof. ord. in Acad. Jenensi, horti et musci duc. Jenens. inspect. Societ. Imper. Petropol. &c.* Weimar, 1802; 282 pp. in 8vo.

In pointing out this work, we have to fulfil the painful duty of acquainting our readers with the loss which the University of Jena and the science of botany have suffered, by the sudden death of Mr. *Batsch*. This third edition, considerably augmented, of his *Tables of Affinities*, is then the work by which this highly valuable writer has terminated his literary career.

Under the title of *Monita*, the author has added two Appendixes. The work is likewise rendered more commodious, by a copious Index and a Table of Affinities. *Ibid.*

ERRATUM.

In our last, ART. 49, l. 8, for *testimony*, read *tendency*.

THE
BRITISH CRITIC,

For OCTOBER, 1803.

Dans le siècle ou nous sommes
Estce au pié du savoir qu'on mesure les hommes. BOILEAU.

Is it by learning's standard that we try
To whom or fame we give or infamy?

ART. I. *An Enquiry into the Colonial Policy of the European Powers.* By Henry Brougham, Jun. Esq. F. R. S. Two Volumes. 8vo. 1l. 1s. Balfour, Manners and Miller, Edinburgh; Longman and Rees, London. 1803.

THOUGH colonies have, in every polished age, attracted the notice, and engaged the anxious care, of statesmen and political writers, who, for the most part, have viewed these settlements with partiality, the contest in which we were engaged with America, gave rise to much dispute respecting their utility; and occasioned the formation of parties, differing widely in their opinions on this subject.

The ancient, and still the most numerous party, are decidedly in favour of the system of colonization, as being beneficial to the parent state. The desire of encouraging an emigration to the settlement, and some other concurrent causes, leading the parent state originally to abstain from any direct taxation on the colony, means were, of necessity, sought by which that object might be *indirectly* accomplished. This produced a mono-

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poly of the trade, and an anxious exclusion of foreign merchants from the colonial ports; in order that the surplus exportation of the colony might, by passing through the ports at home, be submitted to the imposts of the revenue. In like manner, it became an object, that the consumption of the colonies should be supplied from the agriculture and manufactures of the parent state, rather than from those of foreign, and probably inimical powers.

A colonial monopoly, upon the plan, of which the simple outlines are here sketched, has been pursued by most of the states of modern Europe; but the spirit of trade has mingled itself still further in this system of policy. Combinations of merchants have been, from time to time, formed with the express view of keeping others, even of the same nation, from engaging in the colonial trade; and these combinations, by occasionally administering to the necessities of the state, have frequently induced the government to grant them exclusive privileges. These privileges (operating against the radical defects in the management, which arise out of the very constitution of a joint-stock company) have enabled the combination to flourish for some time; until at length, being driven from the trade by the superior management of private individuals, or small partnerships, the combination has sunk beneath its own weight. If this dissolution of the company has been accelerated, or at least not retarded, by the government, and the operations of the company have been confined merely to the establishment of the trade, the mercantile welfare of the nation has not been injured. If the government, from an interest separate and contrary to that of the nation at large, has retarded the catastrophe, by upholding the combination, the consequences have been more fatal. The trade has been thrown into the hands of foreign interlopers, the colonists have been rendered dissatisfied and refractory, and the company have restrained both the supply and the produce of the colony, with a view to the greater profit upon a less capital.

The emigration from the parent state, and the employment of that capital in commerce which would otherwise be applied to the improvement of the land at home, led Mirabeau, and his adherents, the economists, to deny the utility of colonies; nay, confining themselves solely to agriculture, they even denied the utility of commerce itself.

Dr. A. Smith has endeavoured to show, that although colonies and their trade are beneficial, yet the monopoly claimed by the mother country is detrimental to both parties. A preference being thus established for the colonial trade, in which the consequent want of competition raises the average rate of profit,

profit, in lieu of the nearer foreign trade, where the competition of others reduces the profit; notwithstanding that foreign trade is, from the superior quickness of its returns, more advantageous to the nation. By this monopoly also, an immense capital is thrown into one single channel, which a revolt may stop at once, and thus occasion a far greater shock to national prosperity, than is ever likely to happen when the same capital is distributed among the various foreign trades. A rupture with any of those countries, injuring only that peculiar branch; and the stagnation thus produced being, in some measure, compensated by the superior demand of those neutral powers who become the carriers between the two nations.

Such was the state of the question, when the critical situation of the West-Indies again called the public attention to colonial subjects. This crisis arose in consequence of the error which had been committed by the British and Dutch governments, in having taken no measures to naturalize the imported Africans, and gradually incorporate them with the European stock: an error excusable in the latter, from the genius of their Republican government. In the French islands also, the privileges of this class, which had been granted by the government at home, were continually diminished by the colonial administrations. This hopeless situation of the Africans, led the more active spirits among them to frequent revolt; but with little success, until the convulsions produced by the French Revolution, enabled them to possess themselves of the strongest and most defensible parts of St. Domingo. The return of peace and good order in France, produced an attempt to reduce the Africans to their former station, and in the anxious state of suspense, with which the public mind views these scenes, Mr. Brougham brings forward his "Enquiry."

His first Book considers the political relations which exist between the state and its colonies; and commences with a review of the colonies of antiquity. The Carthaginians have always been represented as one of the most commercial people among the ancients; but Mr. B. is of opinion, that they had made little progress in mercantile affairs. This opinion he deduces, from "their love of conquest, and their carelessness about plunging into a state of warfare."

"We may always conclude, that a nation is in a comparatively low state of commercial advancement, which finds it cheaper and easier to fight than to purchase; and prefers gaining in the field, to gaining in the market. When trade, and the arts of civilized life, have been carried to a certain length, war is the greatest calamity that can befall a community. Any state in modern Europe would be so completely ru-

ined by the contests which Athens and Carthage easily supported, that it would be a matter of total indifference whether the war was a series of victories, or of disasters. The return of peace to France or England, after half so long a contest as either the Peloponnesian or the Punic wars, would be cheaply purchased by any conquest or revolution—any change of dynasty, or overthrow of government.” Vol. i. p. 13.

We by no means agree with Mr. B. in respect to the small value he here puts upon the permanency of a government; but we shall see in a subsequent part, this permanency valued at a still lower rate.

The causes which produced the colonizations of modern times, are then considered; and a picture is drawn of the state of manners in those colonies, and of the effects produced upon the parent state, by the “circulation of inhabitants.” The colonies are considered as being mere extensions of the parent states, into regions adapted to the production of articles which cannot be raised at home; and the error of the *economists*, in considering them as foreign states, is justly exposed. This connexion is kept up, by the circulation of the principal inhabitants; by the commercial intercourse; still more by the weakness incident to parts remote from the seat of government; and, above all, by the relation of a common origin, similarity of habits, and identity of language.

Having thus established the idea of colonies being an integral part of the empire, Mr. B. next considers in what manner they contribute to its political force, and advances the following opinions. The high price of labour in all new countries, renders them totally unfit for the recruiting of a regular army; but it is by no means necessary, and indeed scarcely practicable, for all parts of an empire to raise either men or money, in an exact proportion to their population or wealth. Agricultural districts, even at home, are as unfavourable to the recruiting service, as manufacturing towns (especially if the demand for their produce is variable) are the contrary. The great political evil which attends all compulsive levies, arises from certain districts being more particularly adapted for raising men than others. In point however of general population and force, it is indifferent whether the parent state sends out soldiers, or, by recruiting in the colony, fills up the vacuum with fresh settlers.

It has been thought by some, that the possession of colonies, by multiplying the relations of a state, lays a more ample foundation for war; but Mr. B. labours to show, at full length, from a review of the political events of the last century, that the possession of colonies is far from being an additional cause of

war.

war. He even advances the contrary opinion, and thinks that, as they increase the frontier to be defended, and offer, of course, a greater number of vulnerable points, the possessors of them are less willing to engage in contests. Colonies, indeed, from their less defensible state, become the scene of warfare between those nations that possess them; but the state of society in them is less affected by war, than that of older countries. At the same time, the want of a powerful landed interest diminishes the evil, as the possession of them is, of course, never contested with that energy which marks the military operations of their parent states; and, at all events, they occasion a diversion, which contributes to the tranquillity of those states.

“ Even although no great danger might arise to the independence of nations, from the war which would be confined to Europe, if the great maritime powers possessed no colonies; yet it must be remembered, that the prosperity of a state is ultimately endangered, by a contest which ends without any actual subjugation. In the present state of society, when the arts of peace are cultivated by every people, as the only solid foundation of military grandeur—when the existence of each government, and the maintenance of order in every community, depends on the fabric of public credit; an unsuccessful invasion is the second calamity that can befall a country: it is only surpassed in dangerous consequences by a successful invasion. The sums which a nation expends in subsidies to foreign powers, the armies which she sacrifices to the ravages of the climate or the sword, are well given up, to secure the incalculable advantages of domestic peace, although every remote enterprize should fail in its immediate object. Great Britain, for example, is happily unacquainted with the real calamities of war. She has spent some millions of money, which superior industry and skill soon bring back: she has suffered in a part of her population (not certainly the most valuable part) a trifling blank, which cannot now be discovered: but the battle has never raged at her gates. While some of her children have fought in Egypt and America, the rest have sowed and reaped in peace, and have gained for the state, by their labour and ingenuity, those supplies of treasure, which its exigencies required. Men are too apt, in estimating the evils of war, to consider actual conquest as the only great calamity which can befall a nation. It is not always even the greatest of evils. But, at any rate, in the present situation of Great Britain, the evils of a formidable invasion, not speedily terminated, would be so incalculable, that it is needless to inquire, whether more ruinous consequences could follow from any change of dynasty. From these evils the country has happily been saved, by the wise policy which induces some modern states to pay their allies for being defeated, rather than to purchase the cheapest victories on their own ground; and by the expence of men and money, which has, indeed, ensured success in the colonies, but which would have been well bestowed, although conduct and courage had failed to produce their usual effects.” P. 132.

We have here another instance of the slight value attached by Mr. B. to stability of government. That *amor patriæ* which led the Romans to resist the efforts of Hannibal, and to support the miseries of an invasion which lasted many years, has no charms for this author. We regret the evils of war; and the ill effects it produces upon commercial states; but, we hope our countrymen, with all their attention to trade and the comforts of life, have still sufficient patriotism left to let commerce be suspended, or even lost, rather than give up their independence. Surely Mr. B. does not mean to recommend to powerful states, that ready submission which the petty islands of the West-Indies yield to every invader. He proceeds, however, in the following manner.

“ But, in fact, the injuries to private property, occasioned by colonial warfare, are inconsiderable. Where the campaign, which terminates the fate of a settlement, lasts only for a few weeks, and the invaders have always the prospect of acquiring possession in so short a time, the contest is likely to be carried on almost entirely between the European forces engaged on each side; and the siege of a single garrison, or the capture of a few ships, will generally transfer the quiet dominion of an island. It is unnecessary to remark, how widely the warfare of independent states differs from colonial warfare in all these particulars.” P. 133.

The political utility of colonies, Mr. B. shows, is not confined to warding off the miseries of war from their parent states; they pay their own expences, and even furnish a surplus revenue, for general uses. Most of the richer proprietors also live in the parent state, and thus contribute a further share to its revenues.

In the review of the commercial relations of colonies, Mr. B. endeavours to prove, that the trade with them is, in fact, a home-trade. Hence, although the distance of the modern colonies, renders the returns slower than those of the trade with more contiguous foreign countries, yet this slowness is more than compensated by the profits accumulated being retained within the state itself: whereas, in every foreign trade, the profit on one of the capitals engaged goes, of necessity, to enrich foreigners. Although a distant foreign trade might breed an equally skilful race of seamen, yet the seamen would, in that case, be more liable to enter into foreign service; at any rate, they must be absent for a considerable time; but, in the colonial trade, they are, at all times, within the power of the state.

The modern colonies, being all understocked with hands, engage only in raising rude produce, and furnish an extensive and increasing market for manufactured goods, which cannot
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be produced to advantage but in old countries, abounding with superfluous hands. They also afford a constant and regular demand for settlers; and thus, he thinks, either indirectly contribute to the population of the parent state, by the encouragement they afford to marriage, or take off its surplus population.

Mr. B. considers the milder species of monopoly, which the several states of Europe have so anxiously secured with their own colonies, as of little consequence; it having, in most instances, only produced by positive institutions, what the natural course of things would have brought about. Merchants will, in all their dealings, prefer their own countrymen; and it is as useless to prohibit the finer manufactures in the colonies, as it would be to prohibit the cultivation of the sugar-cane, or of indigo, in England. The greatest disadvantage the monopoly produces to the British islands, is the restriction which prevents them from refining their own sugars, as has always been practised in the French islands. A prohibition the more absurd, as that manufacture does not employ any of the natives at home, but is monopolized by a few German families. It is probable that very little commercial alteration would be produced, if the colonial monopoly was destroyed. The only circumstances which could create any difference are these; the possession, either of more capitals suited to the trade, or of commodities better adapted for the colonial market, or of a better mercantile navy. These circumstances have, however, a certain reaction upon each other, by which the possession of the one tends to procure that of the others also.

The last point upon which Mr. B. dwells in this part is, the probability of the trade being suddenly stopped, by a rupture between the state and its colony; a circumstance which, notwithstanding recent events, he considers as very unlikely to take place. If even a rupture were to happen, the commercial relations would, in his opinion, immediately upon the return of peace, be recommenced, and perhaps with additional vigour.

The great utility of colonies is thus, on the whole, principally reduced by Mr. B. to the simple fact, that although they attract some of the population and capital of the parent state, yet it is only that portion which would otherwise emigrate to contiguous foreign states. He endeavours to show, that the continental settlements of North America, and colonies of a similar nature, attract only those persons who cannot get employment in their own country, or in the commercial settlements, and those who, from desperate circumstances, are obliged to fly from home. Also, that the commercial colonies of the West Indies attract only a temporary population, which

which is returned in a few years to the parent state; or employs those capitals, which from their magnitude would, without this resource, be engaged in the more distant foreign trades, or lent to foreigners. When, therefore, a nation has, from any cause, acquired a surplus population, or capitals of this kind, it becomes necessary, he thinks, to provide openings for their employment.

“ The wealth of Great Britain appears, from several symptoms, to be arriving at the same state of overgrown magnificence (as that of Holland;) and, of course, to require more and more the outlet of new colonies. Not to mention the great portion of capital which is daily poured into our own settlements, let us only recollect the eagerness of traders and capitalists, during the late war, to engage in speculations, of which the scene was laid in disputed ground, surrounded by enemies, or rebels, or both, and held by the precarious tenure of the sword. The speculations carried on in St. Domingo, during the most turbulent periods of Negro warfare and French invasion, are of themselves a sufficient proof of this position: but the immense capital poured into the Dutch settlements, during the short period of the late war that they remained in our power, is still more strongly demonstrative of the same fact. The author of the “ Crisis” estimates this at eighteen millions sterling; and I have heard it estimated almost as high by other persons of good information.” P. 216.

In this opinion of the overflowing of British commercial capital, we cannot but agree; but we should be glad if, at the same time that a proper attention is paid to colonial schemes, some plan could be proposed, by which a part of this capital might be employed in the agricultural improvement of the mother country.

“ The emigration of inhabitants, from the overflowing of their numbers, was the cause of many of the colonial schemes in ancient times. None of the ancient nations appear to have reached such a pitch of wealth, as to give rise to the emigration of an overflowing capital. Indeed, if we except Tyre and Carthage, none of them seem to have had sufficient stock to engage in the more distant trades. The political constitutions of the ancient republics certainly concurred with their want of commerce, to prevent the growth of those larger capitals which naturally seek for employment in the more distant branches of foreign commerce.” P. 222.

This is surely rather inaccurate. Of those two republics whose internal constitution is best known to us, Athens and Rome, it can only apply to the former. In Athens, indeed, although a commercial state, the richer individuals were regarded with jealousy, and the revenue laws bore very hard upon them. In Rome, even according to the original institutions of Romulus, more regard was paid to property than in Great Britain, or Holland itself. The possession of it alone
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gave a title to the honours, the immunities, and the lucrative offices of the state. The early history of the colonies shows the extreme attention of the richer classes to improve their estates. This attention, and the rich countries in Asia, which afterwards fell under their dominion, must have produced abundance of large capitals, which would naturally seek for employment, in the improvement of the less favoured parts of the empire. The conquest of Gaul and Britain could add so little to the power or revenue of the state, that we might almost suppose they were conquered, in order to afford employment, by their improvement, for the surplus capital of Rome. The accounts we have of the sums due to Seneca the philosopher, from the colonists in Britain, and many other concurrent testimonies, are a sufficient proof of the magnitude of the capitals accumulated, and of the manner in which they were employed. We are disposed to think, that the western provinces of the empire were similar in their internal policy, and habits of society, to the French, Dutch, and British settlements in the West Indies; and that they bore the same relation to Italy, which those colonies do to their respective states. The eastern provinces seem, on the contrary, to have resembled the Spanish West Indies. We shall presently adduce further reasons in support of this idea.

In the remainder of this Book, Mr. B. considers the application of these general principles to the American colonies of the Europeans; but we have not room to follow him through a subject so extensive, which he treats in a very able manner.

The second Book is taken up with the foreign relations of the colonies, as connected with their dependence on their parent states, the re-establishment of the French power in the West Indies, and the consequences of the Africans becoming independent in St. Domingo. The peculiar weakness of the West Indian colonies (except the Spanish) is shown to arise from the necessary defects in the administration of a dependent state, and the slight attachment of the Europeans to the soil. The landed interest, which forms the great defence of every country, is almost totally deficient; few of the proprietors reside, and the labouring class is of a different race, without political rights, and retained in subjection with difficulty, being superior in number and bodily strength. The consideration of this weakness leads to the conclusion, that should any one state in the Archipelago become independent, the greater energy of its government would enable it, in a short time, to acquire a dominion over the rest.

These reasons tend strongly to corroborate our idea of the internal state, and to explain the causes of the rapid decline of the
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the western empire; and of the division of its provinces among mere private adventurers of the surrounding nations: while the eastern empire, notwithstanding its internal convulsions, and the changes of dynasty it has undergone, still keeps its ancient boundaries, and probably with less alteration of its internal policy than is usually imagined. Its government seems always to have been able to second the defensive operations of the army with the exertions of a bold and hardy peasantry. In the attacks upon the western empire, the Roman provincials seem to have viewed the entrance of the northern adventurers with the same apathy that distinguishes the planters in West Indian warfare. Though they changed masters, their situation was probably mended; as they were relieved, at least for some time, from the load of their debts; which, from the high rate of interest allowed by the Roman law, must have been very oppressive to them. If, in consequence of regulations made with a view to secure to the conquerors the interest of the slaves, the power of the provincials over them was abridged; on the other hand, it was no longer necessary to use the same exertions. Whatever losses they suffered, fell ultimately on their Italian creditors, who, as long as they were able, would, for their own sakes, endeavour to re-establish the connection.

In the third Book, of the foreign relations of states possessing colonies, Mr. B. employs many arguments, to show that all those powers which possess colonies are under an absolute necessity to unite in stopping the disorders which have ravaged the French islands. He is a strenuous advocate for our assisting France in that quarter. He thinks, that although by such assistance she might get the whole of the colonies by degrees into her hands; yet even that would be preferable to suffering the Africans to form an independent state; of the consequences of which, he draws a frightful, but highly overcharged picture. Allowing France to turn her forces to the reduction of her rebellious subjects, would also tend, he says, to withdraw her attention from Egypt: the improvement of which country, he thinks, would enable its possessors to undersell the produce of the West Indies in all the markets of Europe; and thus occasion what he calls the natural death of the old colonial system: the success of the Africans would occasion what he considers as its violent death. If France should get possession of that country, he proposes that Great Britain should seize on Syria, as an equivalent.

The domestic policy of the colonies occupies the fourth Book: in which this author exposes the defects in the free-negro system, as stated in the "*Crisis of the Sugar Colonies*;" and shows,

shows, that it is infinitely more dangerous, and much less useful, than the present system, "if it is intended to be different from that system in any thing but name." He prefers the entire abolition of the slave trade, which would force the planter to attend to his present stock. The planter would then find it necessary to reside; task-work would be introduced; and, by degrees, the Negroes would be converted into free labourers, by passing through the several gradations which the peasantry of Europe have done.

The safety of the colonies, independent of any philanthropic views, requires some alteration in the present system; but we must observe, that it is not easy to make any change that would not affect the whole state of society. By meliorating the condition of the Africans, the islands would be converted into proper agricultural states, similar to those on the continent of America; and, in this state, they would no longer afford openings for the speculations of monied men. The opening of the East Indian trade would then become more and more necessary for the employment of the larger capitals.

The pleasure we have received from this work has led us to analyze it in a copious manner. The subjects of it are discussed with much ingenuity, and Mr. B. has collected his facts from the most authentic sources. Of the style, our readers can form some judgment from the quotations we have made. It certainly displays genius and mental vigour; but, at the same time, it frequently resembles more the vehement ardour of declamation, than the cool and sober voice of enquiry.

The work is, for the most part, correctly printed; but we observe a few instances of that hasty composition which marks political writings in general. In speaking of the colonial trade of Sweden, Mr. B. says:

"Besides, the law, analogous to the English Navigation Act, first passed in 1724, and revived and confirmed by the famous Bill of 1772, the ancient policy of the kingdom limited the freedom of foreign commerce in a manner perfectly unknown in any other part of Europe." Vol. i. p. 499.

This sentence is not only obscure, but also liable to mislead a cursory reader, who would be apt to imagine that the dates here given refer to our Navigation Act, which, as Mr. B. himself states, in another part of his work, was passed 15 Car. II.

In vol. ii. p. 230, near the end of the first paragraph, for "Britain," we should surely read "Austria." This is probably owing to mere inadvertence, and may be corrected by the context; but the correction of the following error is not so obvious.

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"The appearance of an Epaminondas can no longer raise a petty state to power and influence over its neighbours, suddenly to be lost, with that great man's life, by some unforeseen victory at Leuctra." Vol. ii. p. 284.

Mr. B. is too well acquainted with ancient history, not to know that the battle of Leuctra was that which raised the Theban power upon the ruin of the Lacedæmonian; nor is he to learn, that it was at Mantinea, twelve years afterwards, that Epaminondas fell, in the moment of victory. To reconcile these facts with his expressions will require a most harsh parenthetical construction. If we suppose Leuctra is put erroneously for Mantinea, the adjective, unforeseen, appears ill applied.

ART. II. *Commentaries on Classical Learning.* By the Rev. D. H. Urquhart, M. A. Prebendary of Lincoln. 8vo. 539 pp. 7s. Cadell and Davies. 1803.

THE publication which neither excites delight from its originality, nor great interest from a varied display of talent and of taste, may nevertheless entitle its author to a considerable degree of praise. The scale of literary fame is numerously graduated; and they who cannot arrive at the summit may well be satisfied, where all are respectable, with obtaining some of the subordinate stations. Genius itself, which arrests with its powerful grasp the loftiest honours, seldom disdains to extend the protecting hand to such as are endeavouring to make the nearest advances, smoothing the ruggedness of the path, and promising a portion of its own splendor.

These *Commentaries on Classical Learning* are evidently the production of a gentleman and a scholar, but of one probably who has not written much before, as his style wants the ease which is only acquired by exercise, and is frequently marked by the inaccuracies which that exercise would have prevented. They also exhibit the sentiments of an individual who has read much, and often discriminated with felicity; but still we are at a loss to say what chasm in literary history required such a work to fill it.

He who undertakes to prove that classical learning is eminently useful, undertakes to prove what very few indeed will dispute; and biographical sketches of the most illustrious authors of antiquity may every where be found. The whole of the volume is occupied by these two objects.

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Yet whatever has employed the serious thoughts and laborious attention of a man of learning, must have more or less of merit; and the younger student will find in this volume many valuable materials, agreeably brought together. We shall proceed, therefore, without further introduction, to give a summary of its contents, and a short specimen of the execution of a work, which, if we cannot praise with loud acclamation, we admit to be deserving of considerable respect.

The volume is divided into twenty Sections. The first, in a manner not very dissimilar to that before adopted by Mr. Kett, dilates on the various advantages of classical learning to the lawyer, the physician, the divine, and the other more respectable conditions and characters of life. The two following Sections treat of the poets of Greece, who are celebrated for their Epic and Lyric compositions. The fourth and fifth are occupied by Greek tragedy and comedy. The sixth by the pastoral poets and writers of epigrams. The seventh is on Grecian orators. The eighth on history. The ninth on Plutarch solely; and the tenth on the satirical compositions of Greece.

Roman literature succeeds, and is discussed altogether in a similar manner. The following seems as creditable a specimen of the author's style and manner as we can present.

“ During the first three ages of Roman comedy, the writers were the fervile imitators of the Greeks. But soon after the time when Terence had quitted Rome, Afranius and others whose compositions are lost, delivered the stage from the tyranny of foreign personages, and exhibited those pieces only in which the stories and the characters were Roman.

“ Horace applauds the spirit of those who ventured upon this innovation:

“ Nec minimum meruere decus vestigia Græca
Audi deferere, et celebrare domestica facta.”

“ From this period, comedy was divided into two species, which took their names from the different habits of the two countries. The Roman comedy was subdivided into four kinds; the first of which, borrowing its name from the dress of plain citizens, was called the *togata*, and, when persons of distinction were introduced, the *pætextata*. This was of a serious nature, perhaps like the sentimental comedy of modern times.

“ The second was of a comic cast, deriving its name *Tabernaria* from a town or place of residence*, where the persons met whose characters were exhibited.

“ The *Ætellana* was the third species, in which the actors not speaking from written dialogues, trusted to the spontaneous effusions

* A palpable error. It is from *taberna*, a tavern. See Hor. Ars. Poet. v. 229. This account is much better given by Dr. Adam in his Roman Antiquities. Rev.

of their fancy; and it had this privilege, that the spectators could not oblige them to unmask. Another exclusive advantage also belonged to the actors in the *Atellana*; they retained the right of freemen and the power of enlisting in the army.

"The curious account given by Dr. Hurd of the *Satyr*s, *Mimes*, and *Arellanes*, is worthy an attentive perusal. He shews us that the latter was an entertainment so called from *Atella*, a town of the *Osci* in *Campania*. The language and characters were both *Oscan*, and their provincial dialect was a source of pleasantries at Rome.

"In these three species the sock was always worn by the performers.

"The fourth species, the *Mimus*, was a sort of farce, in which the actors were barefoot.

"At the funeral of *Vespasian*, we find from *Suetonius*, that his character was represented in a mimic piece according to the Roman custom.

"The leading feature of *Vespasian's* character was avarice, of which a remarkable instance is recorded. A town in Italy was about to erect a statue to him; when he said to his deputies, stretching out his hand, "Gentlemen, here is the basis whereon you must erect your statue."

"In allusion to this circumstance, the actor, *Favor Archimimus*, who played the part of the emperor, having asked the directors of the ceremony, what would be the expence of his interment, and finding that it would amount to some millions of crowns, cried out, "Gentlemen, let me have a hundred thousand crowns, and you may throw my body into the river."

"The division of the declamation between two actors took place at a very early period of the Roman drama. The anecdote is somewhat curious. *Livius Andronicus*, about one hundred and twenty years after the theatres had been opened, was accustomed, like the Grecian writers, to appear as an actor on the stage. The people, applauding some of his speeches, cried out "again" so often, that he became perfectly inaudible by hoarseness, and was obliged to have a slave to recite his verses, while he retained the gesture and the action.

"It is said by *Macrobius*, that *Cicero* used to contend with *Roscus*, who should best deliver the same sentiment, each making use of the talent in which he excelled. *Roscus* exhibited, by a mute action, the sense of the phrase which *Cicero* composed and recited. *Cicero* afterwards changed the words and turn of the phrase, without enervating the sense, and *Roscus* was obliged on his part to express the sense by other gestures, without weakening it by action.

"Masks were introduced into Greece by *Æschylus*; *Roscus Gallus* was the first actor who wore a mask at Rome, which he did with a view to conceal the defect of squinting. The masks were thought so essential to the character, that they used to prefix to their pieces, together with the dramatic personæ, the figure of the [each] mask. The intricacy of the *Amphytrio* and the *Menæchmi*, turning upon the mistake of one person for another, is rendered much more credible when we consider the general use of masks. It was besides customary to make men act female characters, and this mode of concealment was therefore indispensibly necessary.

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“ The masks were also requisite to the immense size of the unroofed theatres. Within the mouth was an incrustation of horn, to increase the natural found of the voice, that it might be heard by the spectators, some of whom were placed twenty-four yards from the stage.

“ The Roman actors had enormous salaries. Horace mentions a famous prodigal, who had gained two hundred and fifty thousand pounds by his profession; Pliny says that Roscius received five thousand pounds a year; and Macrobius speaks of his having a salary of forty-five pounds a day entirely for his own use. The greatest number of the actors were born slaves, and subject to a very rigorous apprenticeship. The most eminent of them would never speak a word in a morning before they had methodically unfolded their voice, letting it loose by degrees that they might not hurt their organs. During this exercise they continued in bed; after having acted, they laid down, and in this posture as it were folded up their voice again, raising it to the highest tone they had reached in their declamation, and depressing it afterwards successively to all the other tones, till they sunk it to the lowest.” P. 311.

The reader will find several poetical specimens interspersed; many of which are original, and many from our most popular writers. The lines on the Origin and Progress of the Drama, if we are not very much mistaken, we have seen before in another form, and with a different title; they are certainly not without a degree of poetical spirit, but they appear to be introduced on the present occasion with some awkwardness.

It must be admitted, that there are very few, if any, traces of original thinking, novel information, or much to excite surprise, delight, or admiration in this volume. Neither must the author be vexed or disappointed, if his work shall not be received into very extensive circulation. He who only tells us, with a little variety of manner, what we know before, may be perused once from curiosity, but will not be referred to again. We readily, however, repeat our opinion, that the younger student at the University, or elsewhere, may be saved some trouble, and reap some profit from this publication; which bears the marks of diligence, and a respectable portion, both of taste and learning. A long list of errata is subjoined; for which, however, the author makes the satisfactory apology of absence and ill-health; and the book is dedicated, with a suitable inscription, to the Bishop of Lincoln, who has eminently been distinguished by his patronage of literature and of literary men, of which it appears the author has not been without some portion. Mr. Urquhart formerly published a Translation of the Odes of Anacreon; of which, though we have not seen it, we have heard a very favourable report.

ART. III. *Philosophical Papers: being a Collection of Mémoires, Dissertations, and experimental Investigations, relating to various Branches of Natural Philosophy and Mechanics. Together with Letters to several Persons on Subjects connected with Science and useful Improvement. By Benjamin Count of Rumford, LL. D. F. R. S. &c &c. Volume I. 8vo. 390 pp. 10s. 6d. Cadell and Davies. 1802.*

THE contents of this volume are such as have already appeared before the public, mostly in the Philosophical Transactions; and of course due attention has been paid to the same in our accounts of that valuable periodical publication.

Those papers are illustrated by thirteen copper-plate engravings; and, in the present volume, a portrait of the author is prefixed to the title-page.

It must, however, be observed, that in this volume several additional observations, experiments, &c. are annexed to the original papers; but as those additional remarks could not be rendered sufficiently intelligible without at least a summary account of the papers to which they are annexed, we shall not attempt to describe them.

The short Preface, and the Table of Contents, which we shall subjoin, are sufficient to give our readers that idea which may be reasonably expected of us, relative to this first volume of Count Rumford's Philosophical Papers.

“ Most of the papers contained in this volume have already appeared in the Transactions of the Royal Society of London; and some of them have been translated into foreign languages; yet, as in this publication I have carefully revised and corrected each of those papers; and as I have added notes and supplements to several of them, I flatter myself that the volume will not be altogether uninteresting, or unworthy a place in the libraries of those who collect books of this kind.

“ The second volume, which will consist chiefly of original Letters, written on various scientific subjects, and on useful inventions and improvements, will, no doubt, be generally thought more interesting.

“ I have it in contemplation to publish, at some future period, a work (printed uniformly with this volume, and with my Essays) on Original Mechanical Inventions; which work, together with the continuation of my Essays, and the Memoirs of my Life (which last, it is probable, will not be published till after my death) will be all the publications I have at present any intention of giving to the world.”
P. vii.

“ I. An Account of some Experiments on Gun-Powder, (from page 1 to page 114, with the Plates I. II. III. and IV.)

“ II. Ex-

" II. Experiments to determine the Force of fired Gun-Powder, (from page 115 to page 194, with the Plates v. and vi.)

" III. Supplementary Observations to the foregoing Paper, (from page 194 to page 197.)

" IV. A short Account of some Experiments made with Cannon; and also of some Attempts to improve Field Artillery, (from page 198 to page 217, with the Plates vii. viii. and ix.)

" V. Experiments on the Production of Air from Water, exposed with various Substances to the Action of Light, (from page 218 to page 263.)

" VI. Experiments made to determine the relative Quantities of Moisture, absorbed from the Atmosphere by different Substances used for Clothing, (from page 264 to page 269.)

" VII. Experiments made to determine the relative Intensities of the Light emitted by Luminous Bodies, (from page 270 to page 318, with the Plates x. xi. xii. and xiii.)

" VIII. An Account of some Experiments on coloured Shadows, (from page 319 to page 332.)

" IX. Conjectures respecting the Principles of the Harmony of Colours, (from page 333 to page 340.)

" X. An Enquiry concerning the Chemical Properties that have been attributed to Light, (from page 341 to page 362.)

" XI. Supplement to the above Paper, from page 363 to page 365.

" XII. An Enquiry concerning the Weight or Ponderability which has been ascribed to Heat, (from page 366 to page 383.)

" XIII. Supplement to the above Paper, (from p. 384 to page 390.)"

P. ix.

We do not feel it necessary to add any remarks upon the contents of this volume, which is to be followed by another of a more amusing nature.

ART. IV. *Card's Revolutions of Russia.*

(Concluded from p. 306.)

THE History briefly discloses the arts and crimes by which Boris, after the destruction of Feder, his lawful sovereign, and his family, secured possession of the crown; and the mixture of sound judgment and absurd superstition which distinguished his reign till the beginning of the seventeenth century; when, to use the words of Mr. Card,

" The heavy arm of adversity was raised against the Russian monarch; and each successive attack was made with such an increase of vigour, that his firmness tottered, and at last bowed beneath their mighty weight. Soon after the premature end of the Danish prince,

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that most hideous and invincible enemy, famine, scourged the capital of Russia. During the summer of the first year of the century, rain fell in great abundance; and the ears of the corn, swelled by the moisture which nourished them, gave to the labourer the pleasing prospect of a rich harvest; but an unexpected frost checked the increasing ripeness of the grain. This portentous evil was slightly regarded by the giddy people, who saw the public granaries well filled with provision for the following winter; but, when the frost-struck grain, which they so absurdly employed to sow the lands, yielded no produce, and the oats, which they had sown in the spring to remedy this inconvenience, rotted in the ground; then the scarcity became insupportable; then reigned the most dire mortality; then outrages were committed that cannot be related without paralyzing the mind with horror. In the madness of their hunger and despair, mothers plunged their poignards into the breasts of infants. In the face of day, one woman, to appease the cravings of hunger, tore, with her own teeth, the flesh of her babe, which she held in her arms; and this fruit of her womb would have been inevitably devoured, had not the people plucked it from her inhuman bosom. Four women who lodged together, for the nourishment of their starved carcases, enticed a man into their room, who was passing with a load of wood to sell. The moment their doors were closed, they massacred him, killed the horse who carried the wood, and dragged the two bodies into their ice cellar. These furies being brought to justice, on the discovery of their barbarities, declared, that this peasant was the third man who had been sacrificed to their phrensed appetites. This unforeseen calamity, the humanity of Boris laboured to remedy, by daily distributing several thousand rubles from his coffers, for the subsistence of the poor of Moscow; and by compelling the nobles and bishops, who had a superfluity of corn, to dispose of it to him, in this time of want, for half its value, that he might circulate it gratuitously, to relieve the distress of his people: while, to prolong this scene of misery and distress, were daily seen old men, women, and children, stretching out their hands in speechless agony for sustenance, and expiring in the act; where nothing was heard but shrieks, groans, and lamentations: where the rights of sepulture were neglected, from the multitude of dead bodies which covered the streets; a prowling band of robbers, with minds envenomed, desperate, and unrelenting, infested openly, and with impunity, the highways to Moscow. Stationed at different quarters, they cut off all communications with the different parts of the state; they spread a general panic through the city. Their courage was effectually signalized by a victory over the troops that were sent to extirpate them. Powerful only by coalition, they rushed forwards to the battle, with the full determination either to conquer or to die; for it is the nature of profligate minds to be at variance in peace, and only united in sedition. When the court received the intelligence of their humiliating loss, a Voyovede immediately advanced, at the head of a numerous and veteran army. The incendiaries, flushed with success, and strong in resources, viewed their strength, and laughed at the ideas of defeat. Their chief, named Khlopko, was well fitted to lead on a set of desperate russians. The field of action was his pride;

fiern, active, and unforgiving, free from all restraints of humanity and justice, and never so much pleased as when employed in acts of rapine and cruelty. After arranging his men in military order, with impetuous violence he charged the enemy; and killed, in the first attack, the Lieutenant of the Czar. Stung with shame, grief, and indignation at the death of their general, the soldiers of Boris renewed the fight, with hearts burning for revenge. Roused by this last disgrace, they added rage to bravery, and bore down all before them. The freebooters fought like men who had been enured to enterprize and trained to war. The success of the royal arms was not decisive, until the greatest part of their antagonists were slaughtered. Khlopko alone was found lying among heaps of slain, overpowered by the loss of blood, and by the fatigue of his uncommon exertions. The scanty remnants of his accomplices, in their retreat to Little Russia, were, in the end, taken and punished for their atrocious crimes. Such was the fate of this furious banditti, and so favourable is the reign of an usurper to the career of plunder and rebellion. The provisions to the capital being no longer intercepted by this bold adventure of Khlopko, the injuries of this long and general famine were gradually repaired; and it was evident, the policy of Boris wished to avoid the renewal of such a terrible scarcity, by his subsequent and earnest endeavours to revive the commercial intercourse which had formerly existed between the Hanseatic towns and Russia. But the plentiful state of the empire was not restored without the deplorable calculation of upwards of six hundred thousand lives having been swept away in the city of Moscow alone, its population perhaps being so considerably augmented by the immense influx of wretches who poured in from all parts to the capital, under full expectation of finding immediate relief; nor were his measures less judicious to prevent a band of ruffians against crowding to the standard of rapine, to spread misery and destruction in the heart of the empire." P. 319.

The lustre of the exertions of Boris in this crisis, and of several subsequent measures, was dimmed by the excesses into which he was betrayed by fear and suspicion.

"Those families who were odious from their virtues, or formidable from their power, were embroiled by his base contrivances in disputes, which generally led to their mutual destruction. When his artifices failed to involve them in discord, he had recourse to means, which fix an indelible stamp of disgrace on his memory; means, by which suspicion was considered equivalent to proof, and condemnation was substituted for trial. A hive of informers, supported by his criminal bounty, were indefatigable in their accusations against every order of men. When once these harpies had made their treacherous report, vain were all ideas of acquittal, though the proofs of innocence appeared in the most unquestionable shape. A servant of the Prince of Chestownouf gave the first example of these infamous denunciations. Promotion to the rank of Infant Boyar, and a considerable estate, were the rewards of this miscreant. When guilt can plunder with impunity, and walk the streets adorned with marks of regal fa-

vour, her profelytes are innumerable. So rapid and baleful was the contagion of this disease, that it became at last the custom for the servants of houses to meet at appointed places, and there to settle the wages of their iniquity, and the next victim of their accusation, with as much method and composure as if it had constituted a part only of their domestic duty. Never were these accusations rejected; never did mercy suggest a doubt to ransom the groans of despair; and, if the wronged master had the insulting audacity to demand the evidence of his other domestics, like criminals they were put to the torture, until they confirmed the slanderous declaration, or their fidelity breathed out its last pang in all the agony of torment. Now tyranny exposed its shameless front, whilst subtilty passed for wisdom, impunity for virtue. Now came the time when it was dangerous to be honest, and only profitable to be vicious. In this calamitous period, it seemed as if the Russians had entered into a sort of confederacy against all bonds of nature, since wives denounced their husbands, children their parents." P. 325.

While Boris was extending these infamous projects on every side; and, by subornation, involving, as he hoped, the house of Romanof in utter ruin, his attention was roused by the unexpected appearance of a competitor for the throne, in the person of a youth, pretended to be Demetrius, the son of Fedor, whom the usurper thought he had destroyed. The progress of this adventurer, the death of Boris, and the elevation and fall of Demetrius, are admirably related; and Mr. Card, after laborious investigation, seems to adopt the opinion of Mr. Coxe, "that he was not an impostor, but the real person whose name he assumed." The account of the subsequent pretenders to the name of Demetrius, and of the calamitous period of seven years which preceded the establishment of the house of Romanof on the throne, is succinctly given, but is far less interesting than the portion of history immediately preceding. This division of the subject concludes with "a Review of the Manners and Customs of the sixteenth and seventeenth Centuries;" in which the author has displayed uncommon research, sound judgment, and no inconsiderable portion of political knowledge.

The last Revolution, comprized in the eighth section of this work, is "the Accession of Peter," whom the gratitude of his country, and the admiration of the world, have so justly entitled "the Great."

"The martial achievements of Peter," Mr. Card properly observes, "have been celebrated by such a variety of historical pens, that they may almost be paralleled in notoriety, and doubtless in utility, to those accomplished by the daring genius and wild ambition of Julius Cæsar. It may be deemed, then, no arduous task, to submit to the approbation of the public, a volume of sterile abundance, composed

posed from such well-known materials: we shall therefore present the hero with his sword of supreme power, slightly touch on the military and naval events of his reign, and contemplate him chiefly in the shades of his private life, and in his more amiable character of legislator and reformer of his country; which glorious titles he so justly claims, from his works, his genius, and his judgment." P. 481.

Pursuing the mode of investigation thus proposed, the author has exhibited the character of Peter, and the effects of his sway on the Russian empire, with uncommon spirit and effect. It was difficult to exalt the estimation in which this great man was held, without violating historical truth; yet Mr. Card, even while displaying the vices which, from the defect of education, sullied the hero, has made his general portrait a theme for the applause and veneration of mankind. Much has been written in commemoration of Peter the Great; but so judiciously has Mr. Card revised, selected, and arranged the general result of the documents he has consulted, that those who were most acquainted with the works of preceding authors will find, in his judicious and animated production, new grounds for admiring the firmness, valour, and fortitude of Peter; and for regretting, that a more complete system of education had not cleared him from many gross and unseemly faults; yet for these the author makes, in the paragraph which concludes his work, a philosophical and humane apology.

"After the untimely death of the heroic Le Fort, who alone undertook the dangerous office of curbing the fury of his passions, the sallies of his rage became so instantaneous and terrible, that his courtiers and favourites might be justified perhaps in following the sceptical conduct of the Persian nobleman, Rustan Kan, who never departed from the presence of his dread sovereign, without assuring himself in his glass, when he returned to his home, that his head was still left on his shoulders: yet when the calmer moments of reflection succeeded, the repentant monarch would then break out into this sincere acknowledgment of his imperfections: "Alas! I have reformed an empire, yet the more arduous task of my own reformation still remains incomplete!" The effects of these ebullitions of his temper, however formidable they were, still only reached a small number of his subjects, who found, perhaps, some compensation for all their dangers in high and lucrative employments; while the millions of an immense empire still lived in happy obscurity, to enjoy the fruits of his multifarious labours, and ages yet unborn shall applaud the deliverer of Russia, whose untutored wisdom could burst the chains of ignorance, and breathe into his subjects that happy spirit of union and improvement which gradually led them to the love and cultivation of every civilized virtue." P. 688.

From this copious detail, and the extracts with which it is accompanied, our readers will be enabled to discern the scope,
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and to appreciate, in a general view, the execution of the work. It may perhaps be doubted, whether the term *Revolutions* is happily chosen, as a denomination for some of those gradations in religion and politics which the author has described; but whatever dispute may be maintained on this point, we readily admit the apology made in the Preface, that it is a name well calculated to arrest attention, and excite curiosity; and when curiosity and attention are so well gratified, complaint on so slight a subject would be frivolous, if not unjust.

Mr. Card prepossesses the reader in favour of his impartiality, by the following declaration:

“Attached to no Russian party, and too far removed to be infected by their fears or their prejudices, I have presumed, in deducing the Revolution of Peter the Great, as indeed in every other Revolution, where a freedom of opinion could be safely admitted, to decide for myself, without fervently transcribing the exaggerated malevolence of one writer, or the indiscriminate partiality of another.”

This we do not conceive to have been a difficult task; it appears rather a matter of wonder, that an English historian should ever, in treating of Russia, feel a party-spirit, than that he should restrain or suppress it. To transcribe without reserve the effusions of malevolence or sycophantism, would argue indolence rather than partiality; and in relating events so far removed from our own times, and interfering so little with our own passions and prejudices, it does not seem natural that party-spirit should strongly bias the pen. The French writers who meddle with modern history, have uniformly adopted a system of party, arising from the extravagant pretensions always maintained by their nation; but if English writers fall into the same error, with respect to Russia, it can only be through indolence, or the desire of signalizing themselves as disputants in a cause, without interest, either national or personal, in the event.

The praise of industry must, in the most unqualified terms, be allowed to the author of the *Revolutions of Russia*; nor ought similar applauses to be withheld from the sagacity with which he has selected, and the fidelity with which he has cited his authorities. But as the fruit of a candid and liberal disposition, we notice with peculiar pleasure the frank and generous applause, and the honest deference with which Mr. Card treats his contemporaries. It must be gratifying in the highest degree, to such writers as Mr. Coxe and Mr. Tooke, to find that their steps are followed by a gentleman, who seems happy at every proper opportunity to acknowledge, and to repay with gentle and decent commendation, the advantages derived from their labours.

The style of Mr. Card is, in general, vigorous and classical, its defects originate in the desire which is naturally felt by a young author to claim distinction. Hence we frequently find words used in an uncommon, if not unlicensed sense; epithets multiplied; and facts, which would have been best related in the most plain and simple language, introduced with a needless parade of preliminary reflection, or overloaded with redundant epithets. "The prince *devolved* his whole authority on others." P. 76. "The will of Vassili *devolved* the sceptre to Ivan." P. 181. "They commissioned Korela to *tend* to him their grateful homage." P. 358. "Mikhail appeared in open rebellion *of* his brother-in-law." P. 132. "His pride and ambition viewed with a *dissatisfactory* eye the kingdom of Kazan." P. 134. "This eventful and *turbinating* period." P. 97. All these, and a few others of the same kind, appear to us erroneous, licentious, or affected expressions, which the judgment of the author, if appealed to by any candid friend, while in MS. would have led him to reform; perhaps too a little consideration would have made him reject the French word *appanage* (pp. 97, 134), or at least print it in italics, and explain it by a note. The following sentence is a specimen of the fault of using too many epithets. "This prince had fled with the *rapid speed* of fear, to the court, when his eldest brother Mamotiack had mounted the throne of Kazan *polluted* with the *stain* of *parricidal murder*." P. 116. To say that "women of the most exquisite beauty were first dishonoured by the lust of the Tartars, *and then welcomed with a sentence of death*," (p. 83), appears almost ludicrous. The simple facts, that Peter the Great formed dry docks and projected a canal, furnish out the following collection of tame reflections and tumid phrases.

"The Emperor also directed several dry docks to be formed at Cronstadt, *where his fleet might have those damages repaired they received, either from the inclemency of the weather, or from the courage of the foe*.—Ever grasping at the most gigantic schemes for the public benefit, and familiar with all enterprizes which required any extraordinary efforts of human labour, this author of a great Empire displayed all the diligence of an individual, and the munificence of a sovereign in his earnest endeavours to unite the Don with the Volga, and thus to have opened an intercourse between the Euxine, the Caspian, and the Baltic." P. 608.

These, however, are the blemishes, and not the characteristics of Mr. Card's performance. These a careful perusal would enable him to eradicate, and leave a work in which there should be almost nothing to reprehend. He has promised, "should the public opinion prove auspicious to his
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present attempt, to add the modern Revolution of the second Catharine, as the last link of the chain." We earnestly hope that no motive may be wanting, which can impel so diligent and intelligent an author to complete his task.

ART. V. *The Repertory of Arts and Manufactures, consisting of original Communications, Specifications of Patent Inventions, and Selections of useful and practical Papers from the Transactions of the Philosophical Societies of all Nations, &c. &c. Volume VII. to XVII. 8vo. 7s. each Volume. Sold by the Proprietors, No. 182, Fleet-Street. 1798—1802.*

OF this very useful and valuable work, we have already traced the progress as far as the sixth volume*; and having now suspended our notice of it for a longer period than usual, we shall make amends by giving an account something more in detail.

As the specifications of patents form a very important object in this publication, we shall premise a few observations on that mode of rewarding invention. The principle on which a patent is founded, is certainly that of a compact between the public and an individual, in which the emolument arising from an invention is exclusively secured by law, to the inventor, on consideration that, after the expiration of a determinate period, the benefit of the invention may become the property of the public. For this purpose the specification is given on oath, and undoubtedly ought, in all cases, to be so clear and explicit, as to leave no doubt or difficulty respecting the preparation or execution of the subject of it. The present work will afford many instances, where the specification by no means answers this purpose; but either from the ignorance of the writer, or more frequently from intentional obscurity, little or no information can be collected from it. This cannot happen without injury to the public, and in the latter case, perjury in the patentee. The most striking and important case in point, is that of Dr. James's Powder, which, notwithstanding the specification, is now as much a secret in the hands of the proprietors, as it ever was in those of the Doctor. Though this is connived at in the general usage of patents, yet when Govern-

* See Brit. Crit. vol. v. p. 534; vii. 93; x. 88.

ment have made any specific remunerations for discoveries, they have acted with much more caution. Harrison's Time-Keepers were submitted to a committee of workmen; and their certificate, that he had explained the principles of them to their satisfaction, was required to entitle him to the reward. So it was in the case of *Ward*; when the secrets of his famous Medicines were purchased by Parliament, three practical chemists were appointed, who were to receive such instructions from him, as to enable them to prepare his medicines, so that they might be precisely the same as what Ward himself had sold. In justice to the public, such precautions as these are certainly necessary in every case of patent. The specification ought to be so worded, as fully to answer its intention; and, when it relates to scientific or technical subjects, it ought to be submitted to the inspection, and receive the approbation, of persons whose studies or habits have rendered them most competent to the subject, before the exclusive privilege should be granted.

We shall now briefly notice, throughout these volumes, the Papers which appear to us most worthy of notice. Vol. VII. No. 1. *Mr. Pratt's Paper on Stucco*, promises much, as there can be no doubt, but a union of some of the new cements or stuccos, with the hardest kinds of gravelly substances, may produce a composition at least equal to the best stone which is now used for mills. No. XXIII. is worthy of attention, as a curious instance of self-deception, under the influence of which alone *Messrs. Steevens and Blydesteyn*, must have procured the Patent for Perpetual Motion; an experiment by model must at once have removed it. No. XXXVII. the public are certainly indebted to *Mr. Hazard* for his communication on Butter and Cheese, as it seems to make it clear that it must be owing to improper management alone, that all good land does not produce good butter and cheese, which certainly is not at present the fact. To the merit of *Mr. Salmon's Chaff-cutter*, No. LV. we can give testimony from our own observation. It seems better calculated for its purpose (particularly on a larger scale) than any other that we have seen, and is as simple as can be expected. In Vol. VIII. *Mr. Scott's Mole Plough*, No. XLV. deserves attention. Experience confirms the utility of it, and it is now much used in North Wilts, and the adjoining part of Gloucestershire. A power is there applied to it, exceeding that which can be conveniently procured from horses. It is warped on by means of moveable capstans or crabs. No. XLVIII. is such a specimen of ingenuity and mechanical economy, as might be expected from *Mr. Whitehurst*. Nothing is more satisfactory than the application of those powers which accident sometimes produces, and which would be otherwise useless.

less, to any advantageous object. This he seems to have effected with much simplicity.

No. VIII. Vol. IX. and two other Numbers, contain the History and scientific Analysis of the Composition of Writing Ink, by *M. Ribaucourt*, with a form for making it. *Mr. Boulton's* method (No. XIX.) of applying a current or tide to the raising of water, is very ingenious and applicable, with much simplicity, to many useful purposes. *Mr. Bramah's* patent for drawing off, filtering, &c. fermented liquors, furnishes an observation, which is likewise applicable to the various modes, now in general use, of conveying liquors from the cellars to the bars of inns; we mean the probability there must be of the liquors acquiring a dangerous impregnation of both lead and copper from the pipes and stop-cocks, and valves, with which they must always be in contact. It is much to be wished, that some substance could be applied to this use, either less soluble in vegetable acids, or less noxious when in solution, than copper or lead. In Vol. X. No. XXXVI. is *Mr. Hornblower's* method of laying and connecting the ends of Wooden Water Pipes, which appears a most excellent contrivance, much preferable to the present mode, both as to tightness and durability. No. VI. Vol. XI. contains a Description of a Telescope, by *Mr. Browne*, which appears to possess several advantages over reflecting ones of the usual construction; particularly as affording so convenient a position to the observer, when directed to objects near the zenith. *Mr. Jefferys's* Mining Apparatus, No. LXIII. seems to contain much ingenious contrivance; and the beautiful distinctness with which such complicated machinery is represented in the plates, is highly honourable to the editor of the work, and the engraver he has employed.

Vol. XII. Art. II. relates to a Gun-Carriage, by *Mr. Haycraft*; which is certainly a great improvement on those now in use, but far short of *Sadler's*, which, we are credibly informed, answers so well, that they would soon be adopted generally in the navy, with great effect, but for the opposition of certain individuals, which will perhaps be transient. Art. XXV. describes *Mr. Rand's* Military Telescope; which, though a very ingenious and useful contrivance, had certainly been made use of long before the date of the patent, by *Ramsden* and *M. Cavallo*. Art. LII. by *Mr. Beunet*, contains many curious Experiments on the Magnetic Needle's moving without Friction. The circumstance of a thread of a spider's web, $2\frac{1}{2}$ inches long, being twisted by 18,000 revolutions, without showing a disposition to untwist itself, is certainly very extraordinary. On this, *Mr. B.'s* needle was suspended by

by its centre. This is from the Philosophical Transactions. Vol. XIII. Art. IX. by *Mr. Lowitz*, of St. Petersburg. The separation of the saccharine salt in a pure state from honey, is certainly a chemical desideratum of the highest importance to commerce; as the quantity of honey, in a country where vegetation flourishes, seems to be unlimited. *Mr. L.*'s processes clear the honey from its peculiar taste, but do not give it a concrete form. Art. XXIX. *Mr. Brunel's* Copying Machine does not appear so applicable to practice as the copying press that is now in use. The numerous parts to which the hand must give motion, together with the pen, must be a very unpleasant load on it, and will certainly alter the general character of the hand-writing, even when the workmanship is of the very best kind; and it must require much attention to keep it in a working state. Art. XLVI. &c. This is nearly the contents of the pamphlet which *Mr. Cummings* formerly produced, on the subject of Roads and Broad Wheels. It certainly deserves commendation, being no less sound than ingenious. Art. XLVIII. A Vapour Blow-Pipe, by *M. Von Marquard* of Berlin. The lamp is acted on by an æolipile, heated by a separate lamp. In *Accum's* Chemistry, there is a description of a great improvement by *Mr. Hooke*, who uses but one lamp, and has added a safety valve, which seems absolutely necessary. In Art. LV. *Mr. Millington*, in a letter to the editor, describes a double Capstan Crane; the principle of which, though new, is very simple and obvious, the power being obtained by the winding of a rope on a larger, from a smaller cylinder, the weight being attached to a pulley in the bight of the rope. The power of this machine is as the inverse ratio of the difference between the diameter of the cylinders. It consequently has no limits, and may certainly be advantageously applied to various purposes. *Mr. M.*'s letter has no date; but this volume was published last year. He acknowledges he has heard of a machine being constructed on this principle, but has not seen it described. In Vol. XIV. of this work, Art. IV. is the specification of a Patent, granted to *Lieut. Hotchkiss, R. N.* for a Capstan or Windlass on this principle, which he scientifically explains; the date is Oct. 1799.

Art. III. Vol. XIV. is *Mr. Smart's* Patent for Hollow Masts, &c. which seems a contrivance from which much advantage may be expected. Art. XXXV. *Mr. Staton's* Patent for raising Liquors from Cellars, &c. The pipes, cocks, &c. being of lead and copper, which must be always more or less in a state of solution, is an insuperable objection to all contrivances for this purpose, however ingenious they may be in their construction. The next, Art. XXXVI. seems of much importance. It contains
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Mr. Koop's Patent for discharging Ink, &c. from Paper, and remanufacturing the Pulp of it. If it should not be possible to restore the paper to its original quality and whiteness, there seems no doubt but the pulp of the finer kinds of paper would be a much more valuable addition to the materials of inferior ones than straw, wood, or any of the articles that have of late been introduced as substitutes for the fibres of flax. Art. XLV. This Patent of the *Count de Thiville* is very miscellaneous. It contains many new and whimsical ideas for the application of mechanical powers, but most of them very ingenious. Vol. xv. Art. XLIV. is from the *American Transactions*, by Mr. Patter-son, and contains simple and easy methods for the Adjustment of that very useful instrument which we call Had-ley's Quadrant, or more properly Octant. Mr. P. gives the invention of it to his countryman, Mr. Godfrey. Art. LI. Mr. Buchanan's Account of some Experiments to ascertain the relative Mechanical Effects of the Human Body labouring in various Postures. These Experiments seem well contrived and described, and are of much consequence where human muscular power is applied to mechanism. The result is, for the rowing posture, $682\frac{1}{3}$; bell-ringing, 648; at a winch, 476; pumping, in the common mode, $209\frac{1}{3}$. In Vol. xvi. we find little worthy of particular notice, except Art. xxxvi. containing a Patent to Mr. Boaz, of Glasgow, for a Telegraph of a very ingenious construction, and particularly well calculated for night signals, by means of lamps. With respect to the contrivance for preserving fresh water sweet at sea, by keeping it in large tanks, lined with Mr. C. Wyatt's tinned copper, we cannot consider it as an improvement. A practice similar to this was formerly employed in the country ships in India, but they have since adopted the use of casks as an improvement. We shall hereafter resume our notice of this work.

ART. VI. *The Elements of Natural or Experimental Philosophy, &c.*

(Concluded from p. 273.)

THE author having, in the first and second volumes, gone through the consideration of all the properties, both general and particular, of ponderable bodies, his third volume is occupied with those substances which are destitute of gravity, and are therefore rejected by some, as hypothetical. Of these, caloric, or the element that produces heat, is first examined, and

and the following observations are alledged in favour of its materiality.

“ In conclusion it seems, as all the facts tend to prove, that caloric is a real substance, perhaps the only real fluid, and the general solvent of all other bodies; for any other body as far as we are able to try, becomes a fluid by combining with a sufficient quantity of caloric.

“ It enters into combination, or mixes with the particles of all bodies, and produces the effects which other combinations are wont to produce, viz. it enlarges their bulk; is expelled by compression; it separates other substances which have less affinity than caloric for a given body, and diminishes their attraction of aggregation; it mixes in greater quantities with some bodies than with others; and it passes through some bodies easier than through others. When caloric is expelled from a chemical combination, the bulk of the mixture is less than that of the sum of the ingredients; and, on the contrary, when the compound is greater in bulk than the sum of the ingredients, cold is produced, viz. caloric is absorbed, and of course is separated from the contiguous bodies. All this shews that caloric has bulk like other matter.

“ The heating, or the addition of heat to a body, has not been found to increase its weight. Then if caloric be matter, it will naturally be asked, why does it not possess weight or gravity like other matter? In answer to this question, Mr. Tillock ingeniously observes, that the specific gravity of bodies is diminished by heating, viz. by the communication of caloric, since they are increased in bulk; and that the addition of heat to a body in air produces the same effect that a piece of cork would do if it were annexed to a piece of gold in water, viz. lessen its gravity, because cork, though possessed of gravity, is lighter than water; and caloric may likewise be possessed of gravity, though it be lighter than air. He imagines, that if the experiment were performed in vacuo, the increase of absolute weight by the addition of heat to a given body, might be perceived.” P. 84.

In speaking of the reflection of heat by concave speculums, vol. iii. p. 116) the curious experiment of the cold produced in one of the foci, by a piece of ice, or a freezing mixture, being placed in the other focus, although at a considerable distance, is thus explained.

“ The result of this experiment has been supposed to militate against the commonly received theory of heat, which has been explained in the preceding pages; imagining that the cold which proceeds from the ice is reflected by the speculums to the thermometer, and that, of course, cold is something positive. But, in my opinion, the true cause of the phenomenon is, that the heat of the thermometer is reflected upon the ice, in the same manner as the heat of the charcoal, in the preceding experiment, is reflected on the gunpowder.

“ If, instead of the thermometer, a burning charcoal be placed at F, no person will hesitate to say, that the heat of the charcoal is reflected upon the ice; and there is no reason whatever for concluding, that the same thing does not happen when the thermometer is at F.

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“ The heat of a body, situated amongst other bodies, passes from the former to the latter, until they all acquire the same temperature, and that passage is more expeditious in proportion as the difference of temperature is greater. Also, if the colder bodies be not of an equal temperature, the heat of the first mentioned body will escape quicker from that side of it, which is exposed to the coldest of the surrounding bodies; and if a screen be interposed between these two bodies, then the loss of heat will be less expeditious. Now upon the least reflexion, it will appear, that the experiment with the thermometer and the ice is a similar case, excepting that the heat, or caloric, instead of proceeding directly from the former to the latter, is reflected and concentrated by the reflector.”

Notwithstanding the ingenuity of this explanation, which is perhaps as satisfactory as any that has been offered, it must be remarked, that there occurs, even in the case here mentioned, a very considerable difference. When the charcoal is employed, its temperature is superior to that of the atmosphere; and, of course, upon the hypothesis assumed, the caloric is streaming out of it, a portion whereof, impinging on the nearest speculum, is thence reflected to the opposite focus; whereas, the thermometer being of the temperature of the atmosphere, its caloric may be considered as in a state of rest; consequently, to give a due degree of force to this explanation, it would be necessary to assume, that, by the influence of the speculum, the power whereby the cold mass acquires heat, or, in other words, attracts caloric, is directed to the focus in which the thermometer is placed, and there acts with particular effect. A proposition unwarranted by any analogy whatever in nature, and very unlikely to be true. The experiment is certainly an interesting one; but its explanation must, in our opinion, be still regarded as a *desideratum* in philosophy.

From the consideration of the phenomena of heat, Mr. C. passes on to those of light, and explains all the various appearances in optics, upon the Newtonian hypothesis of the rectilinear projection of a subtle elastic fluid; seldom dissenting from that distinguished philosopher. Newton indeed had proposed to explain the various colours of natural bodies, by assuming, that the surfaces thereof consisted of thin transparent plates: whose nature disposed them to absorb certain rays, and to reflect others, which reflected rays constituted the colour of the body. The truth of this hypothesis is doubted by Mr. C. who also, in speaking of those phenomena which led the way to the above theory of colours (and which were attributed by Newton to certain affections of the rays of light, which he called, fits of easy transmission, and fits of easy reflexion) does not scruple to style the explanation, “ a strange hypothesis !”

The long experience of the author in electricity, and the reputation he has acquired by his former work on the subject, which is so deservedly esteemed, gives a peculiar interest to the part of these elements which treats on that subject. The phenomena produced by the electric fluid, are concisely but minutely related, and explained on the hypothesis proposed by Dr. Franklin.

The greatest difficulty which attends Dr. Franklin's theory of the *plus* and *minus* state of the electric fluid consists in explaining, why bodies electrified *minus* repel each other. Of this difficulty Mr. C. takes no notice, when he gives the outlines of that hypothesis; although he notices the analogous difficulty in magnetism, according to the theory of *Æpinus*, which is the counterpart of Franklin's theory of electricity. Thus, in vol. iii. p. 558, he says,

“ According to this hypothesis, iron, and all ferruginous substances, contain a quantity of magnetic fluid, which is equally dispersed through their substance, when these bodies are not magnetic; in which state they shew no attraction or repulsion, because the repulsion between the particles of the magnetic fluid is balanced by the attraction between the matter of those bodies and the said fluid, in which state those bodies are said to be in a natural state. But when in a ferruginous body, the quantity of magnetic fluid belonging to it, is driven to one end, then the body becomes magnetic, one extremity of it being now overcharged with magnetic fluid, and the other extremity undercharged. Bodies thus constituted, viz. rendered magnetic, excite a repulsion between their overcharged extremities, in virtue of the repulsion between the particles of that excess of magnetic fluid, which is more than sufficient to balance, or to saturate, the attraction of their matter. There is an attraction exerted between the overcharged extremity of one magnetic body, and the undercharged extremity of the other, on account of the attraction between the magnetic fluid and the matter of the body; but, to explain the repulsion which takes place between their undercharged extremities, we must either imagine that the particles of ferruginous bodies, when deprived of the magnetic fluid, must be repulsive of each other, or that the undercharged extremities *appear* to repel each other, only because either of them attracts the opposite overcharged extremity; both which suppositions are embarrassed with difficulties.”

Now though, as we have already observed, the similar difficulty in Dr. Franklin's hypothesis of the electric fluid is not positively mentioned, yet the following note, from vol. iii. p. 404, is evidently meant as an attempt to explain it away.

“ The preceding experiments shew the following facts, or laws, which we shall assume as axioms, to prove that the repulsion of bodies possessed of the same sort of electricity, be it positive or negative, seems to be clearly explicable on the theory of a single electric fluid.

“ 1. A body

“ 1. A body possessed of either sort of electricity will induce or tend to induce, the contrary electricity, on any other body that comes within its sphere of action, viz. within a certain distance of its surface.

“ 2. A body cannot appear electrified on any part of its surface (meaning that the electrical power cannot manifest itself, or according to the theory, the electric fluid cannot be equally diffused through it) unless that surface is opposite to some other body which is actually possessed of the contrary electricity. And these two contrarily electrified bodies attract, or tend to attract each other.

“ 3. According to the Franklinian hypothesis, the electric fluid is elastic, that is, repulsive of its own particles, but attractive of the particles of other matter.

“ Now let A and B be two spheres of conducting matter suspended in the open air, contiguous to each other, and capable of being easily moved. Let some electricity be communicated to them, and it is evident that this electricity cannot be diffused equally over their surfaces, but it must be thicker or more condensed on the parts that are remote from the point of contact, because there the air is at liberty to acquire the contrary electricity; whereas near the point of contact, the electricity cannot be manifested, because in that place there is no air or other body which can acquire the contrary electricity. Therefore the atmospheres of contrary electricities cannot be concentric with the spheres A and B; then the spherical bodies being attracted towards the centres of those spheres, appear to repel each other; so that when the bodies are electrified positively, negative atmospheres will be formed round them, and the additional electric fluid of the bodies will attract, and be attracted by, those negative atmospheres. When the bodies are electrified negatively, positive atmospheres will be formed round them, which attract the undercharged bodies.

“ This explanation may be easily applied to bodies of any other shape; proper allowance being made for their more or less perfect conducting or non-conducting nature.”

From this explanation it would appear, that the repulsion between bodies overcharged, or undercharged with the electric fluid, is only apparent, and that it is to be attributed to the endeavour exerted by those bodies to get into the centre of a certain atmosphere of air, formed around them by reaction, and contrariwise electrified. That this explanation is sufficient to remove the difficulty, we doubt; as we do not conceive by what powers the electrified bodies are impelled, or kept, within the centres of those atmospheres, in opposition to their gravitation; and the explanation seems to render it unnecessary to insist on the elasticity of the electric fluid itself; an opinion, deduced from these very phænomena, now attempted to be otherwise explained.

The view given of the present popular subject of Galvanic electricity is simple, yet connected through all its parts. The various phænomena of the simple circles, and of the batteries commonly known by the name of Galvanic; but which are
here,

Here, with greater propriety, called Voltaic* batteries, are described with precision; and their analogy to common electricity, and to that manifested by certain animals, clearly exhibited.

The agency of the magnetic fluid is so remotely connected with the necessities of the bulk of mankind (notwithstanding its great use to one particular class of men) and its connexion with other matter is confined within such narrow bounds, that its nature has not been investigated with the same ardour as that of the other imponderable fluids. Its existence is more doubtful than that of any other of these subtile species of matter. The principal facts relating to it are here related; and the hypothesis formed by Mr. *Æpinus*, for the explanation of these facts, is briefly recited in the close of this volume.

The various subjects which are the proper objects of experimental philosophy being thus examined, Mr. C. proceeds to the consideration of those grand and distant masses, of whose motions man is compelled to be only an inactive spectator, being totally unable to act any part, however low, upon that immense theatre in which they are exhibited. To the general philosopher, who does not seek for methods of calculation, or for copious tables subservient to them, the astronomical part will afford considerable pleasure; being at once simple and concise, yet affording a comprehensive view of the various celestial bodies, their reciprocal actions upon each other, and the phenomena they produce on our globe.

A few miscellaneous subjects, which did not properly belong to any of the foregoing parts, as aërostatics, meteors, and the stones which are said to have fallen from the sky, with the reduction of weights and measures to a certain standard, close the work. Respecting the first, Mr. C. who justly claims a share in the invention of balloons, has given every necessary information. The second occupies at present the minds of most of the philosophers in Europe. Mr. Cavallo's opinion on the subject is shown in the following extract from Vol. IV.

“ With respect to those phenomena, I am inclined to propose the following explanation. Imagine that a revolving body moves round the earth with a velocity somewhat like that of the moon, or of the earth in its orbit; also suppose that the attractive force, in proportion to the centrifugal, is rather stronger than that which is required to keep the revolving body in the same immutable orbit; and that con-

* From Signior Volta, to whom this particular branch of the discovery is rightly ascribed.

frequently the said body must move in a sort of spiral, coming continually nearer and nearer to the earth. Now, when this body comes within a certain part, however rare, of the atmosphere, with its immense velocity, the friction it suffers may possibly heat it to the degree of incandescence, checking at the same time its centrifugal force, which consequently increases its gravitating or attractive power. The great heat which the body acquires in consequence of the friction produces two natural effects. In the first place, it partly melts or vitrifies the external surface, which forms the common black crust of the body (viz. the black crust of the stones said to have fallen from the sky;) and secondly, by expanding unequally the parts of the body, causes it to break with explosion, in the same manner as stones often do in a common fire.

“ The greatest objection to this hypothesis seems to be, that the revolution of so many bodies round the earth as are necessary to form all the meteors, comprising the numerous shooting-stars, seems rather unlikely.” P. 390.

These stones have given rise to several hypotheses; but that of Mr. Cavallo seems, we must say, by no means the most defensible; its weakness appears to be evident even to the proposer. M. De Dree (*Journal de Physique*, Floréal and Prairial, An XI.) from a careful examination of the stones themselves, and of the circumstances of their fall, is of opinion, that they have been projected from the volcanos which appear to exist in the moon, with such immense violence, as to be thrown beyond the sphere of attraction of that satellite, and within that of our earth. This opinion, although entertained by many of the most distinguished philosophers in France, is disputed by M. Izarn, in a work written expressly on the subject. He imagines that these stones may have been formed in the upper regions of the atmosphere, from a sudden union of several heterogeneous æriform fluids: he calls them *mineral abortions* (*avortons minéraux*) under the idea, that this rapid union has prevented the slow and gradual progress of nature, by which these fluids, combining together, would have been imperceptibly precipitated to the earth, and contributed to the growth or increase of mineral bodies. An ingenious writer in the *Gentleman's Magazine*, who dates Dublin, March 15, 1797*, and signs T. P. gives the following solution, which appears also worthy of notice.

“ Let me now offer a solution of the difficulty respecting the *fall of stones from the clouds*, which I have heard suggested by a naturalist of great eminence in this country. It hath been ascertained, that the electrical fluid is sometimes discharged from the earth into the

* Vol. lxvii. part 1, page 179.

clouds*, or, in other words, that lightning ascends as well as descends. With what irresistible power it forces its way, it is needless to describe. If we suppose the ascending column of electrical fluid to have burst through a rock above or near the surface, it will not be difficult to conceive, that it may tear off and hurl through the air, at the distance of a few miles, a fragment as large, or larger, than that which was brought last year from Yorkshire, and shewn in Piccadilly, or any others on record; since we well know, that a cannon or mortar will, by the projectile force of a little gunpowder, send an iron ball of large magnitude two or three miles. It is needless to remark, how much the strata of the earth vary at short distances; it will not, therefore, be wondered, if such a fragment, falling from the air, should differ, in all its component parts, from any of the strata where it alights; and it might even come from such a distance (though not many miles) that the burst of thunder at the place of its discharge might not be distinctly heard by those who saw it fall, and who might not be able or disposed to enquire after the distant rock from which it was discovered.

“ P. S. As it is well known how much metallic substances, especially iron, attract the electrical fluid, it is a confirmation of the above hypothesis, that such fallen stones and fragments abound with metallic particles.”

The great objection to this hypothesis is the chemical analysis of these stones, which demonstrates them to be all alike, and to contain such a composition of iron and nickel as is not known to exist in any region of the earth. The true solution, therefore, is still perhaps to be sought; but we have thought it right to bring together the best opinions that have been given.

In speaking of the reduction of foreign weights to English, there are given (page 419) the various divisions of a weight, under the title of Amsterdam weight. From the place in which this is found, it would appear as if this was the weight used in that city; we are, however, inclined to believe, that this is really a Scotch weight, and only derives its name from Amsterdam, as Troy weight in England does from Troyes in France. At least, we can assert, upon the authority of Ricard's *Traité Générale du Commerce*, a work of the greatest reputation in mercantile affairs, and published at Amsterdam, that of the four species of weight used in that city, not one is similar to the weight here given, in its mode of division. It ought, therefore, to be inserted in page 406, immedi-

“ * See, in the Philosophical Transactions, the curious memoir of Lord Stanhope, to account for the electrical shock which killed some horses and their driver in Scotland a few years since, described by Mr. Brydone.”

ately after the Trone, or old Scotch weight; as it appears to be the same with that which, in page 409, is called Scots Troy; the grains mentioned being English Troy grains, here quoted for the sake of comparing the two weights together. It will also appear by computation, that the reduction of the Scots Troy ounces to English grains, in page 409, is over-rated one grain in an ounce; the Scotch ounce being only 475 English Troy grains, and not 476.

The work is by no means so correctly printed as we could have wished. In vol. i. p. 1, we have *Pitagoras* for Pythagoras. In vol. ii. p. 79, *Manachanite* for Menachanite; *ibid.* *Berryll* for Beryll; p. 294, *priemière* for première; p. 382, *soporano* for soprano; p. 557, *phosphorous* for phosphorus. In vol. iii. p. 321, *phosphory* for phosphori; p. 476, *gastroenemius* for gastrocnemius. In vol. iv. p. 60, and again in p. 61, *intercolary* for intercalary; p. 247, *biffexshile* for biffextile; p. 383, *fatterranca* for fatterranca.

These errors, however (and we could have mentioned several more of the same kind) are easily corrected; but that cannot be said of the false spelling of proper names, of which we have also observed many instances. In vol. ii. p. 113, *D'Alambert* for D'Alembert; p. 330, *Hon. Mr. Robarts* for Roberts. In vol. iii. p. 29, *Hutchings* for Hutchins; p. 57, *Bruffonet* for Brouffonet. In vol. iv. p. 373, *Chlodni*, for Chladni. In vol. iii. p. 317, and also in p. 329, we observe *Beccari* for Beccaria; in the list of errata, the latter is, if we may be allowed the expression, erroneously corrected to Beccari. In vol. ii. p. 537, we have *expressively* for expressly; p. 383, *sound* for second. In vol. iii. p. 59, we read of the *lean of the beef* of an ox; p. 114, we have a list of the substances fused by Mr. Parker's lens (whence the list is taken, Mr. Cavallo does not inform us) in which we meet with the word *Kearsh*; what it means, we confess we have not discovered. In the same volume, p. 451, the torpedo is said to belong to the order, (instead of the genus) of rays.

In vol. ii. p. 12, and again in vol. ii. p. 15, we have a list of the various substances enumerated as elements by the French school of chemistry. In this list, we find radical muriatic, radical boracic, and nearly twenty more radicals, printed without a comma after the word radical; as if that word were the adjective, and the words muriatic, boracic, &c. substantives. In vol. iv. p. 215, we have *» Tyra*, for *» Lyra*; and in p. 222, *Le champ de Mars*, which it was needless to translate, is singularly rendered "The camp of Mars:" but here as a foreigner Mr. C. may claim indulgence,

In vol. iv. p. 250, in a table of remarkable æras, Mr. C. mentions that of Nabonassar, that of the Hegira, and that of Yefdegird. In our opinion, as his work is professedly elementary, he should have added, that in computations from the first of these æras, Egyptian years of 365 days, without any intercalation, are used, and, with the two latter, lunar years of 354 and 355 days.

The great extent of natural philosophy, the expansion it continually receives from the philosophical industry of the present day, and the different nature of its several parts, are such as render it nearly impossible for any individual to comprehend the whole, or even to acquire a clear idea of the manner in which its several parts are connected with each other. Hence the philosopher being, in some measure, necessitated to bestow his principal attention upon one particular branch, becomes habituated to a certain mode of investigation: when, therefore, he is led to expand his views to the whole extent of philosophy, he finds it difficult to meet the various exigencies of every case, with a new and varied exertion of abilities, and consequently is too apt to enlarge upon the parts analogous to those to which he is accustomed, and to pass over, with less attention, such as are not capable of being assimilated to them. The operation of this cause renders all works, so general as that at present under our review, more or less imperfect; but we must do Mr. Cavallo the justice to say, that we believe few individuals could have produced a more perfect work of this nature. We consequently find no hesitation in recommending it to students, particularly to those who are not decidedly attached to any peculiar science, or to those who wish to study the connection which the various branches of natural philosophy have with each other. To the first of these classes it will be remarkably useful, as references are constantly given to those authors, who have treated more at large on any particular subject, respecting which the student might wish for further information than is consistent with the limits of an elementary work.

ART. VII. *A Supplement to Johnson's English Dictionary: of which the palpable Errors are attempted to be rectified, and its material Omissions supplied.* By George Mason, Author of the *Glossary to Hoccleve*, and of an *Essay on Design in Gardening*. 4to. 18s. White, &c. 1801.

BY some strange perversion of understanding, Mr. G. Mason seems to have conceived a hope, that if he could destroy the fame of Dr. Johnson, he might build up some celebrity to himself

himself upon its ruins. For this reason, in a fantastical and ill-conducted edition of some Poems of Hoccleve, or Occleve, the faults of which were justly exposed in our tenth volume (pp. 602-612) he chose to make a Glossary of old words the vehicle of some of the most virulent abuse that ever was vented by literary spite. The present Supplement to the Dictionary of that great man, is written in the same spirit, and endeavours, in the coarsest terms, to convict him of stupidity, "muddiness of intellect," and other gratuitous defects, of which his illiberal assailant fancies rather than finds the proofs. That Johnson, who was not fond of Dictionary-making, and thought his original powers degraded by such drudgery, should work sometimes inattentively, because unwillingly, is by no means wonderful; but there is no fault of this kind which is not abundantly covered by his original apology; "that a whole life cannot be spent upon syntax and etymology, and that even a whole life would not be sufficient; that he whose design includes whatever language can express, must often speak of what he does not understand; that a writer will sometimes be hurried by eagerness to the end, and sometimes faint with weariness, under a task which *Scaliger* compares to the labours of the anvil and the mine; that what is obvious is not always known, and what is known is not always present; that sudden fits of inadvertency will surprise vigilance, slight avocations will seduce attention, and casual eclipses of the mind will darken learning; and that the writer shall often in vain trace his memory at the moment of need, for that which yesterday he knew with intuitive readiness, and which will come uncalled into his thought to-morrow." Yet with all this modest though many consciousness, and confession of his probable defects, what did Johnson perform? He produced a Dictionary unparalleled in the history of living languages, and one of which subsequent lexicographers, in any country, have only to imitate and complete the plan.

That Johnson "was well aware in his life-time of the general dissatisfaction which his negligence or deficiency had created," though boldly alledged by Mr. Mason, is perfectly untrue. Johnson enjoyed the well-earned satisfaction of seeing his Dictionary established as the standard of his native language, and regarded as the greatest national work of literature that had ever been produced. The few "wild blunders, and laughable absurdities," which, as he wisely foresaw, did for a time "furnish folly with laughter, and harden ignorance into contempt," were forgotten before the death of the author; and it remained for so sublime a genius as Mr. G. Mason to hunt out a very few more, and with every possible exaggeration

tion to accumulate them in a work of slander against the dead. Mr. Mason, with all the petulance which he chooses to employ, is unworthy even to bear up the train of Johnson, in offering a Supplement to his Dictionary; since even this Supplement, a trifle in comparison with the original work, barrays, besides its malignity, defects of judgment much more disgraceful than any it attempts to expose. But what can be more disgraceful, both to judgment and morality, than this sentence at the close of the postscript to Mr. Mason's Preface? "The compiler has disclaimed in his Preface any intention of meddling with such passages of Johnson, as are only ridiculous. *To rectify all these would be almost undertaking to write that Dictionary anew.*" If the author thinks this, what is his judgment worth? And if he thinks it not, though he says it, what is the value of his morality?

Before the alphabetical part of this Supplement is a short note, on "the history of the English language," prefixed to Johnson's Dictionary, the *liberal* design of which is to find *one* chronological fault in that production, and thence to infer that no confidence is to be placed in the facts related in the lives of the poets. "Such is the veracity, with regard to statement of facts, a reader may expect to meet with in THE LIVES OF THE POETS!" The mighty fault from which this large and candid conclusion is drawn is, that Johnson has said of Alexander Barclay, that he flourished in 1550, and consequently has a little misplaced the quotation from him. Now Barclay actually died only in 1532, no more than eighteen years before the time ascribed to his writings. Nor has this sapient corrector (so watchful is Nemesis) failed to commit an error in his *gentle* notice of Johnson's mistake; for he has said that Barclay's *Ship of Fools* was printed by Pynson in 1508, whereas it was not printed till 1509; and was written, as the author himself tells us, in 1508. Johnson might, probably, have been misled by looking at Cawood's edition of the *Ship of Fools*, printed in 1570, which, as Pynson's edition is of the most extremeness, he might have conceived to be the first. But whatever was the origin of the error, how does a pert censurer dare to found upon it a general insinuation against Johnson's veracity?

To come to this mighty Supplement itself, which is to throw down Johnson, and, what is infinitely more difficult, to set up Mr. G. Mason in his stead. Of what is it composed? Perhaps not less than a third of it of words taken from Spenser, or the glossaries to that poet; another large part consists of new words hazarded by the boldness of Burke, or the epistolary licence of Chesterfield; and of law-terms corrected or
added

added by the aid of Blackstone, whose Commentaries did not exist when Johnson compiled his Dictionary. If we add to these a very scanty gleanings of obsolete words from our old comic writers, which ought either to have been multiplied an hundred-fold, or totally omitted, we shall have a tolerably correct view of the general substance of Mr. Mason's Supplement. With respect to Spenser, nothing can be more injudicious or absurd than the introduction of all his peculiar words into a general or standard dictionary of the English language. In his Preface, Mr. M. has stumbled upon a true position, which is, that "Spenser's diction is far more antiquated than the prevailing speech of his time." But this is not all the truth. Spenser's diction is not in fact the language of any time; and his words, altered by licence, or brought together from incongruous sources, are so numerous, that they little deserve to stand together, in any thing but a peculiar glossary to his writings. Nor is the supplement-maker even consistent with himself. He has omitted (his Preface says) such words of Spenser as have only a vowel altered for the rhyme's sake. Yet we have BLESS for BLISS, and other words, introduced with no other account of them, but that they are altered for the sake of the rhyme. If there be a class of additions in which we prefer the opinion of Mr. Mason for inserting them, to that of his predecessor for omitting, it is in the appellatives derived from proper names. These, as Arian, Calvinist, &c. have often acquired a sense so far removed from their origin, as to make it almost necessary to define them.

To give a tolerably correct view of the present book, let us now set down a few words which ought to have been omitted; another list of words which ought to have been inserted; and a third of illiberal and daring abuse of Johnson. Of the words from Spenser, which are the most numerous, we should, as we said, leave out nearly all. *Abigail* should have been noted as a jocular term. *Abraham-man* is originally from the Canting Dictionary, and from the same respectable source comes *mutton-monger*: both, it is true, in our old comedies, but hardly words for a standard Dictionary. With the same taste for elegance, Mr. M. rescues from obscurity, *arfy-versy*, *hoity-toity*, and other colloquial licences, if not barbarisms. *Aunt*, in the sense of bawd, may class with cant terms; *becco*, *bisogno*, *catso*, &c. are Italian low words, never naturalized here, nor deserving to be so, though introduced now and then by the licence of old comedy. *Agible*, from Sir A. Shirley, is not English, in spite of the authority; *amateur*, for which Burke is quoted, is perhaps becoming an English word, but is hardly so yet. *Apple-squire* is only given, as "formerly a cant term;"

term;" but if so, what right has it in this Supplement? *Artifice* is a word coined for a particular purpose; but why so difficult to define? Is it not evidently to give the appearance of art, as naturalize, in the passage there cited, is to give that of nature? *Bawn* is an Irish word, rather than English, being used only in speaking of the thing itself in Ireland. But the author might have exemplified it also from Swift, whose Poem, entitled *Hamilton's Bawn*, is known to most English readers; nor need he have been so much at a loss for an interpretation, which is given in almost all the editions of that popular author. "*A bawn* was a place near the house, enclosed with mud or stone walls, to keep the cattle from being stolen in the night. They are now little used." The grand question there debated is, whether the said *Hamilton's bawn* should be converted into a barrack or a malt-house. See Swift's works. For *Cargo*, in a particular use, the Canting Dictionary is expressly quoted, and the Epilogue to *Albumazar*. But these authorities cannot make it in that sense a legitimate word. *Cladder* is of no better authority, nor indeed so good.

This may serve as a sufficient specimen of Mr. G. Mason's judgment in collecting words for his Supplement, which would be miserably reduced were it deprived of all terms equally unworthy, and all words obsolete, or fetched from improper sources.

Let us now proceed to show, that his diligence has failed as well as his judgment; and that many words are wanting, which ought to have had a place in this collection. The words of Spenser he has sought, as has been mentioned, with a very superfluous exactness; but he has been by no means equally careful as to Milton, whose claim to stamp authority on a word is a thousand times more strong. Thus *imbathe* is only just crowded into the *Addenda*, though it is a word not solely Miltonic, as Mr. Todd has shown, in his excellent edition of Milton, who cites for it *Tasso's Aminta Englisht*, a Play, published in quarto, in the year 1628: nor has Milton introduced it only in *Comus*, whence it is cited by Mr. Mason, but also in his prose work on Reformation; "and the sweet odour of the returning gospel *imbathe* his soul with the fragrantcy of heaven." The latter passage has been cited by Warton. From Milton also he might have drawn the word *Satrapy*, the government assigned to a *Satrap*. "The angels—are distinguished and quaternioned into their celestial Princedoms and *Satrapies*." *Reason of Ch. Govt.* b. i. ch. 1. *Satrap*, indeed, he has; but only to misrepresent it. He defines it "a rich nobleman," which might indeed have come in as a secondary or metaphorical sense; but originally it meant the governor of a Persian province, in ancient times. "The Persian

Persian empire was divided into an hundred and twenty-seven governments, the governors whereof were called *Satrapæ*." *Rollin. Anc. Hist. Eng.* This translator seems to have been afraid to hazard *Satrap*, but better writers have had no such fear. We can show both that and *Satrapies* on an excellent, though modern authority. "We find that the whole [Persian] empire was divided into large provinces, called *Satrapies*, each under the superintendency of great officers, entitled *Satrap*, to whom all the governors of towns and smaller districts were responsible." *Misford's Greece*, vol. ii. p. 30, 8vo. In the sentence of Milton which gives *Satrapies*, we have the unusual participle *quaternioned*, which might have been no need. In the same tract we find also *Waggonry*. "In this unlawful waggonry wherein it rides." B. i. ch. 1. *Largely* occurs in another tract of Milton. "To which, and other law-tractats, I refer the more lawyerly morning of this point." *Eiconocl.* ch. 5; where also is an example of the verb *to weep*, which Johnson leaves unexemplified, and his supplementer has not supplied. *Befettedness* is another Miltonic word, which good critics have thought very strong. "For God, when men sin outrageously, and will not be admonished, gives over chastizing them perhaps by pestilence, fire, sword, or famine, which may all turn to their good; and takes up his severest punishments, hardness, *befettedness* of heart, and idolatry, to their final perdition." *Of True Religion. Proditory*, a good and useful word, occurs in *Eiconoclastes*, ch. 2. "Whether it was that *proditory* aid sent to Rochel." Let this serve as a specimen of words from Milton; which might easily be extended, from his prose works, to a much more copious list; and strange it must appear, that any man should with more diligence collect the poetical licences and coinages of Spenser, than the strong and manly prose of Milton. But such has been the method of Mr. G. Mason.

We shall now notice a few words, which mere recollection suggests, from common use; but which might properly have claimed their places in a Supplement to Johnson's Dictionary. *Aqua-tinta*, or *Aquatint*, a much-practised species of engraving. *Charade*, a species of riddle, borrowed from the French. *Croup*, the *angina stridula*, a very common and fatal disorder of the throat in children. See Buchan, &c. *Fac-simile*, a word adopted by some writers; but necessary, as the only term to express a perfectly exact copy; generally a copy traced upon the original. *Concerto* has properly been admitted by Mr. M. and *Duet* or *Duetto* (which he falsely spells *Duette*), but why not *Trio*, a musical term equally natural, and with it, *Quartetto* and *Quintetto*? *Logogriphe* he has taken from B. Jonson, and explained

explained "verbal intricacy;" but it is also used for a species of rebus, borrowed from the French. A *Piano-forte* is sufficiently established as an instrument to have its name admitted into all our Dictionaries, though we believe it has not yet found its way into any. To *stipple*, i. e. to engrave by small points or dots alone, is a term of art deserving of notice, because often used in speaking of prints. *Sour-croust*, or *kroust*, which preserved the lives of Cook's gallant sailors, deserves undoubtedly to be anglicized for that good service; and *Sweet-wort* had so strong a claim before, that it is surprising how it has been overlooked. We are inclined to thank Mr. Mason that he has not admitted *isolate* and *sombrous*, two affected words, against which we have been fighting from the commencement of our career. Yet *isolate* was used by Warburton, who could sometimes be affected in his terms: "short *isolated* sentences were the mode in which ancient wisdom delighted to convey its precepts for the regulation of human conduct." *Doctr. of Grace*. As for *sombrous*, it is so material a part of the stock in trade of some modern poets, and even prose writers*, that it is almost cruel to deprive them of it; yet we confess on that point some obduracy. *Geranium* is now so common a flower, that its name must be deemed good English; and the more so, as it has certainly taken the regular English plural, *Geraniums*.

This hasty collection of omissions, made without much thought or research, may serve to show Mr. Mason, how easy it is to cry out against deficiencies, in a species of work which no industry of man has ever made complete; and should teach him more indulgence for his venerable predecessor, to bear whose train at humble distance ought to be the very summit of his ambition. But instead of indulgence, or even candour, we find too often such passages as these: "*Amenage*, n. *Amenance*. There cannot be a more striking instance of the slovenly manner in which Johnson composed his Dictionary, than his coupling these two words together." The truth is, it is a mistake. "To walk with a *staff*, or to cane with a *staff*, are true *Johnsoniana*: perhaps the Doctor was thinking of a vulgar threat, "I'll break every bone in your skin." "What sort of memory or observation must an editor of Shakspeare have had, not to remember," &c. "Such kind of ungrammatical expositions are not peculiar to the confused Johnson; commentators of much clearer heads frequently adopt the same unsatisfactory mode of interpreting." Another article of Johnson's is said to "favour of downright stupidity;"

* As Mr. J———; see our last, p. 323.

and, to dwell no longer upon these unfavoury flowers, the article *Puttock* is thus closed: "whence we may conclude, upon the whole, *kite* synonymous to *puttock*, and *buzzard* to Johnson."

Thou empty word-catcher! Dost thou think to cry down the fame of Johnson by thy railing? or to raise a name to thyself by affecting a superiority, which is as ridiculous as the frog rivalling the ox? Dost thou think that in thy petty compilation thou hast escaped blunders? If so, this is the greatest of all blunders. In the same spirit of exaggeration it would be easy to mangle this poor Supplement. Thus, "*After-life*, adj. a life after this.

Or like the Tartars give them lives,
With settlements for after-lives."

So Mr. M. explains; but a life after *this*, means, if any thing, a life in another world. A more sagacious lexicographer would have said, *the life of a successor*. "*Aguacata*, an exotic plant." What kind of information is this? A diligent compiler would have enquired what plant, if he thought the word worth insertion. It is properly *Aguacata*, as in Cowley's Latin, and means a fruit-tree of St. Domingo, called by the French, *Avocat*, by the English, *Avocado Pear*; the *Laurus Persea* of Linnæus. Who but Mr. M. would have inserted these words from the translation of Cowley!

But to what end are any exaggerations? While books are made by fallible men, faults will be committed, and in Dictionaries more than other books; because, as Johnson observes, he who makes them must often write of what he does not understand. Had not Mr. Mason displayed this insolent petulance against Johnson, we should have had little inclination to point out his faults. We should have allowed, with truth, that an useful, though very deficient, effort had been made; many words collected which Johnson had omitted, many exemplified which he had given without example. Mr. Mason has talents for research, which, properly directed, might gain the praise of useful labour; but his empty rage against a man so greatly his superior, and his affectation on some occasions, naturally excite a disgust, which leads to severer judgment. Of his affectation, the inscription to Earl Spencer, a man who doubtless despises all affectation, is an egregious proof; which the writer's "self-attachment," had not his judgment miserably failed, should have led him to withhold. Let him be wiser in future; and, when he shall have made a Supplement to his Supplement, and retrenched his injudicious insertions, he will better know how to estimate the original labours of Johnson; who, while his Dictionary was proceeding, wrote, what Mr. G. Mason will never emulate, THE RAMBLER.

ART. VIII. *Travels through the Southern Provinces of the Russian Empire, in the Years 1793 and 1794. Translated from the German of P. S. Pallas, Counsellor of State to his Imperial Majesty of all the Russias, Knight, &c. In Two Volumes. Vol. I. 4to. 2l. 2s. Longman and Rees. 1802.*

WE waited for sometime in expectation of the completion of this publication; and we cannot easily perceive how it can answer the purposes, either of publishers or authors, to print detached parts of books, as few indeed would choose to purchase an imperfect and unfinished work. The second volume has, indeed, been published in German; and a short account of it may be found in our Foreign Catalogue of vol. xx. p. 462; and we just now hear of the second volume of the English.

In this, which is a translation of the first volume only, may be found the following particulars both of information and amusement.

The learned traveller leaving Petersburg, proceeded to the banks of the Volga. The intermediate places which he visited, and which he circumstantially describes, are Moscow, the district of Pensa, and city and government of Saratof; from Saratof he went directly to Tzaritzin. The state of agriculture in the district of Pensa he represents as highly deplorable. A very singular species of domestic cat is described at p. 48; and some very surprising effects of frost, snow, and rain are related at p. 56, and represented in a vignette at p. 78. In this part of the volume, the account of the traveller's journey on the ice of the Volga is very interesting, and the enquiry into the connection which formerly subsisted between the Caspian and Black Sea, singularly curious.

The second portion of the work exhibits remarks during excursions on the southern banks of the Volga. Here the city of Tzaritzin is particularly described, as well as the inundations of the Volga, and the flourishing colony of Sarepta.

“ Although Sarepta had, soon after my former journey to these regions, in 1773, been plundered by the rebellious bands of Pugatchef, yet I found it considerably improved, beautified, and in a state of increasing prosperity. The market-place is regular, and adorned with elegant buildings; particularly the church, and the well-built mansions of the Moravians; next to these are, the beautiful house of the Superintendent, the respectable dwelling appropriated to the widows, the market-house, the inn, the manufactory of candles, and the distillery of corn-spirits. The market-place has a fountain in the centre, which is surrounded by a grove; and the square itself, with the principal streets, are beautified with rows of poplar trees. The water
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of the fountain, which arises in the neighbouring farm, had been much increased by another spring, brought from the village Shönbrun; but as this water was very inferior, it has again been separated, and conveyed through pipes into every street, so that the inhabitants have the best water from the fountain for drinking, while they are conveniently supplied, by the other spring, with that for common use.

“ The number of valuable inhabitants has been much increased, not only by new settlers, but also by natives: all the houses in the streets of Sarepta are built partly of solid materials, partly of wood, and adapted for two families under one roof. The internal increase of the colony is, however, not so considerable as it would be, if the late marriages, conformable to a custom of the Moravian Brethren, were no impediment to population: many of the unmarried sisters are confined to a sickly life, or an untimely grave; and other useful members of the community are carried off by difficult parturition, to which females married at an advanced age are generally subject. The inhabitants nevertheless enjoy a good state of health, since they have become accustomed to the climate; and they also appear to be perfectly satisfied with their lot in the world. Every family has sufficient cattle, and small gardens along the Sarpa, which are made with much labour by carrying soil thither from the surface of the high desert. In preparing a garden, the upper stratum of sandy marl is first mixed with the subjacent layers of clay and the interspersed calcareous marl: this compost is thrown on the banks of the Sarpa, which are farther consolidated by hurdles. The saline quality of the soil is corrected by rain and snow-water, and by frequent waterings from the Sarpa; so that the intermingled soil is thus prepared for the production of all kinds of culinary vegetables, for plantations of tobacco, fruit-trees, and the vine.

“ Several of the inhabitants have made a prosperous attempt in the cultivation of the vine. Among others, the vineyard belonging to the widow of the late Doctor Weir, that established by M. Nitschmann, an apothecary retired from practice, and particularly that of the present Physician to the Colony, Dr. Seydel, a very worthy and benevolent character, all deserve honourable mention. This gentleman has, with great expence, established the most extensive garden on the right bank of the Sarpa, and he is indefatigable in its improvement. He has planted a considerable vineyard with above one thousand productive vines; besides an orchard; a kitchen-garden; and, what is still more remarkable here, he has been successful in rearing from the seed a pretty large pleasure-wood of birches. His vines are disposed over bowers and arched walks, on a southern declivity, and produce a white and a reddish wine of good quality. He has also planted a considerable number of mulberry-trees, with a view to introduce the cultivation of silk by the worm. The *Elæagnus latifolia* endures the cold of winter in his garden without any covering.— It is only to be regretted, that the friends of horticulture, in this place, are still in want of good species of cherry, plum, and other fruit-trees, which they might easily procure by importing foreign shoots, and ingrafting their native trees.

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"The best wine produced here, which is similar to Champaign, is that of M. Nitschmann, who is a persevering and judicious botanist; he takes uncommon pains in pressing and fermenting his wine, by collecting the white Hungarian grapes of his favourably situated vineyard, plucking them from the stalks, and keeping the soft juice separate, of which he annually obtains about twelve barrels: the remainder he passes through the press, with the addition of water, and converts it into an acidulated drink or vinegar. He has observed that, on account of the luxuriant growth of the deep-rooted old vines, their branches ought to be lopped in as to leave ten, twelve, or even fifteen eyes, because the lower buds are usually unproductive, while the upper ones frequently have three shoots from two to three fathoms in length, each of which bears two or three bunches of grapes. After a few years, he cuts down the old vines, which are almost a foot in circumference, and replaces them with vigorous plants two years old. Most of the cultivators, at the time, in this country, are now convinced from experience, that they cannot obtain a good vintage, without following his improved example.

"M. Nitschmann, a surgeon, has likewise planted a new vineyard near a spring, on the declivity of the high land, where it forms the angular point called *M. Nitschmann*. But a common garden which the unmarried Moravian Christians have commenced in a valley, is not in a promising site for either wine or fruit, but may be productive of culinary vegetables. The valley is called after a rouble, *Tshepur-nick*, or the brook of horses; which flows from the heights near the village *Shchilren*, and glides in a southern direction to the *Sarpa*." P. 39.

The next, which constitutes the larger portion of the work, represents what the author denominates a Vernal Journey to Astrakhan. The more interesting parts of this narrative are, the account of the state and population of the Kalmuks, the journey through the Desert, the description of rare plants, the account of the Kundure Tartars, the culture of the mulberry-tree and the rearing of the silk-worms, the remains of Tartarian antiquity, the commerce of the Volga, and, above all, the curious rites and ceremonies of the idolatrous Indians at Astrakhan. Neither are the particulars of the celebrated diamond sold to the Empress by the Shaffras family wholly without curiosity.

As the rites and ceremonies above-mentioned have never before been described, except concisely in a German work, called *Nordefche Beyträge*, we do not think any excuse necessary for the following extract.

"These Multanes, whose country is now subject to Timur Shah of Avgan, and whose language bears the greatest analogy to that of the Gypsies, perform an ablution in the Volga every evening, previous to the worship of their idols. As they have no appropriate place of devotion, they meet in the chamber of their priest, who is not a regular
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Bramin, but a Dervise. The pagoda, or altar, is suspended in a corner on the right, opposite the priest's couch. Every thing here, as well as in the chamber of the forty Indians, appeared in a more miserable state than formerly, since a part of this people have abjured the religion of their ancestors, and have been incorporated among the citizens of Astrakhan, with a view to defraud their mercantile correspondents in India.

" I was struck with the appearance of the Dervise, whom I had formerly seen clothed in a robe and girdle perfectly white, which dress appears to be an exclusive privilege of the Bramins. But he now performed the religious ceremonies in a cloth vest buttoned up, and long white breeches partly covered with a redish garb. His head was not shorn like the other Indians, but he wore short hair, and had a round spot, stained with vermillion, above his nose. The other Indians, on the contrary, were shaved, except a tuft of hair on the crown of the head. They generally, after bathing, describe some Indian character with turmeric on the forehead.

" We were requested to pull off our shoes, or clean them, as the others did, before we ascended the elevated part of the chamber, which was appropriated to devotion. The Dervise began the service with silent prayers and meditations. Some of the Indians then placed melons and other fruits on the floor, beside the pagoda. The Dervise placed himself before the shrine of the idols, which was illuminated by a row of candles in front. To the left of the priest, on a small table, there was a large double lamp filled with tallow, and kept burning night and day. The mirror suspended on the wall above the table was inverted. To the right, on the floor, there was a metal basin, with a salver which half covered it, and on the left were two cymbals of the Janissaries, and two smaller musical cups, similar to those used by the Kalmuk priests. A small table was placed before the Dervise, under the suspended pagoda, with a little censer, and a particular lamp with five wicks. The idolatrous worship commenced in a loud voice; an Indian pulled the string of the bells which hung at the side of the shrine, and two others took small cymbals in their hands. They all sung an harmonious litany, in unison to the tinkling of the bells and cymbals. This hymn was begun by the Dervise himself, with a sacerdotal bell in his left hand, like that used by the Lama. In the first division of the hymn, addressed to the idols, the Dervise took the censer, and throwing some gum copal into it, he offered the incense before the shrine, upwards, downwards, and in a circular direction; a ceremony intended to represent the element of air. After having performed this part of the service, he took a square folded piece of cloth, which lay before the idols, and moved it in various oscillations before them, as symbolical of the element of the earth. He next successively lighted the five wicks of the lamp, and during continued hymns moved it in different directions before the idols, as emblematical of the element of fire. Having finished this rite, he placed the lamp on a small salver, and it was then carried by a member of the congregation to all the worshippers present: each of whom, after having reverently held his hand over the five flames, touched his eyes with his warmed fingers. This part of the ceremony being concluded, the priest received the lamp,

lamp, and extinguished the five flames with its pedestal: but the wick with which he had lighted them, he threw into the large lamp.

“ At length, the element of water was worshipped. For this purpose, pure water was kept ready in a large marine shell, which was placed on a brass vase supported by the right corner of the pagoda. The Dervise took this shell, and between the pauses of the song, he poured the water it contained with much dexterity from a considerable height into the half-covered cup on the floor; and lastly, dipping his hand into this holy water, he besprinkled the whole congregation, who received this benediction very devoutly, and with folded hands.

“ After the litany was finished, the Dervise gave the cup with holy water to the person who chimed the bells, and sat down, together with the whole congregation, cross-legged on the carpet: he then caused a spoonful of holy water to be poured into the palm of each person's hand, who religiously swallowed it, and moistened his head and eyes with his wet palm. The Dervise afterwards took the remainder, with which he washed his head and eyes, and poured it into the vase that supported the shell before the idols. He then said a long prayer for the Empress, the constituted authorities, and the people. After this ceremony, the Indians were presented with dried raisins without stones, or Kysmith, on a plate; and after they had all risen, plates with sugarcandy and pistachio nuts were offered to the strangers. When the whole ceremony was concluded, we were permitted to approach and make drawings of the pagoda, without touching any part of it. At our request, the priest himself uncovered part of the idols, which were dressed in sky-blue and pale rose-coloured silk cloaks, describing them to us by their names. In the back-ground, elevated on a pedestal, in a direction from right to left, we observed the following: Sagenat, Tsettergun, Lersfeman, Rama, Bahart, and Lekumi. The first five were adorned with high moveable bonnets. The last was a representation of a female, dressed in a kind of turban, with a ring in her nose. — On a lower step, in the second row, on the right side, were Murli and Mrohor; they were decorated with high bonnets, but without silk garments, and held staves in their right hand, over their shoulders. In the midst, there was a figure called Ashtabudhi, with eight arms, and crowned like Cybele; the next was a figure called Saddasho, in a sitting posture, with a round bonnet, and Honuman, an idol resembling Apis, with a dog's head, and rings in his ears. Small idols and relics crowded together, occupied the front part of the shrine. Before the figures that held staves in their hands, we observed two distinguished pictures of Vishnu and Brama, or as they pronounce it, Brmahah. Farther to the right, there were two very prominent sitting idols, in the form of apes, which were likewise called Honuman, with long-pointed caps, like crowns. In front of these was the figure of a tiger, or lioness, cast in copper, like the idols, and called Sfur-nur-seng. Lastly, towards the corner, we noticed three figures similar to the Duruma of the Mongolian Lamas, which appeared to represent Lingams, and were called Shadisham; that in the middle leaned on a square pedestal of yellow amber, in the form of an obtuse cone, studded with grains of rice: two other small columns rested on a base

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similar to a lamp, which represented the female parts of generation. In the middle was placed a small idol, with a very high bonnet, called Gupaledshi: at its right side there was a large black stone, and on the left, two smaller ones of the same colour, brought from the Ganges, and regarded by the Indians as sacred. These fossils were of the species called Shofs, Saugh, or Sankara, and appeared to be an impression either of a bivalve muscle, with long protuberances, or of a particular species of sea-hog. I have never seen among petrifications these stones with a figured elevation, by which the Indians endeavour to represent certain female parts, and raise the colour by yellow streaks of turneric. Such stones are held in the greatest veneration among them. Behind the foremost idol, there was a folded silk garment lying across. In the corner stood the figure of a saddled lion, called Nhandigana. There was besides an image at the edge of the shrine, with its face turned towards the other idols. He appeared almost withered, had large ears, and was called Gori. The front space likewise contained the bell, or Ghenia, of the idolatrous priest, as well as his rosary, and a sceptre, such as is peculiar to the Lama clergy. From these details, the great analogy between the idolatrous worship of the Lama of Tibet, and some ceremonies of the Indians, and even of the ancient Christian Church, will be evident." P. 254.

From Astrakhan the author proceeded to visit the lines of Caucasus, and describes a remarkable salt lake, an interesting route along the shore of the Caspian to Kislar, and exhibits farther proofs of the connection which formerly subsisted between the different seas. At p. 327, the reader will be amused with a representation of the ruins of the greater Madshary; and, at p. 336, will find an account of a curious Tartarian mausoleum.

The journey along the Caucasus occupies about forty pages, of which the most curious are those which describe the sulphureous waters of Mount Melsbaka.

But we have been more particularly amused with the account of the nations inhabiting Mount Caucasus, of which a large portion is very properly assigned to the history of the Circassians. There is a disquisition respecting the ancient Amazons and modern Circassians at p. 407, a part of which we insert.

"In their amusements, the youth of both sexes freely converse with each other, as the Circassian women in general are neither confined nor reserved. Yet in their courtships every attention is paid to the rank of the parties. No Usden dares to court the daughter of a Prince; and, if such an amour should ever take place, or the Princess be seduced by an Usden, the presumptuous lover, on the first occasion, forfeits his life without mercy. If the son or daughter of a family enter into the state of wedlock, they have no right to appear before their parents during the first twelvemonth, or till the birth of a child. During this period, the husband continues secretly to visit his young
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wife through the window of the room; but is never present when she is visited by strangers: this affected politeness is carried to such an extent, that the husband is even displeased to hear others speak of his wife and children, and considers it as an insult if inquiries be made after the welfare of his spouse. The father does not give his daughter her full marriage portion, till after the birth of her first child; on this occasion he pays her a visit, takes off the cap she wore when a virgin, and with his own hands covers her with a veil, which from that period becomes her constant head-dress.

* The education of the children of the Circassian Princes is of such a nature as to suppress, from the earliest infancy, every feeling peculiar to consanguinity. Their sons and daughters are, immediately after birth, intrusted to the care of a nobleman, who is frequently none of the most wealthy; and the parents, especially the father, has no desire to see his son till he is an adult and capable of bearing arms; while no notice is taken of the girls, till after marriage. The tutor of the Prince is obliged to take upon him the whole charge of his education: he instructs the youth, during his adolescence, in all the schemes of robbery, which are held in great estimation among these equestrian Knights; he provides him with arms, as soon as he is strong enough to wield them, and in such array he is presented to his father. The grateful pupil rewards his foster-father for the pains he has taken to qualify him in the predatory arts, by giving him the greatest share of the booty he is able to obtain.

“ The female children are nourished in the most sparing and wretched manner, that they may acquire a slender and elegant form; because such a stature is considered as an essential requisite to a Circassian Princess. They are trained to all ornamental work in the domestic economy of females, especially to embroidery, weaving of fringe, sewing of dresses, as well as the plaiting of straw mats and baskets. The Nobleman intrusted with their education is also obliged to procure for his princely foster-daughter a husband of an equal rank, in default of which he is punished with the loss of his head.

“ The singular customs prevailing among the higher classes of the Circassians, who behave with such reserve towards their wives, live as it were separate from them, and suffer their children to be educated by strangers, all bear an obvious analogy to those related by Strabo, in his second book, respecting the community that subsisted between the Gargaries and the Amazons. His account of the last-mentioned people cannot be applied to any nation of the Caucasus, more aptly than to the Circassians; provided it could only be proved, that they were the original inhabitants of these mountains, or that they had in later times been mixed with the nations alluded to by Strabo. It is evident that the river Terek formerly flowed in a northerly direction, and emptied itself into that part of the Caspian Sea, which was then connected with the Sea of Azof, and that its mouth must have been in the vicinity of Beshtamak, about those regions where the five rivers, Uruk, Therek, Thegem, Baklan, and Malk, successively join the Terek: as, farther, the last-mentioned river, in the higher parts of the country, receives the rivulet Mermedik, we may rationally conjecture that this is the *Mermedas*, or *Mermodalis* of Strabo, which separated the ancient

Amazons from the people called Geles, perhaps Galgai, as well as the Leges, or Lesges. It might also be conjectured, with some degree of probability, that the Amazons, after having been conquered by the wandering Circassian Knights, had preserved some of their original customs. The latter were unquestionably such a horde of knight-errants, as had by the force of their arms primarily acquired a nation of vassals, who gradually adopted the language of their conquerors: an illustration, tending to confirm this opinion, occurs in the conquest of the Livonians by their German masters, whose language was consequently introduced into that country. Nay, it is probable, that the Circassian bears no affinity to any other language, and that it has originally been a species of gibberish; for it is reported that their Princes and Udens speak a peculiar dialect, which is kept secret from the common people, and used chiefly in their predatory expeditions.

“ During our stay in the camp, on the banks of the Bakfan, I had an opportunity of seeing the national dance of the Circassians performed with much agility, by one of their young Princes. Several natives placed themselves in a row, and beat the time, by clapping their hands, and incessantly repeating the syllables *Ā rī-rā-rī-rā*, the two last of which were chanted a tone deeper, and continually in two divisions of time. The dancer stood in an opposite direction, but his motions were confined to the spot; holding up his long garment behind with both hands, and frequently bending his body rather low, in order to watch the movements of his feet: with these he made every possible inflexion and figure, according to musical time, much resembling the national dance of the Scotch, while he skipped about in a triangle, with his toes almost perpendicular; a performance which must have been the more difficult, as the slippers he wore were not provided with stiff soles. The juvenile dancer, at the same time, shouted in a plaintive voice, as if he underwent severe flagellation.”
P. 405.

At p. 445 commences the narrative of a journey from Georgiësk to the metropolis of the Don Cossacks; in which are interspersed pleasing representations of the Kozak women, of the city Taganrof, with philosophical remarks on the calcareous and marly strata on the northern coast of the sea of Azof.

The last part of the volume contains a journey from Taganrof to Taurida. The colonies on the banks of the Kolmics, the sepulchral monuments of granite, the wandering Nagays, the Kinghis Tartars, are severally visited and described, till we finally and reluctantly take our leave of the learned traveller at Perekop.

From the analysis we have given, and the specimens we have exhibited, of this work, any more particular commendation seems to be superfluous. We shall anxiously expect the completion of a work which communicates so much and such interesting information. A great number of coloured plates
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and vignettes are introduced, which, though slightly executed, sufficiently represent the places and persons described in the pages which accompany them.

There is no map of the author's route in this volume, but three are promised in the next, namely, one of the country of the lower Volga, with part of the Caspian; a second, of the mountains of Caucasus between the Caspian and Black Sea; and a third, of Taurida, with the adjacent plains, which surround the sea of Azof and the Black Sea on their northern coasts. The whole are promised to be so arranged as to form one connected series.

ART. IX. *Sermons by William Laurence Brown, D. D. Principal of Marischall College and University; Professor of Divinity, and Minister of Grey-Friars' Church, Aberdeen; One of his Majesty's Chaplains in Ordinary, in Scotland; and Member of the Provincial Societies of Arts and Sciences of Utrecht and Holland.* 8vo. 491 pp. 7s. Constable and Whyte, Edinburgh; Longman and Rees, London. 1803.

THERE is hardly any species of composition more difficult than that of a sermon, which shall be at once fit for the pulpit and the press. The topics to be discussed are all more or less practical; and, having already been discussed a thousand times, they are, of course, devoid of novelty; and the preacher can avail himself of little, except on temporary occasions, which has not been employed by some of his predecessors in this department of literature, to illustrate the same truth, or to inculcate the same duty. Temporary and local occurrences may indeed sometimes be employed to good purpose in the pulpit; but they would appear ridiculous in a *published sermon*, unless they should be of such magnitude as to affect the interests of nations, and of our holy religion at large. In the pulpit, too, the preacher, who is animated by a spark of the poet's fire, may paint in glowing colours the opposite consequences of virtue and vice; and, by a forcible address to the passions, rouse the attention of his slumbering audience; but a *pathetic* sermon read in the closet, unless it be the work of a truly great master, is apt to excite emotions very different from those of hope and terror. The good sense of Englishmen looks for information, rather than for tropes, and figures, and fancy-scenes, in works published on serious subjects; but what information can be given in a practical sermon?

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These difficulties must seem formidable to him, who becomes a candidate for fame by such publications as that before us; and they would be almost insuperable, were not the perversity of men extremely ingenious in devising new arguments in support of error. The saving truths of the gospel are of themselves so very plain, that he who runs may read them; though, connected with these, are other truths of difficult comprehension; but the precepts of the gospel are pure, and enforced by the most awful sanctions. The man of corrupt heart, therefore, who is conscious of disobeying those precepts, is under very strong temptations to pervert the doctrines which prescribe the terms of salvation; and this he is in some measure enabled to do, by keeping out of sight the opinions and customs, to which the evangelical writers more particularly allude, when they treat of such topics as *election*, *justification*, and the saving influence of *grace*, &c. Hence the dangerous sophisms of ancient and modern heretics, which, being adopted by ignorant fanaticism, have found their way from the schools to the cottage, and led astray great multitudes in every age of the church.

As these sophisms are daily varying their form, there is constantly room for the employment both of erudition and of genius in sermons that shall be adapted as well to the pulpit as to the press; but this erudition should not *appear* in verbal criticism, nor this genius in the language of metaphysics. The preacher may indeed have occasion for much critical skill when investigating the meaning of the sacred text, and for much metaphysical acumen when tracing to their object some of St. Paul's reasonings; but the object of that Apostle, and indeed of all the sacred writers, will be most *certainly* discovered, by ascertaining the circumstances in which they wrote. This can be done only by him who has made himself acquainted with the prevailing opinions of the Jewish sects, and the Greek philosophers, at the æra of our Saviour's appearance on earth. A thorough knowledge of these would throw a blaze of light on the obscurest passages of the apostolic writings; and he who has most of this knowledge, united with an ardent love of truth, must always be the safest interpreter of holy scripture.

It would indeed be unpardonable in the pulpit to proceed through all the steps by which the preacher arrived at the truth which he wishes to establish; for through such a progress a mixed audience could not follow him: but, if he state explicitly the error which it was the sacred writer's immediate object to confute, the illiterate part of his audience will admit the truth of the statement on his *authority*; and, attending

to the explanation which he is thence enabled to give of the text under consideration, will perceive its justness, listen to the inferences drawn from it, as to so much practical instruction, and feel themselves armed against the sophistry which was ready to lead them into the bye-paths of heresy and vice.

Of late years, we have had many valuable sermons composed on this plan, and equally suited to the church and the closet. Whether the volume before us has added to their number, or possesses excellencies of a different kind, it is our business to enquire, and to lay the result of our enquiries before our readers. The author is known in the republic of letters as a man of distinguished abilities*; and, from the friends of true religion and virtue, he has an additional claim to respect, arising from the part which he acted, and the dangers which he incurred, when the French, under the command of Dumourier, drove the Stadtholder from Holland, and subverted the constitution of the United Provinces. It is not, however, as a loyal subject or a moral philosopher, that he now appears before the tribunal of criticism, but as a writer of sermons; and in that character alone are his merits to be tried.

The volume, which, in a handsome style of grateful panegyric, is dedicated to his Grace the Archbishop of Canterbury, contains eighteen Sermons, on the following subjects and texts.

Sermon 1. On the Duty and Character of a Christian Preacher; 2 Cor. iv. 6. II. On the Love of God; Psalm xxxi. 23. III. On the Joy and Peace of Believing and Practising the Gospel; Philip. iv. 4. IV. On the Nature, the Causes, and the Effects of Indifference with Regard to Religion; St. Matthew, xxiv. 12. V. On the Folly of Procrastination with Regard to the Concerns of Religion; Ecclef. xii. 2. VI. On the Vanity of Religion, unless considered as the Chief Good, and accompanied with Zeal and Perseverance; St. Matth. vii. 7. VII. On the Nature, the Effects, and the Rewards of Constancy and Perseverance in Religion; 1 Cor. xv. 58. VIII. On the progressive Nature of Religion in the Soul; Prov. iv. 18. IX. On the specific Qualities of Prudence and Simplicity of Character; St.

* His excellent Essay "on the Natural Equality of Men" fully met the original objects of our design, and received therefore our most cordial approbation, in our first volume, p. 394. His Essay on Scepticism and Dogmatism was noticed vol. x. p. 56, and single Sermons at different periods.

Matth. x. 16; x. On the Union of Prudence and Simplicity of Character. xi. On the Moives to cultivate Prudence and Simplicity of Character; from the same text with the 9th and 10th discourses. xii. On the Happiness of a Mind open to the Conviction of Truth, and attached to Duty; Prov. xxx. 7, 8, 9. xiii. On the Temptations and Dangers of Opulence and exalted Station. xiv. On the Temptations and Dangers of Poverty; on the Happiness of the Middle Condition of Life; with Inferences from the whole Subject; these two from Prov. xxx. 8, 9. xv. On Pride; St. Matth. xxiii. 12. xvi. On the Grounds of Pride; Jerem. ix. 23, 24. xvii. On Humility; St. Matth. xxiii. 12. xviii. On the unfailing Nature of Charity, as a Motive to cultivate it; 1 Cor. xiii. 8.

These subjects are of perpetual importance; and that of the first Sermon particularly attracted our attention, and raised expectations which a perusal, however, did not fully gratify. The learned Principal seems indeed to have very just notions of the duty of a Christian preacher, which he briefly announces in the following words.

“The grand business of the preachers of righteousness, of the ministers of religion, is to unfold and recommend to their fellow Christians the plan of salvation which Christ announced and accomplished, as well as to inculcate on them the sacred obligations to purity of heart and integrity of conduct which it imposes. All their instructions must flow from the pure source of the sacred oracles; and all their admonitions, exhortations, and remonstrances must be directed to the present welfare, and to the future salvation, of their brethren. *We preach not ourselves, but Christ Jesus the Lord, and ourselves, your servants, for Jesus' sake.*

“Called to preach to you, my brethren of this congregation, I judge it not unprofitable, either to you or to myself, to consider the full import of the Apostle's declaration in the text.

“It consists of two parts: first, *We preach not ourselves, but Christ Jesus the Lord*: secondly, *We preach ourselves, your servants, for Jesus' sake.* When I shall have considered both these divisions of the general subject, you will learn what are, in my opinion, the principal objects which a Christian preacher ought to keep in view. I shall also, in this discourse, draw to myself a general line of public instruction, which it shall be my endeavour, in reliance on divine aid, to pursue, on every occasion, as far as my weak abilities will permit.”
P. 3.

This is a fair and full view of the business of the Christian preacher, and the learned author illustrates it in a way that is honourable to himself; but, under the first division of the subject, we meet with such an account of natural religion as we cannot admit without much limitation; and such as, coming from a Professor of Divinity, is in danger of misleading the youthful student of theological truth.

"We preach not ourselves, but Christ Jesus the Lord. Between natural and revealed religion there is a close and inseparable connexion. The existence of an intelligent and beneficent Cause of all; an unceasing and universal Providence; the moral and accountable nature of man; a present state of probation, as preparatory to a period of retribution:—these are points of natural religion, on which Christianity raises her superstructure. These she has, indeed, more clearly unfolded, and more firmly established, than was, or could ever have been done, by the mere efforts of human reason. They are, nevertheless, presupposed in the Christian revelation, and on them its necessity and pre eminent advantages are founded. He that cometh to God, must believe that he is, and is the rewarder of them that diligently seek him. The invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead." P. 4.

That Christianity supposes in her votaries a previous knowledge of the existence of an intelligent and beneficent cause of all, and of an unerring Providence, is indeed a truth unquestionable. Without such knowledge, mankind could never be convinced of the divine authority of the Scriptures of the Old and New Testament; but it is so far from being true, that she considers "*a future state of retribution*" as one of those points of *natural religion*, on which she raises her superstructure," that it was expressly for the purpose of restoring to man that immortality which he had forfeited, and which natural religion could *not* recover, that Christ Jesus the Lord came into the world, and suffered death upon the cross. Hence, eternal life is, in the New Testament, every where represented, not as one of the claims of *natural religion*, but as the gift of God through Jesus Christ; and hence too, St. Paul concludes that, if Christ be not risen, our faith is vain, and they who have fallen asleep in him, are lost.

"He that cometh unto God, must indeed believe that he is, and that he is a rewarder of them who diligently seek him;" but these words were addressed by the Apostle, not to the votaries of natural religion, but to the Christian Hebrews, whose fore-fathers, under the theocracy, were, by an extraordinary providence, rewarded and punished, according to their deserts, in this world, and whose hopes of a future state, as far as they were well founded, rested not on obedience to their own law, but on their faith in the promised Messiah, of whose death on the cross their rites and sacrifices were typical adumbrations.

Of the real extent of natural religion, and the evidences which it furnishes of a future state of retribution, the ancient philosophers of Greece and Rome were much more competent judges than those who, enlightened by the Gospel, can now bring moral arguments in support of many truths, which would never have occurred

occurred to unassisted reason. That "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead," is readily granted; but *how* are they seen? Not as the *discoveries* of human reason, which supersede the necessity of divine revelation; but in the manner described, in the following words, by two of the greatest philosophers of antiquity:

"Præclare ergo Aristoteles, *si essent*, inquit, qui sub terra semper habitavissent, bonis et illustribus domiciliis, quæ essent ornata signis atque picturis, instructaque rebus iis omnibus, quibus abundant ii, qui beati putantur, nec tamen existent unquam supra terram: ACCEPISSENT AUTEM FAMA ET AUDITIONE, ESSE QUODDAM NUMEN, ET VIM DEORUM; deinde aliquo tempore, patefactis terræ faucibus, ex illis abditis sedibus evadere in hæc loca, quæ nos incolimus, atque exire potuissent: cum repente terram, et maria, cælumque vidissent; nubium magnitudinem, ventorumque vim cognovissent, adspexissentque solem, ejusque tum magnitudinem, pulchritudinemque, tum etiam efficientiam cognovissent, quod is diem efficeret, toto cælo luce diffusa: cum autem terram nox opacasset, tum cælum totum cernerent astris distinctum et ornatum, lunæque luminum varietatem tum crescentis, tum senescentis, eorumque omnium ortus et occasus, atque in omni æternitate ratos, immutabilesque cursus: hæc cum viderent, PERFECTO ET ESSE DEOS, ET HÆC TANTA OPERA DEORUM ESSE ARBITRARENTUR." *Cicer. de Nat. Deorum*, l. 2, § 37.

This we think a just view of the powers of reason when employed on religion. Though not qualified to make those discoveries which are sometimes attributed to her by Christian philosophers, yet when she has learned, *fama et auditione*, that there is a God, she clearly perceives the *truth* of what she has learned, from the creation of the world, and is compelled to admit "his eternal power and Godhead." In this beautiful passage, however, Cicero says nothing of a future state of retribution; and it is well known to every attentive reader of his works in what contradictory terms he wrote, at different times, on that subject.

But though we cannot approve of what Dr. Brown has said of natural religion when compared with Christianity, we are far from thinking meanly of the Sermon as a whole. It is, on the contrary, a very valuable discourse; and we earnestly recommend to every preacher, the following animated view of the duties of his office.

"Unless we keep in view the ends which he (the Saviour) pursued, act on his principles, and are influenced by the same disinterested and exalted motives, we cannot be his ministers. Being the servants of Christ, we necessarily become the servants of our brethren. Their best interests, for time and for eternity, must be the constant object of our

our earnest wishes, of our fervent prayers, of our assiduous efforts. If we increase our own knowledge of divine things, if we investigate the sacred oracles, if we improve in *the wisdom that is from above*, the enlargement of our own understandings, nay, even the salvation of our own souls, must not be the ends at which we exclusively aim. By *turning many from darkness to light, and from the power of Satan unto God*, by contributing to add to that glorious assembly, who shall at last proclaim in heaven, *Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*, we must promote the extension of our divine Sovereign's kingdom. If we deliver to our brethren, and illustrate the great truths of the gospel, or establish and inculcate its beautiful and salutary precepts, we must seek, not our own reputation, but their instruction, not our own influence, but their amendment, not our own popularity, but their edification. If we be actuated by other motives, and pursue other objects, we are unfaithful to our trust, are not the servants of our fellow Christians, but of our own groveling passions, and betray those whom we profess to instruct, to guide, and to comfort. We are *servants* in the most exalted sense; *servants*, not to the prejudices, the errors, the follies, or the vices of men, but to the present comfort and everlasting salvation of immortal spirits. We are the ministers of Jesus Christ, the best friend of mankind; and, for his sake, from a deep sense of obligation to him, and from profound reverence for his principles, views, and character, we profess and endeavour to serve our brethren for whom he died. How can we serve them so effectually, as by correcting error, by eradicating prejudice, by exploding superstition, by opposing enthusiasm, by tearing the mask from hypocrisy, by reclaiming vice, by recommending virtue, by encouraging sincere repentance, by advancing the divine life in the soul, by infusing celestial consolation into the afflicted heart; in a word, by illustrating, establishing, recommending, enforcing the principles and precepts of *pure and undefiled religion*,—that certain refuge from the evils of life,—that principal sweetener of all its enjoyments,—that which alone plucks *the sinner from death*, and snatches *from the grave its victory*. Can we more effectually serve our fellow Christians, than by exhibiting, in our conduct, the living image of the faith which we preach, and of the virtues which we inculcate." P. 14.

On the second Sermon, it is hardly possible to bestow too much praise. The subject, being *the Love of God*, is one of those so often repeated, on which it must be extremely difficult to compose a Sermon at once adapted to the pulpit and the press. The Christian motive to the love of God is stated by St. John in these words: "we love him, because he first loved us;" but this motive has been so often illustrated by writers of the highest eminence, that, though it is easy to edify a mixed audience by repeating what has been a thousand times said before, of the Divine goodness in creation, providence, and redemption, how is the preacher to treat these things so, as, in
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the nineteenth century, to attract much attention from the reader of Sermons? This task Dr. Brown has attempted, and this task he has successfully performed. Availing himself in the most dignified manner of the occurrences of the day, he introduces his subject to his auditor and reader in the following terms:

“ We live in an age, my brethren, in which the love of God is considered as an affection unworthy of an enlightened understanding and of a liberal heart, and calculated only for enthusiasts, whose judgments are as weak as their passions are violent. In former times, to promote the glory of God, far from being classed, by those who bore the name of Christ, among the reveries of fanatical frenzy, was accounted a sufficient motive to encounter the greatest difficulties and hardships, and to call into action the strongest energies of the soul.—The human character was then marked with more expressive features; and, uncorrupted by the false refinements of luxury, and all the little and selfish passions which they beget and foster, was capable of habitually directing its views to the great Author of nature, and to the gracious Redeemer of mankind. How this sublime, this extensive principle of love to God, was gradually weakened, it is not my intention or my business at present to inquire. Suffice it to observe, that, as every other virtue has been, it was frequently perverted by hypocrisy, bigotry, or enthusiasm. This circumstance contributed, with other causes, to diminish its dignity; and the abuse being taken for the reality, and men ever prone to run into extremes, it sunk, by gradual decline, into disregard; and seems, at last, extinguished in the hearts of the greater part of Christians themselves.

“ The principle substituted in room of *the Love of God*, is the love of mankind, or a desire to promote the good of those with whom we are connected by the ties of a common nature.—Far be it from me to say any thing derogatory from this generous and beneficent motive of action, so strongly inculcated both by nature and by our religion.—But, when I consider the conduct and character of many who have assumed it, and the complexion which it has received from their management, I think myself warranted to assert, that it is as much abused as ever was pretended zeal for the glory of God, and is as likely to be at last exploded and contemned. The great advocates of philanthropy as the sole director of human action, have been a set of pretended philosophers, who, attempting to banish religion from the world, have, for this purpose, assumed the mask of high regard for human happiness and the interests of society. Pursuing, under this, the most pernicious designs, with immoderate ardour, they have put themselves on a level with the religious hypocrite or the religious enthusiast. Let not such philosophical bigots, at least, pretend to censure the abuses of piety; and, under pretext of guarding against them, think themselves entitled to explode religion itself. But benevolence, even in its purest and most enlarged form, can never be disjoined from the love of the Deity. From this root it must spring, and from this alone derive the strength and nourishment necessary to make it produce its richest and most salutary fruit. This will appear in the sequel of this discourse,

discourse, in which I propose to bring home to your minds the force of the Psalmist's exhortation, *O love the Lord, all ye his saints*. For this purpose, I shall, first, ascertain the proper notion of the love of God; and, secondly, evince it to be, from its very nature, the most noble, delightful, and beneficent principle that can influence the human mind." P. 23.

What the learned Principal promises, he very completely performs. Some of his arguments are perhaps too refined for a mixed audience, in which, few perhaps have any idea of *sublimity*; but the following passage is intelligible to every capacity, and ought to be engraven on every heart.

"However unfashionable the assertion may be, I scruple not to maintain, that the person who feels no devout or affectionate sentiments rising in his soul, on the consideration of the divine nature, is completely destitute of every quality to which I can give the name of virtue. Such a man will not fail, sooner or later, to evince his depravity in his social relations." P. 33.

The third Sermon is throughout excellent; and so is the fourth, which was preached, June 5, 1801, before the Society in Scotland for propagating Christian Knowledge*. The following extract we recommend to every man of fashion, who calls himself a Christian.

"We must, in the first place, distinguish it (indifference) from *moderation*, whose disguise it often assumes, and imposes thereby, not only on beholders, but on the person himself who is under its influence. *Moderation*, is that quality and habit of soul which maintains due order, proportion, and strength, among all our active principles and powers, restraining them from excess, directing them to their proper objects, and assigning, to each of these, its real value, and the just degree of desire and exertion with which it ought to be pursued. *Moderation*, therefore, induces us to be indifferent, with regard to indifferent matters; but requires zeal in relation to those of solid and extensive import. On this very ground the *farmer*, who ridicules sacred things, and the *wicked and ungodly*, are, in scripture, represented as synonymous.—*Luke-warmness* destroys the essential differences of objects, reduces importance to insignificance, magnitude to smallness, dignity to abjection, excludes both aversion and attachment, and neither rouses to opposition, nor animates to defence. *Moderation*, justly discriminating between one article of faith, one mode of worship, one duty, and another,—not only permits, but powerfully prompts the affections to operate with that lively vigour which their proper objects are calculated to excite. *Indifference*, considering all religious concerns as deserving less attention than a due sense of their value will necessarily produce, diffuses a torpid languor over the heart, and kills every seed and spring of devotion. *Moderation* is chiefly discovered

* We noticed this Sermon when printed singly, and extracted a passage from it, in our 20th volume, p. 326.

in candidly interpreting motives of conduct, where appearances are unfavourable, and in mercifully forgiving faults, without either loosening the force of obligation, or countenancing laxity of principle. *Indifference* is little concerned about principles or duties, speaks coldly of both in the abstract, and is neither anxious for the maintenance, nor affected by the subversion of the former; neither indignant at the violation, nor pleased with the observance of the latter. The *moderate* Christian entertains some respect for well-meaning, though misinformed piety, because the disposition itself is amiable, in whatever form it appears. The *lukewarm*, having little or no regard for piety at all, is ready to treat it with severity or derision, whenever it is erroneously directed. If it be tinged with enthusiasm, he represents it as inflammatory violence. If it lean to superstition, he regards it as deliberate hypocrisy. This severe or contemptuous treatment of erring piety, is one principal feature of *indifference*, as distinguished from *moderation*.

“ In fact, as far as relates to the essence and vital spirit of religion, the term moderation is utterly inapplicable. What is religion, properly understood? What is genuine piety? Is it not that principle which should reign superior to every other, and govern all our thoughts, our affections, and actions? To say that this should be *moderate*, is to say, that it should be under the control of some higher power, that it should be destitute of energy and comprehension; is to say, that we should be *moderately* pious, *moderately* benevolent, *moderately* temperate, is to reduce each of these branches of virtue below its proper tone. Our Saviour has commanded us *to love the Lord our God with all our heart, and all our soul, and all our mind, and all our strength, and our neighbour as ourselves*. The apostle declares, that *pure religion and undefiled before God, and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world*. To such dispositions, to such virtues, can any limitations be fixed? All the more elevated affections, all the virtuous habits of the soul admit and require continual progress, which, begun on earth, shall be perfected in heaven.” P. 85.

One extract more we must give from this excellent sermon. The learned preacher, after pointing out some of the numberless evils naturally resulting from lukewarmness in religion, proceeds thus:

“ To judge how far apostasy is likely to be the next step, we have only to mark the route which the enemies of our religion have pursued in their march. They began with drawing the line between essential and less important points. Then, they represented the essentials of Christianity as reducible to a much narrower compass than was, before, supposed to belong to them; in both which they have done no inconsiderable service to our cause; for *God sometimes, maketh the wrath of man to praise him*. If they had stopped here, they would have retained the boundary fixed by the Reformation. For all Protestants agree that the scriptures are their supreme standard, and reject all that has been superadded by Popish craft, ignorance, or superstition. But,
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many fundamental articles of the Christian faith were either entirely rejected, or artfully explained away. Next, it was attempted to shew that, whatever is valuable in our religion is also dictated by reason, and the law of nature. Lastly, the evidences of its divine origin were controverted, and the whole was considered as an imposture. Thus, *indifference* is the first stage of that process which terminates in avowed infidelity; and he, who sets an example of the one, paves the way to the other.

“ In a neighbouring country, where infidelity, revolution, and atheism, have run their full career, a total indifference to every species of religion preceded the general abjuration of Christianity. It may be supposed, and the supposition is very natural, that the absurdities of Popery could no longer be admitted by those whose minds were enlightened by science, or polished by literature; and, as no other form of Christianity was presented to them, it is not surprising that this corrupt one was overturned. But, it should be recollected, that, in that very country, a great number of Protestant churches had subsisted since the earliest periods of the Reformation; and, on the revocation of the edict of Nantes, such was their faith and zeal, that they endured all the rigours of persecution, and immense multitudes of that communion abandoned their properties, their homes, and their nearest connexions, and fled into exile, rather than abjure their religion. The same faith, the same zeal, the same magnanimous spirit long characterized those Protestants who remained in their own country. Excluded, however, from all civil offices, they applied to manufactures and to trade, accumulated wealth, became indifferent to religious concerns, were, in many instances, infected with the spirit of false philosophy, and most shamefully apostatized, *making shipwreck of the faith, and of a good conscience*. On the subversion of Popery in France, we have heard of no efforts for extending the Reformation, of no open and resolute profession of its doctrines in the face of a profligate and atheistical world, of no sufferings undergone in so pious and glorious a cause. I shall, next, enquire, in as concise a manner as possible, into the causes of this most pernicious, and almost incurable habit, of religious indifference.” P. 116.

This is employing the occurrences of the day to enforce religious truth with becoming dignity. It must be as acceptable to the public at large, as to any individual congregation; and is one of the most powerful weapons left for the modern writer of sermons to wield in the Christian warfare.

We could, with pleasure, extract many more passages from this interesting volume; but those, which we have given, are sufficient to convince the reader, that if Dr. Brown stand not in the first rank of preachers, he has, at least, given to the public a very valuable collection of practical discourses on religious subjects. He is neither a SHERLOCK nor a BLAIR; but he is an able writer, and we shall be glad to see a second volume such as this.

Of the style of these discourses we have yet said nothing. It is in general correct, but often too much laboured; and the labour, which is apparent, is sometimes misplaced. Thus, the exordium to the first discourse is by far too elevated.

"In the beginning" says the preacher, "God created the heavens and the earth. He said, *Let there be light, and there was light.* He filled the waters, the air, and the earth with living creatures, *after their kind.* He formed man in his own image, in knowledge, righteousness, and true holiness, and endowed him with his blessing. God saw every thing that he had made, and behold it was very good.

"The last and most noble part of the creation retained not the stamp of beauty impressed on it by the Creator. That excellence and dignity, which were the prerogatives of human nature, were lost in the degradation of sin. *That peace with God, which passeth all understanding,* and is the natural recompence of innocence, was exchanged for *that enmity with him* which is the effect, as well as the punishment of guilt. Confusion succeeded to order, deformity to beauty; the misery of transgression to the happiness of obedience.

"To remedy this disorder; to restore the moral creation to rectitude; to reconcile man to his Creator; to open again the gates of mercy which his apostacy had shut; to disclose to him a prospect far brighter than primitive innocence could have entertained; to place before him every adequate motive to perseverance in duty; to supply him with all necessary assistance for the discharge of it; in a word, to lead him through the pilgrimage of this world, to a state of endless and consummate felicity,—*Christ Jesus the Lord* assumed human flesh, and acted in the capacity of the Instructor, the Guide, and the Saviour of the human race. The work which he performed, is, in some respects, more stupendous than creation itself. For, it seems easier to produce what is excellent and beautiful, than to rectify deformity, or to regenerate corruption. *When peace, therefore, on earth, and good will towards men, were proclaimed, glory was transcendently due to God in the highest.*" P. 1.

To the sentiments thus expressed, no objection will be made. The contrast between creation and redemption, in a popular discourse, cannot be considered as improper; but we object to the style, because the nature of the subject to be discussed, admits not of the continuance of such elevation. Hence, some parts of the discourse, though extremely well composed, and even elegant when read by themselves, appear tame after this introduction; while others are rendered stiff and tumid by the preacher's endeavours, no doubt, to observe the maxim,

Servetur ad imum,
Qualis ab incepto processerit, et sibi constet.

ART. X. *Monographia Apum Angliæ; or an Attempt to divide into their natural Genera and Families, such Species of the Linnean Genus Apis as have been discovered in England.* By W. Kirby, B. A. F. L. S. Rector of Barham, in Suffolk. Two Volumes. With Plates. 8vo. 1l. 1s. Ipswich printed; White, London. 1802.

THE great number of new species which have of late years been discovered in every department of natural history, has so increased its limits, as to render it too extended to be comprehended in detail by any single mind. If to this increase we add the superior accuracy and discrimination which have been introduced into that branch of science, we shall immediately be led to discover the great benefits that would accrue from its professors confining their attention chiefly to some particular part. There can, in fact, be no doubt, but this limitation of their labours would ultimately be attended with the utmost advantage to natural history; and would be the means of its acquiring perfection in a much shorter period, than if naturalists were to employ themselves, either in desultory researches upon miscellaneous subjects, or in the formation of general systems.

The advantage arising from this subdivision of the science has indeed been long perceived; various *Monographiæ* have appeared, of single genera, and even of a part of a genus. Of these, that of the genus *Pausus*, by Professor Atzelius, and that of the British species of the genus *Carex*, by the Rev. Dr. Goodenough, are, with great justice, highly praised by Mr. Kirby; who, choosing the English bees for the subject of his labours, follows, in a great measure, the steps of these authors, but particularly those of Dr. Goodenough. This work, however, is not confined to the above genus, but contains much valuable information concerning the order Hymenoptera; which order, Mr. Kirby, following Fabricius and some others, denominates (improperly in our opinion) a *class*.

In his introductory remarks, he has given a concise history of the various forms this order has assumed in the writings of naturalists, from Charleton, in his *Onomasticon Zoicon*, 1668, to Gmelin. On the system of Fabricius, even in respect to the very principles on which it is founded, he is particularly severe, exposing the errors of that author with the utmost freedom.

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"The end of system, as I just now observed, is to facilitate study; but Fabricius, in his eagerness to innovate, has fixed upon characters taken from organs, which, in a large proportion of insects, are absolutely invisible, or next to it; and, for the sake of systematic confusion, has discarded nature, and all orderly arrangement; and, instead of facilitating, has perplexed the study of entomology with difficulties that are innumerable and inextricable. The rage of the present unhappy æra is not for the amendment or improvement of what has been done before; but, in these days, a man thinks himself no philosopher, unless he can altogether obliterate, and for ever do away, the collected wisdom of the ages that are past, in order, in its stead, to erect a novel system of his own: this is the case in religion, morals, politics, and philosophy; and in all these this *Καίνομενία* has produced the most mischievous effects." Vol. i. p. 8.

"Had Fabricius, instead of overturning, employed himself in giving those improvements to the system of Linneus of which it is capable, and which indeed it demands, the entomological world would have been his debtor; and, under so skilful a hand, the science, instead of being thrown back, would have made considerable advances. Whereas, in the system that he has produced, what have we gained but a confused mass of unnatural classes, founded upon evanescent characters, designated by barbarous names, and puzzling the student with old terms, turned aside from their original signification, and improperly applied to new objects." Ibid.

Notwithstanding the severity of these observations, Mr. Kirby, with the utmost candour, readily admits the merit of Fabricius in other respects. He speaks in the highest terms of the *Philosophia Entomologica*, with the exception of a few definitions, which vary from those of Linnæus; and he is equally sensible of the service Fabricius has rendered to entomology, by the introduction of *natural characters*.

Proceeding, however, to review, in a more particular manner, the genera into which Fabricius had divided the genus *Apis* of Linnæus, Mr. Kirby shows, by his remarks, how much labour he has bestowed in the investigation of this subject, and points out several errors committed by Fabricius. These errors appear to have arisen principally from his presuming that the *instrumenta cibaria* are not subject to variation; and constructing characters from them, as they appear in one or two species only, trusting solely to habit for the introduction and arrangement of the rest. The want also of knowing the distinctive character of the sexes has led him to multiply the species. These circumstances, however, are not sufficient to account for all the mistakes in that author; which draw from Mr. Kirby the following animadversion, still more severe than the former, yet equally just.

“ From this review of what Fabricius has done in this genus, one is almost led to suppose, that he formed his natural characters *undique collatis membris*; and took one member from the proboscis of an insect of one family, a second from that of another, and so on. If this be the case, it is a vain attempt to conjecture from what individuals such jarring definitions were derived.

————— “ *cujus, velut ægri somnia, vanæ
Finguntur species: ut nec pes nec caput uni
Reddatur formæ.*”

“ It must now, I think, be evident to every unprejudiced examiner, that this author has committed perpetual and unaccountable mistakes in the genus in question. That, in the arrangement of species, instead of abiding by his own characters, in a class of insects in which the *instrumenta cibaria* are very easy to be examined, he has been led solely by habit, or rather *primâ facie* appearance: that he has done the utmost violence to nature, mixing distinct genera and families, and separating those that are most nearly related, even the sexes, placing the males in one genus and the females in another, though both have the same oral instruments; and, instead of order and true system, introducing the greatest confusion and disorder. The mistake of sexual characters for those of genera or families, is so natural in those who do not examine insects in this genus anatomically, that it is not to be wondered at, and may be allowed for. But the case is much altered, when such mistakes are made by one, whose whole system is built upon those parts in which the sexes do agree.” P. 77.

Mr. Kirby divides his work into four Parts. The characters, descriptions, &c. are in Latin; but the observations (nearly equal in bulk) are in English. This method, although it gives the work a motley appearance, is far preferable to that which has been too frequently followed in botany, of employing a barbarous dialect, of Latin words disfigured by English terminations.

Mr. Kirby, in his first Part, treats of the external characters of hymenopterous insects, and gives an explanation of the terms he employs. He describes the whole insect as consisting of three principal divisions; considering the *artus* of Linnæus as belonging to the trunk; and, with a view to the improvement of the science, he notices several parts which have hitherto been passed over, or slightly noticed, by other entomologists. Some of these we have extracted, as a specimen of this part of his work.

“ *Nasus.* Faciei portio sæpius elevata s. gibba infra antennis, cui labium annectitur; a fronte futurâ haud raro separata.” Vol. i. p. 92.
—“ The part intended by this word has been noticed particularly by no author that I have had an opportunity of consulting, except De Geer, who mistakes it, in *Formica*, for the lip, from which it is very distinct; and Latreille, who names it le chaperon. It is often separated from the frons by a suture; and, in some genera, the genuine

Vespæ especially, is very remarkable. Its situation is nearly that of the nose upon the human face; which circumstance induced me to give it this name." P. 101.

"*Radcula*. Articulus (antennarum) primus, minutissimus, capiti immerfus." P. 92.—"The first joint of the antennæ, which I have denoted by this name, has been overlooked, in numbering the articulations of that part, by Linneus and most authors. De Geer has sometimes noticed, and at others omitted it; though it exists in all hymenopterous insects. The accurate eye of Reaumur discovered it, at least in *A. mellifica*." Ibid.

"*Pecten*. Setæ rigidiusculæ, incurvæ, quæ basis valvulæ apicem margine exteriori armant." P. 94.

"*Tubercula*. Puncta elevata duo, unum utrinque, sæpius apud angulos anticos thoracicos.

"*Metathorax*. Pars trunci postica, cui inseritur scutellum, et subnectitur abdomen." P. 95.

"*Hamuli*. Unci minutissimi in medio margine alæ inferioris, quibus alæ superiori, volante insecto, subnectitur.

"*Apophysis*. Coxa biarticulata cui insidet femur, flocculum includens.

"*Flocculus*. Cincinnus parvus ex apophyse posteriori exortus, quo pollen florum a multis quibusdam gestatur." P. 96.

"*Manus*. The anterior legs of insects are distinguished from the four posterior ones by pointing towards the head instead of the abdomen. I have therefore denominated their tarsus by the term manus." P. 109.

"*Palma*. Manûs articulus primus elongatus, strigile instructus.

"*Strigilis*. Curvatura parva intus apud basin palmæ pectine sæpius instructa, cui ex adverso opponitur tibie anterioris spinula velata. His, sicut strigile, antennæ, ut opinor, detergunt insecta hymenoptera." P. 97.—"This part, which distinguishes the base of the palma, and in *Apis* is extremely conspicuous, is a deep pectinated sinus. De Geer is the only author who notices it. He calls it simply a *curvature*, and its pecten, "*une frange en brosse*." P. 110.

Having defined the terms he uses, Mr. Kirby, in the second Part, following the path traced out by Reaumur and De Geer, divides the English species of the genus *Apis* of Linneus into two genera. To one of these he retains the name of *Apis*, to the other (as *Nomada*, which had been employed by De Geer and Scopoli, is used by Fabricius for a very different family of bees) he gives the name of *Melitta*. The natural character of the Insecta hymenoptera being first given, the two genera are thus characterized.

"**MELITTA.** *Character essentialis.*

Aculus punctatorius. *Lingua* apice brevis, porrecta, planiuscula, vaginâ subcylindricâ.

Character artificialis.

Os proboscide subcylindricâ, porrectâ, linguam brevem, planiusculam, exerente.

Antennæ mediæ, aculeatis subclavata articulis 13; maribus filiformes articulis 14.

Oculi laterales, subovales, integri.

Alæ planæ.

Aculeus punctorius, reconditus." P. 117.

“ *APIS.* *Character essentialis.*

Aculeus punctorius. *Lingua* elongata, inflexa.

Character officialis.

Os probosceide tractâ, inflexâ, linguam cylindricam, elongatam, exerente.

Antennæ mediæ, aculeatis articulis 13; maribus articulis 14.

Oculi laterales, subovales, integri.

Alæ planæ.

Aculeus punctorius reconditus." P. 119.

A diffuse natural character is affixed to each genus, both of which are subdivided into several families. Of these families, Mr. Kirby, with the most minute attention to system, gives the essential and natural characters. Etched sketches also, of the parts which form these characters, are subjoined; by means of which, a perfect knowledge of them may be speedily attained: these conclude the first volume.

The third Part of the work contains the *Synopsis Specierum*, in which Mr. Kirby gives the artificial characters of the families, and enumerates 111 species of *Melitta*, and 110 species of *Apis*. In a subsequent Part, another species of *Melitta* is added to this number, and a species of *Apis* is retrenched. All these are natives of this country, and many of them are new.

The last Part contains the description of the several species, and their varieties; to which is added, the synonyms of authors, with references to figures, and to the museums in which specimens of the species are preserved. There are also many interesting and instructive miscellaneous observations, and figures of the most remarkable new species. As a specimen of this part of the work, we select the following, on account of its brevity.

“ *MELITTA Sphœroides* aterrima; abdomine ferrugineo, basi apiceque nigro; alis nigricantibus.

Sphæx gibba nigra; abdomine ferrugineo, apice fusco; alis primoribus apice nigricantibus.

Linn. Syst. Nat. ed. 12, et Gmel. p. 2732. n. 33. Fn. Suec. 1658.

Vill. Ent. Eur. 3. n. 40.

Fab. Ent. Syst. Em. n. 59.

FIG. Apis rufa. Christii Hymenopt. p. 201. tab. 17. fig. 12.

Mus. D. Smith Linnæan. Kirby.

Long. Corp. Lin. 4.

Ital. Barhamiæ cum præcedentibus, sed rarior.

DESCR. Acul.

CORPUS ærriam, punctulatum, cinereo rariùs pilosulum.

CAPUT *Ventex* pilositate parvâ, atrâ. *Labium* triangulare. *Maxillæ* fasciâ fuscâ. *Antennæ* nigræ.

TRUNCUS *Thorax* nitidus, glaucer. *Squamulæ* nigræ. *Alæ* infuscatæ, apice, nervisque, nigris; anastomosi ferrugineâ. *Pedes* atri, subpilosi, digitiis rufescentibus.

ABDOMEN subovale, nitidum, segmento primo basi nigro, margine, duobus intermediis totis, antepenultimique basi, ferrugineis, reliquis nigris.

“The species I have now described, very strongly resembles *M. gibba*; but the base, as well as the apex of the abdomen, is black. This part is also more oval, the lip is longer and triangular, and the wings have a black cloud at their tip. It is the genuine *Sphex gibba* of Linneus, as appears from the remains of the authentic specimen in the Linnean cabinet. I have excluded the synonym of Scopoli, since it is evidently intended for a different insect, nearly related to *Sphex viatica*, and belonging to the Fabrician genus *Pompilus*. *M. sphecoides* appears to be the insect figured by Christius under the name of *Apis rufa*.” Vol. ii. p. 46.

We cannot approve of the manner in which the synonyms are printed, as it does not sufficiently point out, how many of the authors cited after each synonym, have used the same. Thus, in the first species of *Melitta* (the *Apis succincta* of Linnæus) a person not much acquainted with natural history might be led to suppose, that Grew had described it under the name of *Andrena succincta*. The second synonym being thus printed:

“*Andrena succincta* thorace hirtio, fulvo; abdomine nigro, cingulis quatuor albis.

Fab. Ent. Syst. Em. n. 31.

Lin. Syst. Nat. ed. Gmel. p. 2792. n. 18.

Grew's Rarities, § 7. c. 1. p. 154.” P. 32.

Upon the *Melitta nigro-ænea*, Mr. Kirby discovered a very singular animal. Endeavouring to detach a parasitic insect from the dorsal segments of the abdomen, he drew from the body of the *Melitta* a white fleshy larva, a quarter of an inch in length, whose head he had mistaken for an *Acarus*, the body being inserted in the body of the *Melitta*. On attempting to extract a second, the skin burst, and a perfect insect broke forth, not only of a new genus, but even difficultly referable to any of the Linnæan orders. This singular insect he thus characterizes:

“STYLOPS.

Character Essentialis.

Antennæ bipartitæ. *Oculi* pedunculati.

Character Artificialis.

Antennæ bipartitæ.

Oculi pedunculati.

Elytra

Elytra lateribus thoracis affixa.

Scutellum porrectum, abdomen obtogens.

1. *Stylops Melittæ*, aterrima; alis corpore majoribus; pedibus fuscis." Vol. ii. p. 113.

This work is so peculiarly appropriated for the use of entomologists, and their pursuits are so rarely connected with the study of chemistry, that the following observation, addressed to chemists, will probably not be noticed so much as, in our opinion, it deserves. In order to render it more generally known, we extract it, as it may certainly lead to some discoveries in that extensive department of natural philosophy.

"The variety of strong scents, which these little creatures emit is wonderful. I remember once, when I was walking with the ingenious Mr. Sowerby, we took a petiolated *Sphex*, nearly related to the *S. gibba* of Villars, if it be not the same, and to the *Crabro U flavum* of Hellwig, and were much struck with the very stimulating effluvia of æther which issued from it, when slightly pressed. This insect is extremely common upon umbelliferous plants, and might with ease be collected in considerable numbers. Few entomologists are ignorant that a delightful odour of roses is diffused by *Cerambyx moschatatus*; this is sometimes so copious, as to fill a whole apartment. Many *Melittæ*, besides those of this family, have a strong scent, in some approaching to that of garlick or onion. The same remark may be extended to a number of *Ichneumons* which emit a most powerful, but at the same time not very agreeable, scent. A most singular mixture of the odour of spices, with something indescribably fetid, proceeds from *Staphylinus brunipes*, Fab. The universal use of *Meloe vesicatorius*, the most active of stimulants, is a sufficient and well-known proof of the powerful effects which insects are capable of producing upon the human frame. A circumstance which ought to encourage us to inquire farther into the virtues of which they may be possessed. The ancients seem to have had recourse to more than one species in medicine, for the *Helicantharus*, or *Scarabæus solaris*, which was probably the *Scarabæus pilularius* of Linneus, is said to have been a remedy in quartan agues." Vol. i. p. 136.

We are sorry to observe, that the typographical errors in this book are numerous. A large table of errata and corrigenda is prefixed; but this table is itself neither complete nor correct. In vol. i. p. 93, we have *liguam*, for *linguam*; p. 119, *prodofcide* for *probofcide*; p. 177, *ano* and *ventre* are, in the errata, directed to be altered to *anus* and *venter*; but the author has omitted to say that the corresponding adjectives must also be put into the nominative case. Ibid, p. 175, 203, and 204, we have *cocoon*, and in p. 181, *cocoon*; whichever spelling is adopted, the other must be erroneous. In "p. 189, line 6 from the bottom, after *minuto*," we are desired, in the errata, to "put a comma, and insert" several words; unfortunately for this correction,

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the word *minuto* does not occur in that line, nor even in the page; the proposed addition must, in fact, be inserted after *brevi*. In p. 243, *liciniæ* is put for *lacinia*. In vol. ii. p. 10, sp. 61, *thorace*, *pubescenti* should have no comma; the same may be said, in p. 36, sp. 3, syn. of *fronte*, *flava*. In p. 17, sp. 22, we have *faciisque* for *fascisque*. In p. 106, *Hogmagog* for *Gogmagog*; p. 110, *poticæ* for *posticæ*; p. 320, *dilineationes* for *delineationes*; p. 367, *probocis* for *proboscis*, not to mention several others of a similar nature. In vol. 1, p. 34, the author (speaking of Fabricius) says, "of six of his new genera *Oryssus*, namely, *Larra*, *Scolia*, *Thynnus*, *Leucospis*, and *Dorylus* it has never been my fortune to see a single species." Here, the want of a comma after the word genera, and the awkward situation of the word namely, prevented our perceiving, for sometime, that Mr. K. meant merely to say, "of six of his new genera, namely, *Oryssus*, *Larra*", &c. In the list of *auctores citati*, prefixed to the introductory remarks, a comma should have been inserted after each of the surnames; the situation of the article also in several of the French names is exceedingly improper. "Fourcroy de Antonius Franciscus," should have been Fourcroy, Antonius Franciscus de; and the like in other instances. The names of Brünniche and Müller in this list, and throughout the whole work, are spelt Briinniche and Müller. We are surprised that a member of the Linnæan Society should constantly write the name of the person in honour of whom that society was founded, Linneus. His name originally was Linnæus; afterwards, in consequence of his being ennobled, it was changed to Linnè. How any other than one of these can be used with propriety, we confess ourselves unable to discover. We may remark, that a nobleman in Sweden generally thinks it derogatory to have a name terminated in *—us*.

As the author printed part of his second volume before the first was finished, he gives, in vol. i. p. 209, some alterations and corrections of the *Synopsis Specierum*, with which his second volume begins. This has an awkward appearance; but, in a work of this kind, which we can recommend even to naturalists, who have no particular attachment to entomology, as one of the best models of a *Monographia* with which we are acquainted; such minute blemishes may easily be excused.

We have read this work with peculiar pleasure; it is but seldom that a book which evinces such laborious investigation, and accurate discrimination, passes through our hands. The sexes of insects are, in general, so different from each other in their external appearance, and it so difficult to become fully ac-

quainted

quainted with their living habits, that to distinguish the sexes, and unite each to its legitimate partner, is one of the principal desiderata in entomology. The difficulty of doing this, is increased by the number of the sexes in many species of this genus. In *Apis muscorum*, and in several other species, two sizes of neuters exist. In *A. Sylvorum*, Mr. Kirby suspects three various neuters; in *A. Beckwithella*, he is led to suppose the existence of two sizes of males as well as of neuters. The peculiar difficulties of this part of natural history, augment therefore the merit of Mr. Kirby, in discovering the distinctive natural characters of the sexes in the genera of which he treats. De Geer had indeed noticed, that some of the males of these genera had an additional joint in their antennæ, and generally one segment more in their abdomen than the aculeate sexes; but he did not extend this observation to all the species. Mr. Kirby discovered that these were invariable marks of the male-sex, although he was, at that time, ignorant of the observations of De Geer. This happy discovery is a great point gained in the science, and has enabled Mr. Kirby to correct many of the mistakes of his predecessors, who had frequently separated the sexes from one another. We must therefore consider the work (although Mr. Kirby has by no means exhausted the subject) as an extremely valuable addition to natural history.

ART. XI. *Commentarj intorno all Istoria della Poesia Italiana ne' quali si ragiona d' ogni genere e specie di quella, scritti da Gio. Mario Crescimbeni, ripubblicati da T. J. Mathias. Three Volumes, Crown 8vo. 1l. 4s. Becket. 1803.*

ART. XII. *Storia della Poesia Italiana, scritta da Girolamo Tiraboschi, tratta dalla sua grand' opera intitolata Istoria generale della Letteratura Italiana, ripubblicata da T. J. Mathias. Three Volumes in Four. Crown 8vo. 1l. 11s. 6d. Becket. 1803.*

THE two great and classical works of Crescimbeni and Tiraboschi on Italian literature, the one in 6 vols. 4to. (edit. 3, 1730,) the other in 13 or more vols. 4to.* are not only too expensive for the majority of purchasers, but too prolix for the majority of readers. It is, therefore, a judicious

* Being variously divided in different editions.

exercise of that zeal for these studies which Mr. Mathias has so liberally displayed, to reprint, in an elegant and portable form, those parts of these two historians which promise the most general attraction and utility.

The extensive work of Crescimbeni consists, first, of a Book introductory to the chronological history of Italian poetry; then of six Books of commentaries on that introduction, in which the author treats distinctly of the origin and material changes of every species of Italian poetry. This first book, and the six Books of commentaries, occupy the first quarto volume of the whole work. The remaining volumes are filled with chronological lists of Provençal and Italian poets, digested into centuries, supplements to those lists, the dialogue of the author on the beauty of Italian poetry, his life by Fr. Maria Mancurti, and a short history of the society of Arcadi, of which he was one of the founders, and *Custode*, under the name of Alfesibeo Cario. Of the six Books of the commentaries, which contain the distinct history of each species of Italian poetry, Mr. Mathias has reprinted the whole, in three elegant volumes; with the exception only, so far as we have perceived, of the third and fourth Chapters of the first Book, which are occupied entirely with a dispute against Castelvetro.

Tiraboschi's work contains a general history of Italian literature; which he commences so completely *ab ovo*, as to notice the literature of the ancient Etruscans, of the Greeks colonized in Italy, and of the Romans. It is not till he arrives at his third volume 4to. that this celebrated librarian of Modena enters upon the literature of modern Italy, from the reign of Charlemagne; nor does he, till his fourth volume, commence the history of the Provençal poets. At this point, Mr. Mathias very properly begins his selection, having prefixed the general Preface of the author to the whole work. He commences, therefore, with a Chapter, taken from the beginning of Tiraboschi's fourth volume, p. 309; and the second succeeds at p. 336; but, as the history is not confined to poetry, the third Chapter of the present republication will not be found till we arrive at p. 410 of the fifth volume of Tiraboschi; thence we proceed to vol. vi. part 2, p. 158. Chap. vi. will be found in vol. vii. part 3. p. 1 to 194; and Chap. vii. in vol. viii. p. 352; all these references being taken from the Roman edition of 1785, as we could not see that to which Mr. M. refers. Tiraboschi's history, thus selecting the parts which relate to poetry alone, offers a general view of the poets of Italy, as they arose in succession, with an account of their works, and some memoirs of their lives, divided

vided into centuries, from the rise of the Provençal poetry to the year 1700; but he does not, like Crescimbeni, enter critically into the nature or changes of any species of poetical composition. The two works thus united, form undoubtedly the most interesting and judicious view of the poetry of a single nation that is any where extant.

In editing these instructive, as well as pleasing volumes, Mr. Mathias has not omitted to give them the advantage of such accessions as could be required to render them complete, whether from the hand of the engraver, from his own pen, or those of other writers. To the work of Crescimbeni he has prefixed a finely engraved head of the author, an address to the English reader, and the Life of Crescimbeni by Michel Giuseppe Morei, besides some smaller ornaments. Tiraboschi is also illustrated by a capital portrait, a *Canzone* of considerable length, addressed to Mr. Roscoe, another Introduction to the English Reader, and a short Life of Tiraboschi, in a Letter from the Abbate Carlo Ciocchi, drawn up soon after his death. From these accessory parts, having already given a sufficient account of the principal contents, we shall select a few specimens, which do no small honour to Mr. Mathias, as a writer of Italian, both in prose and poetry. The commentaries of Crescimbeni are dedicated to Miss Cornelia Knight, so well known for her own elegant publications, in the following ingenious Sonnet.

“ Accesa da virtude eccelsa e rara,
 Illustre Donna, a i cui gran meriti egregi
 Offron lor scelti ed onorati fregi
 L'Arno e' l Tamigi, con sì nobil gara,
 Della penna di MARIO ornata e chiara
 Queste carte t'invio d'eterni pregi,
 Onde, togliendo al fato i privilegi,
 Del più vago saper le vie rischiarar.
 Della filosofía da i colti prati,
 Da' tuoi dotti recessi Argivi e Toschi
 Cui di Febo la face alluma appieno,
 Vieni, nova VITTORIA, a i giorni foschi,
 Chè alteramente già stan pronti i Vati
 Teco a tornar alla tua Patria in seno.”

The Ode to Mr. Roscoe is of a higher strain, and is indeed, in our judgment, at once a chaste and spirited composition. It opens thus :

“ Or che de' Vati al luminoso coro
 M'inchino, e, all' ombre lor gradite in seno
 Volgo il ciglio sereno,
 (Sentendo con sì grave altero affetto

Scuoter da Febo il verdeggianti alloro)
 A te, Signor del stil più vago e dolce,
 Che l'alma alletta e molce,
 Tra facondi scrittor ministro eletto
 A ravnar di Clio l'estinta lampa,
 A te gli strali altisonanti all'etra
 Dalla Tosca faretra
 Spingo con quell'ardor ch'entro m'avvampa,
 De volgari cantor fuor della plebe
 Ora Sorga mirando, or Dirce e Tebe."

He then particularly addresses Mr. Roscoe on his *Life of Lorenzo*, and introduces the spirit of that great man lamenting the present state of Italy, and giving appropriate praises to his biographer. After his speech, which occupies the greater part of the Ode, the conclusion is as follows :

" Qui tacque l'Ombra, e al suo sparir scopersè
 Da nube accesa un bel raggianti quadro
 Di pennello leggiadro;
 Di marino e di diamante alto Colonna
 Con Tosche imprese e lettere ivi s' offerse,
 E presso quello ergendo a braccio ignudo
 Lancia, tridente, e scudo,
 Sorgeva altera e maestosa Donna
 Ch'ora il suolo guardava, ed ora il mare ;
 E scolte di sua man su base eterna
 Si che 'l mondo le scerna,
 Vi si leggeva in note ardente e chiare,
 Dell' Italia al Sostegno ! e udiassi intanto
 Or di Marte fragor, di Febo or canto.

CANZON, se mai quell' onorata riva
 Vedi del fiume a te non caro indarno,
 Salutala nel nome in cui ti fidi :
 Sei di straniera cetra ardito suono,
 Ma pur d'amor sei dono ;
 E se negletta giaci e ignota all' Arno,
 T'è forse assai che del Tamigi a i lidi
 Alzasti prima i trionfati gridi."

It is not often that any man acquires the power of writing with such spirit in the language of a foreign country ; and perhaps, since Milton, no Englishman has been able so to sound the Tuscan lyre. If there are any faults in the language, they must be for Italian not for English critics to discover. Let us give also a specimen of the Italian prose of this editor, spirited and elegant almost as his verse, and then conclude. We choose the part in the Address to the Reader, prefixed to Tiraboschi, where he assigns the reasons for his Italian publications.

" Non

“ Non v'è lingua certamente ch'io stimi, coltivi, e veneri, più della mia propria; ma questo appunto mi rende più studioso ed ammiratore della Italiana, sembrandomi trovare tra le due lingua una somma analogia per la facilità e corrispondenza della frasi, e specialmente un'aria di franchezza e libertà nella sublime poesia che eccita in me piacere insieme e meraviglia.

“ Indi mi volgo all'Arno,
E, corsa già l'immenza strada Argiva,
Risveglio il suon della Toscana lira,
Lo spirito ergendo a non tentate imprese,
Al bel natio paese
Nuovi fregi agguingendo aurei, immortali;
E al mio Tamigo in riva
Tosche gemme scoprendo o ignote o rare
Forse le renderò più vaghe e care.

“ Ma se alcuno mi domandasse, da quai motivi incitato, con tanto ardente e fervoroso zelo verso le amene e fiorite lettere, m'inchino sì affettuosamente all'Italia; risponderei altamente: E a chi dunque dovrei inchinarmi se non all'augusto e dominante seggio di Febo, all' madre e nutrice delle scienze e dell'arti, alla risvegliatrice del buon gusto, alla fonte di vaghissime fantasie, e all'inesausta miniera de' tesori dell' antichità e delle dotte memorie d'ingegni Greci e Latini?

“ A voi dunque, eruditi e studiosi miei compatriote, raccomando di nuovo la Patria, le Muse, l'Italia, e tutti i suoi più degni eccelsi leggiadri ed eloquenti scrittori, storici, critici, e poeti, di cui si sente la fama in un movimento continuo co i secoli. T. J. MATHIAS.”

Though this editor has doubtless exerted the care in correcting the press, which so beautiful a publication deserved, yet we have observed a few errors, which have escaped his eye. For instance, in the Life of Crescimbeni, p. 36, l. 13, *Arcadi* for *Arcadi*. In that of Tiraboschi, p. 10, l. 4, *ritatto* for *ritratto*, and one or two smaller lapses before. In the text of Tiraboschi, p. 11, l. 3, *decimo* secolo for *duodecimo*; p. 22, l. 14, *la o miglianza* for *somiglianza*. Very great is the difficulty of printing much with correctness, in a language which the compositors and correctors do not understand; but though we have observed these little blemishes, we have also remarked that the text in general, so far as we have examined it, is printed with no less accuracy than beauty. To this therefore, as to the other Italian volumes of Mr. M. we sincerely wish the favourable reception of the public.

ART. XIII. *A Geometrical Treatise of Conic Sections. In Four Books. To which is added, a Treatise on the Primary Properties of Conchoids, the Cissoid, the Quadratrix, Cycloids, the Logarithmic Curve, and the Logarithmic Archimedean and Hyperbolic Spirals. By the Rev. Abram Robertson, A. M. F. R. S. Savilian Professor of Geometry in the University of Oxford.* 8vo. 268 pp. 11s. Oxford printed; Payne and Mackinlay, London. 1802.

NO branch of mathematics has been studied with more assiduity than that of conic sections, nor has any one a higher claim to the attention of the geometrician and natural philosopher. The former, by their means, is enabled to proceed to the solution of some of the most curious and useful problems in abstract science; and an intimate knowledge of their properties was one of the principal means employed by Sir Isaac Newton in producing a work, which the intelligent and liberal will ever consider as one of the greatest efforts of the human mind. We have been led into these reflections by the tendency and extent of the work before us, of which the author gives the following account.

“The design has been to furnish the young mathematician with such a series of propositions as might prepare him for considering some of the most important truths in science, and enable him to enter on the study of natural philosophy with the prospect of obtaining a thorough knowledge of the subject. According to these views, the selection of properties and the extent of the work have been regulated; and, at the same time, the arrangement and division of the whole have been made with a design of accommodating two descriptions of readers. Those who are considered as constituting the first class, are supposed to be desirous of a general but respectable portion of knowledge of the subject. For the use of such, a perusal of the first three Books will be found sufficient, as they contain the properties of the sections most frequently referred to in pure and mixed mathematics. For those who rank under the second, or higher description, a knowledge of all the four Books will be requisite, as they complete the original design of rendering the whole a preparative for the Newtonian philosophy. The author flatters himself, indeed, that he shall be found to have carried his elucidations of the Principia in the present work considerably beyond what have been attempted in other treatises of conic sections.”

To guard his reader against disappointment, he states, in the Advertisement prefixed to the work, what acquisitions are necessary for entering upon its perusal.

“It is expected that the young student should understand thoroughly the first six Books of Euclid, the first twenty-one Propositions of

of the eleventh Book, the two first of the twelfth, and the first principles of algebra and plane trigonometry."

This conduct of the author towards his reader is fair and open, and is such as ought to be observed by every writer on subjects of science. The young student enters upon a work with confidence when he is informed of the full extent of knowledge previously necessary, and is conscious that he has attained it; and he proceeds with alacrity when assured that he is advancing towards the object of his wishes.

It may seem unaccountable to some readers, that a difference of opinion should exist in any department of mathematical science, which boasts of indisputable principles, and a certainty in its conclusions, deduced by correct reasoning from obvious axioms: but the astonishment will immediately vanish, when the various abilities of the human mind enter into the consideration, and the consequent variety of views in which even the same subject must be contemplated at different times by individuals.

"It is well known," says the author before us, "that, about the middle of the seventeenth century, a difference of opinion took place among mathematicians, concerning the proper source from which the properties of the conic sections should be deduced. But notwithstanding the objections which then began to be made to their deduction from the cone, and which have since been continued, it appears to the author of this work, that the difficulties attributed to the deductions from it were not to be imputed to the solid itself, but that they were occasioned solely by the manner in which the deductions had been made*. The early writers did not happen to perceive that the general and extensive property, expressed in the thirteenth Proposition of the first Book of this Treatise, could easily be obtained from the cone; and, not adverting to this, their deductions from the cone were sometimes tedious and intricate.

"The above-mentioned property, as far as secants are concerned, occurs (I believe for the first time) in a folio volume, of which a treatise of conic sections makes a part, entitled, *Euclides Adauctus et Methodicus*, &c. published by Guaremes in 1674. The property, to the same extent, is to be found in Jones's *Synopsis Palmariorum Matheseos*, published in 1706; but neither of these two authors considered the property as a fundamental one, nor do they seem to have been aware of the advantages it was capable of producing. Its extensive utility was first evinced in Hamilton's *Conic Sections*, published in Latin in 1758; and, on the appearance of this work, objections to the cone ought to have ceased. This was my persuasion when I published my former Treatise†; and every deliberation on the subject since, has tended to

* Foundations for systems, independent of the cone, are stated in the work before us.

† Of this we gave an account in our number for August, 1793; vol. i. p. 371.

strengthen my conviction of its justice, for the following reasons. First, the whole trouble with the cone is reduced to a very few demonstrations, for which no farther knowledge of Euclid is necessary than what is requisite for spherical trigonometry. Secondly, by this method the general properties are obtained with most ease and elegance. Lastly, by deducing the properties from the cone, the treatise is rendered more extensively useful. No work on conic sections, confined to their description on a plane, can be applied to elucidations in perspective, projections of the sphere, the doctrine of eclipses, and in some other particulars of the highest importance in science."

We do not perceive any objection of weight, which can be urged in opposition to the opinions above stated. For the demonstration of the general property, above alluded to, no particular exertion is necessary. The man who alledges difficulties in its attainment confesses, by implication, his inability to understand solid geometry; and, with reference to authority, we do not recollect any author on conic sections who founded his system on their description *in plano*, and wrote to a respectable extent on the subject, except the Marquis de l'Hospital, and Dr. Simson of Glasgow, whose publications considerably preceded Dr. Hamilton's. Having presented our readers with these general remarks on the work before us, we proceed to a short analysis of its contents.

In the first Book, the general properties of the Sections are deduced from the Cone, and their general properties constitute a foundation for the succeeding Books. The demonstrations rest chiefly on the first Propositions of the eleventh Book of Euclid, the thirty-fifth and thirty-sixth of the third, and the common properties of similar Triangles. This Book consists of seventeen Propositions.

The second Book is on the Ellipse and Hyperbola. This connection we consider as very judicious, as most of the properties of these sections may be enunciated in the same terms. In the demonstrations also the same words, almost always, apply to both sections; and where this is not the case, the essential difference between the two is pressed upon the reader's attention. This Book contains twenty four Propositions.

The third Book treats of the Parabola, the Directrices of the Sections, the Asymptotes of the Hyperbola, Conjugate Hyperbolas, and of hyperbolic Sectors and Trapezia. The method of arrangement, enunciating, &c. observed in this Book must prove highly advantageous to the young student. It opens with the most general properties of the parabola; but the author takes every occasion to connect this with the other two sections; and as often as it can be done, he enunciates in terms extended to the three curves. By this mode of proceeding it frequently happens, that the properties proved

In the second Book are again presented to the view of the reader, and being connected with the parabola, a foundation for a general reference is obtained. A diameter of a parabola and an asymptote of an hyperbola being parallel to a side of the cone, in which the section was supposed to be formed, the primary properties of their segments with reference to the secants or tangents which they meet, are common. As often, therefore, as it is consistent with perspicuity, they are brought into the same proposition. Having pointed out the analogy between hyperbolic trapezia and logarithms, the author gives an account, with evident pleasure, of the great and liberal exertions which have been made within the last twenty years, in this country, to facilitate the application of logarithms, and to extend their utility. This third Book consists of twenty-four Propositions.

The following is the title of the fourth Book :

“ Of similar Sections, general Properties, Circles having the same Curvature with the Sections in given Points, and of straight Lines cut harmonically by the Sections. This book also contains Problems useful in the Theory of Astronomy and Methods of finding two mean Proportionals and of trisecting an Angle, by means of the Sections.”

The reader will find more information in this Book, than its title promises. It contains full explanations of the fourth Section of the first Book of the Principia, and an application of the radius of curvature to the doctrine of centripetal forces. Several parts of the Principia are also illustrated in the second and third Book. The fourth Book is extended to thirty Propositions.

According to the author's statement,

“ the treatise following that on Conic Sections, in the present volume, contains only the most common properties of the curves specified in the title-page. It is intended as a preparative for those who wish to investigate the higher properties by means of fluxions. In the first section, methods of finding two mean proportionals and trisecting an angle, by means of conchoids, are inserted. In the third section, a method of dividing an angle in any given proportion by means of the quadratrix is given; as is also the quadrature of the circle, by means of the same curve.”

Such a treatise was much wanted for the accommodation of young students.

It must appear to our readers, from what we have said, that the work before us meets with our perfect approbation. We consider it as the result of an intimate knowledge of the subject, connected with an earnest desire of communicating that knowledge to others. The properties of the sections are judiciously

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ditionally selected, classed, and arranged; a happy medium between too great a degree of compression and expansion is observed, and the demonstrations are full and perspicuous. We hesitate not then most earnestly to recommend this Treatise to the young mathematical student, more particularly as it prepares the way to a satisfactory perusal of the *Principia*.

ART. XIV. *Letters upon the Atlantis of Plato, and the Ancient History of Asia: intended as a Continuation of Letters upon the Origin of the Sciences, addressed to M. de Voltaire. By M. Bailly. In Two Volumes. 12mo. 14s. Wallis. 1803.*

THIS learned and curious, but romantic, production of M. Bailly, is prefaced by a short account of the life, character, writings, and, we may add, the inglorious *fall* and miserable end of the great astronomer of France, whose sufferings, as here described, may offer, we hope, some counterbalance for the guilt of his treason; treason greatly aggravated by what is asserted by his biographer, that he had long received a private pension from the purse of the monarch, whom he insulted and betrayed. Bailly, undoubtedly, by his sceptical publications, in the line of his profession, contributed no small fuel to the flame of that revolution which eventually destroyed himself. Dupuis, Volney, and others, have since followed on the same ground, and uniting great talents with equal eloquence and effrontery, have had but too much success in perverting the minds, and shaking the belief of those who have wanted strength of judgment, to penetrate and detect the fallacies of their arguments.

These Letters are the sequel of others addressed, on the subject of the Ancient History of Asia, to the hoary infidel of Ferney, who exulted in every opportunity of ridiculing the Mosaic and Christian systems; and though, with respect to the general subject of these Letters, they adopted opposite hypotheses, Voltaire contending that the *Brahmins*, and Bailly that the *Scythians*, were the most ancient nation, the fathers of Asiatic science, and the sources of whatever, in the stupendous remains of eastern antiquities, awes with its magnificence, or astonishes with its sublimity. They purposely forget, or totally discredit, that other great school of Chaldæa, whence, according both to scripture and tradition, the beams of Oriental science first dawned; and where ASTRONOMY, in particular, was cherished for ages by a race, who, beyond the orbs of heaven, could see and adore the brighter Luminary who created them.

them. Our modern astronomers seem unable to raise their thoughts thus high, and take particular care that the august name of DEITY shall never appear in their conjectural pages. Their delight is to wander through an immensity of revolved ages; but of him who is the Father of Ages, the beginning, and the end, they scrupulously avoid taking the least notice. Thus is one of the noblest of the sciences perverted to the basest of purposes; and what, in the unabused use of it, should support and adorn, is applied to undermine, and, if possible, degrade that grand religious code of faith and practice so admirably adapted to the happiness and improvement of man.

M. Bailly, in the following passage, unfolds the hypothesis adopted by him in such flat contradiction to the voice of history, which announces the Scythians in all ages to have been the least civilized nation of Asia, and to the testimony of travellers who have neither found in their desert country the architectural monuments that prove the prior existence of a great nation, nor any vestiges of literature among their wandering tribes.

“ Were you to see, Sir, the house of a peasant built of pebbles mixed with the fragments of columns, in a beautiful style of architecture, would you not conclude that they were the ruins of a palace, constructed by a more able and ancient architect than the inhabitants of that house? The people of Asia, the heirs of a pre-existent people, who had the sciences, or at least astronomy, in an improved state, were depositaries, and not inventors. This I believe to be true, even in respect of the Indians; and I shall endeavour to prove it at greater length. I have added, that certain astronomical facts belong to a considerable high latitude in Asia: this is also perfectly true. As these facts are extremely ancient, I thought they might serve to point out the country of a primitive people. I have conjectured that the sciences, the growth of this northern latitude, had descended towards the equator, to enlighten the Indians and Chinese; and that, contrary to the received opinion, the light travelled from north to south. I have made this conclusion, not as a demonstrated truth, but as a highly probable opinion; and I finished by a sort of philosophical romance. The greater part of ancient fables, regarded in a physical point of view, seem to belong to the northern regions of the globe: one should think that their united interpretations mark the successive stages of the human race, and their route from the pole towards the equator, in quest of heat, and days of a more equal length.” Vol. i. p. 52.

The four great and most celebrated nations of Asia are the Chinese, the Persians, the Assyrians or Chaldeans, and the Indians; M. Bailly finds among these only the scattered fragments of the arts and sciences, and denies their claim to originality as to invention. His arguments are principally drawn

from that astronomy in which he was so deep a proficient. With respect to the Chinese, he observes,

“ Every thing conspires to lead us to the ancient astronomy that is lost; and, above all, the endeavours made by the Chinese for its recovery. They are persuaded that their first emperors, Fohi, Hoang-ti, and Yao, were perfectly acquainted with this science; that its principles are concealed in certain monuments, and particularly in Ly-king. Fohi, according to them, was the father of this astronomy; and it is for this reason they search for the true astronomical principles in those mysterious lines named *Khoua*, which are the production of that emperor. They also seek them in the tubes of bambou, which furnished the music of Hoang-ti. The numbers of heaven and of earth, combined by Confucius, and so many others, are likewise of the same time. It is not more ridiculous to search for astronomy in an instrument of music, than for the secret of the philosopher's stone in the verses of Homer.

“ But however absurd this prejudice of the Chinese, and how extravagant soever we may deem this irksome sort of inquiry, the strong belief they entertain, that the monuments of Fohi contain an ancient astronomy established by that emperor, is a proof, not only of its existence among them, but that it was introduced into China by Fohi. We find in the Chou king, a sacred book among the Chinese, and of great antiquity, that this astronomy contained doctrines of considerable refinement. Fohi, say they, constructed astronomical tables, assigned a figure to the heavenly bodies, and taught the science of their motion. The solstitial and equinoctial points were then discovered; and, soon after, we find the invention of the sphere, the actual period of the year, consisting of 365 days six hours, with the bissextile year, as well as the lunar periods reconciled to the motion of the sun. I have good reason to be of opinion, that all those branches of science belong to the time of Fohi. Otherwise, the Chinese, who are entirely stationary as to this subject, must have made great progress in astronomy in a short space of time; and, above all, at its beginning, the period when each step of advancement is in a peculiar degree slow and difficult. Here, however, I am to insist only on the knowledge of the sun's motion, ascertained by that of equinoxes and solstitial points. I appeal for the truth of what I advance, to the astronomer, the philosopher, and, above all, to you, Sir, who have so well observed the tardy and painful progress of the human mind. How many ages ought we not to give to the study of the heavens, before the motion of the sun could be so much as suspected? How many more ages must have elapsed, before they could ascertain the four intervals of his period? Thus, Sir, we must make the conclusion that I have already made, that the invention of the sphere, those doctrines which are only to be discovered by study and reflection, and a long course of careful observation, belong to a science already established, and long since in a state of progressive improvement. This is not the work either of one man or of one age; nor, indeed, could it be the work of the Chinese, previously to the time of Fohi: they were rude and barbarous; it was he who civilized them. It would be not a little
strange,

strange, if he had learned astronomy from them; he who taught them the use of the first necessities of life. We are unable to take up for a moment with a supposition so absurd; and therefore we come necessarily to this conclusion, that their first knowledge of astronomy was of foreign growth; and that Fohj, a stranger himself, introduced it into China." P. 62.

In regard to the progress of the Persians in astronomical science, and in proof that they could not be the inventors of it, M. Bailly has the following remarks.

"Between the Caspian Sea and the Persian Gulph, we find a nation, which, in point of antiquity, is at least equal to the Chinese; I mean the Persians, the worshippers of fire and of the sun. This mode of worship is the seal of their antiquity: it is the most rational, as well as the most ancient, among the people who have misapprehended the creative and intelligent cause. I think I have demonstrated that the Persian empire, and the foundation of Persepolis, ascend to three thousand two hundred and nine years before Jesus Christ. Diemschid, who built that city, entered it, and there established his empire, the very day when the sun passes into the constellation of the Ram. This day was made to begin the year; and it became the epoch or a period which includes the knowledge of the solar year of 365 days six hours. Here, then, we again find astronomy coeval with the origin of this empire. The astronomical incident which accompanies the foundation of Persepolis, supplied me with the proof of its antiquity. It is the prerogative of heaven to instruct the earth. You know, Sir, it is there we find the elements, and indeed the perfection, of geography. History, in the same manner, may there find illustrations. Those ancient and durable records preserve certain facts, which may supply the deficiencies of tradition, and serve to connect the series of events. Observations and astronomical conclusions are at the same time the most authentic and the ancient monuments of man's residence on earth.

"There never was an infant people who consecrated the foundation of their first city by an observation of the celestial phenomena. I intreat you will admonish me, if I am imposing upon myself: but do you not perceive with me, a colony migrating from a country over-stocked with inhabitants, or a nation already informed and civilized, descending towards more temperate and fertile regions, and there acquiring a settlement, with all their arts and attainments in knowledge? We cannot doubt that such emigrations were more frequent at a period when the earth was less populous, and mankind were divided into families: a certain portion of the community detaching themselves from the rest, powerful in their numbers and union, easily chased before them small scattered hordes without force, and incapable of resistance. Thus Diemschid and his people appear to have been strangers in Persia, as Fohj was in China." P. 69.

The Chaldæans follow next in order of the Asiatic nations; and after declaiming on the gross darkness that involves the commencement of that empire, as well as their ignorance of the principles of astronomy, though they made and preserved
obser-

observations for a long period of years, even from the founding of the temple at Babylon to the time of Alexander, M. Bailly proceeds to state his objections against their title to the invention of it.

“ But, Sir, this is not all: the period of six hundred years, a period which was indeed preserved, but misunderstood, at Babylon, will supply me with another argument of equal weight. It is evident they preserved it, since it is cited by Berosus, one of their historians: it is as evident they did not understand it, since they made no use of it for the regulation of time. It should seem, that they even took no notice of it in their books of astronomy, inasmuch as Hypparchus, [*sic*] who examined the Chaldean periods of motion in the stars, makes no mention of *this*. Hence we necessarily conclude, that it was not the result of their own labours. It was therefore transported among them; and those two facts, the knowledge of the period of six hundred years, and the return of comets, belonged to astronomy in an improved state, previous and foreign to the Chaldeans. And this is all that I have any intention to prove at present: meanwhile let us proceed to the Indians.” P. 75.

Upon the astronomy of the Indians, M. B. had entered very much at large in his celebrated history of Ancient Astronomy, and his observations in this work are consequently more concise; yet he equally denies to them as to the Chinese, the Persians, and Chaldæans, the honour of its invention.

“ I shall not repeat here, what I have stated respecting the astronomy of the Indians: I shall only observe in a few words, that M. Le Gentil found among them learned methods and calculations. I found myself, among the papers of the late M. de Lisle, two Indian manuscripts sent home by the missionaries, which contain astronomical tables, different from those of M. Le Gentil. Their variety of methods indicates the richness of science. But a people who make the earth a plain; who imagine a mountain in the middle, to intercept the light of the sun during the night: who create expressly two dragons, one red and the other black, to eclipse the sun and the moon; a people who place the moon at a greater distance than the sun, and rests the earth upon a mountain of gold; the inventor of these absurdities cannot be the author of the learned methods we so much admire. A people in possession of so many beautiful systems of physics, which could only have been founded in experiment and reflection; a people whose theology implies the purest notions of God, shew themselves incapable of having discovered these ideas by means of their accumulated fables. It is plain, they never could rise to that elevated point, since the only motion they seem to have had, has been downwards from it. A people among whom we find a rich and copious language confined to a few individuals; a language in which are deposited the treasures of philosophy and science; a stranger to this language is not the author of the riches it contains: they have preserved them, but they also received them.” P. 101.

To what source then, to what ancient race is the grand discovery to be traced? The answer displays to us the author's singular notions concerning the Atalantis of Plato, and its celebrated, but imaginary, inhabitants. After detailing the relation of Plato, as given in the *Timæus* and *Critias* of that author; and after considering what has been said on that subject, by Sanchoniathon and Diodorus Siculus, in the Phœnician history of the former, and in the old Greek history of the latter; M. Bailly proceeds in his abstruse investigation, and labours to demonstrate, that this most ancient and scientific people inhabited, not that vast island long immersed in the Atlantic waves, and opposite the Pillars of Hercules, of which the Madeira isles have by some been supposed to be the scattered remains; not the Canaries, nor yet America, but the bleak and frozen regions of Siberia, then moderately warmed and fertilized by the fires which, according to M. Buffon's equally fanciful hypothesis, rendered the rest of the globe uninhabitable. These remote Tartarian regions were consequently the primitive seat of science, the abode of the first race of men, the famed Atlantides, who descending in latter ages from the overflowing plains of Scythia, and down the steep of Caucasus, brought with them into Southern Asia the rudiments of the arts and sciences, and the worship of the *sun* and *fire*, which, he asserts, could only have originated in a cold climate, and in the cheerless empire of polar darkness. To suppose otherwise; to conceive that in Persia, India, and other eastern kingdoms, where the sun burns up the soil and consumes the vegetables, and is thence pictured as riding on a lion, that in its fury devours whatever comes within its range, is, in Mr. B.'s opinion, the height of absurdity. The most celebrated astronomical festivals of the ancient world, also, he thinks, must have had their origin in a high northern latitude; that, for instance, of Adonis (evidently alluding to the sun) who passes six months on earth with Venus, and six months in the shades with Proserpine, could only have been invented by an hyperborean race, since in Syria and Phœnicia the winters are uncommonly short and mild; and it is at the pole alone, that the sun's absence or death is of *six months* continuance. Again, the festival of Osiris in Egypt, that lasted for forty days, during which, that numen was lost and found again, is solely appropriate to northern mythology; since, under the latitude of sixty-eight degrees north alone, the sun is, like Osiris, lost for *forty days*. (Vol. ii. p. 89.)

In further testimony of his assertion, he adduces the fable of the phoenix, which was said by the Egyptians to come arrayed in plumes of gold and crimson, from a country of darkness.

ness, "to die in Egypt, and to rise again from his ashes in the city of the Sun, upon the altar of that divinity." P. 214. By the phoenix, he thinks, was evidently designated the *solar revolution*; and the age assigned to the phoenix proves it, for it amounted to 1461 years; "that is to say, the time of a Sothic period, or of a revolution of the great solar year of the Egyptians." The country of darkness here mentioned means Siberia, where the fable originated; for the sun never dies in Egypt, but is always in its vigour, "a circumstance that arises from his height above the horizon. This is not the case in the northern climates; there the sun disappears for a year more or less considerable. The departure and return of this luminary suggests the idea of a real death and a real revival; hence the alternate vicissitude of mourning and joy." P. 217. M. Bailly adds a similar story, told in the Edda, of a bird "of the colour of fire," who lives 300 days, and then expires and revives in the same manner. The circumstance of his living precisely that number of days marks the climate which produced the fable. "It is," says he, "under the latitude of 71 degrees, where the sun is absent sixty-five days in every year." P. 219. However strained these inferences, they are accompanied and enforced by so much and such varied learning and eloquence, as fully repay us for the trouble of investigating an hypothesis so truly chimerical. Under that idea, having presented our readers with the substance of the first volume, we shall devote another article to the consideration of the second, in which we shall sum up the evidence, and give the result of this interesting and entertaining, if not very profitable, enquiry.

(To be continued.)

BRITISH CATALOGUE.

POETRY.

ART. 15. *A Collection of Poems, mostly Original. By several Hands. Volume III.* 8vo. 355 pp. Edkins, Dublin. 1801.

The two former volumes of this miscellany did not, we believe, find their way to this country, or at least they came not into our hands. Of the present volume it will be the most effectual commendation, to English readers, to say that it contains many Poems by Mr. Preston,
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the fame of whose talents is by no means confined to the western side of St. George's Channel. There are, however, Poems of merit by other hands, and particularly by an author whose initials are W. D. Witness the following address to his wife.

“ To S**** D*****, WITH A RING.

“ Emblem of happiness, not bought, nor sold,
Accept this modest RING of virgin gold.
Love in the small, but perfect, circle, trace,
And duty, in its soft, tho' strict embrace.
Plain, precious, pure, as best becomes the wife;
Yet firm to bear the frequent rubs of life.
Connubial life disdains a fragile toy,
Which rust can tarnish, or a touch destroy;
Nor much admires, what courts the gen'ral gaze
The dazzling diamond's meretricious blaze,
That hides, with glare, the anguish of a heart
By nature hard, tho' polish'd bright—by art.
More to thy taste the ornament that shows
Domestic bliss, and without glaring, glows.
Whose gentle pressure serves to keep the mind
To all correct, to one discreetly kind.
Of simple elegance th' unconscious charm;—
The holy amulet to keep from harm;
To guard at once and consecrate the shrine,
Take this dear pledge—It makes, and keeps, thee MINE.”

P. 118.

We are sorry, however, to observe, that this ingenious writer sometimes betrays a Jacobinical spirit, as at p. 104, &c.

ART. 16. *A short Account of John Marriot, including Extracts from some of his Letters; to which are added, some of his poetical Productions.* 12mo. 3s. 6d. Darton and Harvey. 1803.

This volume contains some pleasing and elegant specimens of poetry from a young man, who, we lament to find, was cut off in too early life. They are principally of a melancholy and religious turn, and were not intended for public inspection. They are, however, very creditable to his memory, as will appear from the following extract.

“ AN ODE TO A REDBREAST.

Oh, thou that on the moss-clad wall,
At eve art often seen,
Or warbling to the water-fall,
Beside the village green.
Still oft beneath yon beech's shade,
Thy tuneful mournings tell,
Where sleeps the sweet lamented maid,
Whom Thrysis lov'd so well.

G g

Oh

Oh leave, sweet bird, the shivering dell,
 Forsake the joyless tree,
 And come and share my little cell,
 'Tis large enough for thee.

Lo, from the yellow fading spray,
 The leafy shower descends;
 And all the winter's hoary sway,
 The rustling forest bends.

Lo, pensive perching every bird,
 Forgets its tuneful powers;
 And scarce one parting note is heard,
 To cheer the drooping bowers.

Then leave, sweet bird, the shivering dell,
 Forsake the joyless tree,
 And come and share my little cot,
 'Tis large enough for thee." &c. &c.

ART. 17. *Four Heroick Epistles of Ovid, translated into English Verses*
 12mo. 2s. 6d. Dwyer. 1803.

The Epistles here translated are these; Penelope to Ulysses, Ceneone to Paris, Laodamia to Protefilaus, and Medea to Jason. If they are not executed with sufficient spirit to justify our recommending the author to complete the whole, they are very respectable, and the versification is easy if not vigorous.

ART. 18. *Narrative Poems. By J. D'Israeli.* 4to. 5s. Murray. 1803.

Poetry is certainly not the art from the exercise of which Mr. D'Israeli must expect the most durable portion of his fame. In these tales, which are ingeniously conceived, there is a want of ease, and sometimes of perspicuity, which makes the perusal of them somewhat laborious. The first is the best tale, and the introductory verses from the poet to his favourite critic, the happiest specimen of versification. The following is a very neat apostrophe to the critics in general.

" O! young or old each month ye fly,
 Or modest only quarterly,
 Thro' England, Scotland, Ireland, bear
 A poet's blush, or poet's tear.
 There are, among ye, some whose soul
 The spells of fancy can controul,
 And in whose eye's Phæbean ray,
 The Muses and the Graces play;
 How fresh, how green, they weave their crown,
 The hand unseen, the face unknown."

ART. 19. *The Wife of Auchtermuchty, an ancient Scottish Poem. With a Translation in Latin Rhyme.* 8vo. 24 pp. 1s. Neil and Co. Edinburgh. 1803.

“ About six months ago, a small publication appeared at Edinburgh, entitled *Carminum rariorum Macaronicorum Delectus, in usum Ludorum Apollinarium, fasciculus secundus.*” Now we have to regret, that we have never seen either the second or the first *fasciculus* of this work; nor have we heard before of the learned *conclave* from which it proceeds; in which the “*Scriba Prætorius* is directed by the *Gymnasiarchus Magnus, Pontifex Maximus, Archi-Laureatus, Prætor honoratus*, and other officers of the Gymnastic Club,” to return thanks to the unknown translator, for the present version of that “celebrated, though now very scarce Poem, the Wife of Auchtermuchty.” The truth is, that there is great humour in the Scottish original; and that the translation is executed with classical skill and elegance, and with little loss of humour. It opens thus,

“ In Auchtermuchtia notator
Vixisse quondam homo gnavus,
Maritus, optimus potator,
Inediæ, sitis, hostis gravis.
Huncce dum solito labore
Aratrum bobus exercebat,
Compulsum hyemis rigore
Tempestat domum reducebat.

2.

Solvebat boves ante horam
Consuetam hic, defessus multum,
Et ædes repetens, uxorem
Invenit lautam, comptam, cultam.
Hic fricens, torpens, dum videret
Ad focum conjugem sedentem,
Quæ pingue jusculum forberet,
Nil mirum visus turbat mentem.”

That no mean hand has been employed upon this jocular version, we are perfectly convinced; and we beg the *Scriba Prætorius* to accept our cordial thanks for having communicated it to us. The Poems of William Meston we happen to possess, and therefore did not find equal novelty in his diploma.

ART. 20. *The Shield of the United Kingdom of Great Britain and Ireland. A Poem. By P. W. Dwyer.* 4to. 23 pp. 2s. 6d. Ginger. 1803.

A specimen from the beginning of this Poem will sufficiently determine its character and merits.

“ Arise my Muse and touch the tuneful Lyre,
With strains entrancing ev’ry sense inspire,
My soul enrapture, as expands the Theme,
To glow with the subject, the Verse should seem.

Britannia sporting on the waving Main,
 Along the surface floats her Robe's grand Train,
 The Graces wait upon her person fine,
 And sea Nymphs follow in a state divine.

As from the skies great Neptune views her charms,
 Quick beats his Heart, and with fond wishes warms,
 Ye Gods, says he, observe that noble Fair,
 With her, in Beauty, Venus can't compare.
 To calm the Billows of the raging Deep,
 Through Ether down my Car must fleetly sweep,
 The Tempests rude, on her shall cease to blow,
 To their dark Dens, the howling Tribe must go." P. 5.

Neptune, after this speech, courts and is united to Britannia. From this celestial union sprung Lord Nelson, the mention of whom suggests a poetical description of the battle of the Nile, in which Bacchus figures as the chief enemy to our British hero, who is of course protected by Neptune. Various other personages are introduced; but, as the whole is in the same strain as the lines which we have quoted, and equally destitute of poetry and good sense, we will only add, that we are concerned when, as in the present instance, we find good intentions so ill supported by talent or skill in composition.

ART. 21. *The Powers of Imagination. A Poem. In Three Parts. Written at the Age of Sixteen. By Miss Charlotte Seymour. 4to. 130 pp. 1l. 1s. Longman and Rees. 1803.*

In a well-written Preface to this Poem we are told, that the author's object was "not to give an analysis of imagination, but to display its active force." In pursuance of this plan, the effects of imagination in producing the finest poetry, in different ages of the world (and particularly that of Milton and Shakespeare) are described in the first Part; its effects on the passions form the subject of the second; and "the religious impressions excited in the young author's mind" are described in the third Part of the Poem; in the "meritorious tendency" of which, we entirely agree with the author of the *Preface*, and are therefore unwilling to damp the hopes of so young a poetess. In this attempt, however, we see more symptoms of a great fondness for poetry, than of extraordinary genius or inspiration. We can pass over a thousand faults in so young an author, and a female; but, in truth, Miss S. seems to have acquired considerable skill, or at least fluency, in versification, and rather to want originality of thought and expression; for the Poem is chiefly made up of trite thoughts frequently repeated. The second Part is the best. In the third, with more piety than judgment, the author ventures rather too far upon ground, where the sublimest of our poets have not always trodden with security. This accords the less with the general texture of the work; because, in the former Parts, we have Dian, and the Queen of Love, and Cupid, and many heathen powers. Let us give, however, a short specimen.

"Imagi-

“ Imagination hail! thy pow’rs I’ll sing;
 Imagination, who, with airy wing,
 Now soar’st aloft beyond Parnassus’ height,
 And hail’st the regions of eternal light;
 Where, smiling through the azure clouds, thou’rt seen,
 In form a goddess, with majestic mien;
 Thy silver wings around thy glories spread;
 See bright-eyed Fancy hover o’er thy head!
 Thy light robe sporting in the ambient air;
 Thy laughing eye undimm’d by thought or care.” P. 2.

Fancy hovering over the head of *Imagination* is a little like Prince Volscius killing Prince Volscius. The fault of a publication so very premature must lie with the relatives of the author; yet their partiality is amiable, were it not made too public. What so early a promise may in future produce is, after all, problematical. Miss C. Seymour is certainly an ingenious young lady; whether she will ever be a distinguished poetess, time only will prove; but maturity of judgment must first arrive.

ART. 22. *An Elegy on Colonel Robert Montgomery, written on the fatal Spot where the lamentable Duel transpired; and most humbly dedicated to his Royal Highness the Prince of Wales.* By S. L. Francis. 4to. 1s. 6d. Glendon. 1803.

We think that Swift must have been reading some such poetry as this, when composing his famous riddle on the Gulf of all Human Possessions.

“ A treasure here of learning lurks,
 Huge heaps of never dying works;
 Labours of many an ancient sage,
 And millions of the pretent age.”

A very suitable candidate for a place in such a *Dome*, must be the author of such verses as these which follow.

My friend be firm, let not thy manhood shake;
 Tho’ Montgomery by Macnamara fell:
 My heart is sunk; heavens, alas, the freak,
 Wretched man but can sighs his gloom.”

To be very serious, we do in solemn conclave convict this author of most barbarous word slaughter; and do condemn him, on pain of our severer displeasure, never to presume to write again.

DRAMATIC.

ART. 23. *Buonaparte; or, the Free-Booter. A Drama. In Three Acts.* By John Scott Ripon, Esq. 8vo. 33 pp. 1s. Highley, Hatchard, &c. 1803.

A kind of mock Advertisement prefixed to this little Drama, says that it was left sealed up, by an officer going on the service of his country,
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in May last, and ordered not to be opened till Christmas ; but that the curiosity of a young girl of 15 broke the seal, and caused it to appear prematurely before the public. It is a kind of anticipation, dramatizing the arrival of the Corsican invader in England, and displaying the heroism of our countrymen and women, in the destruction of the French army. Buonaparte is made to fall by the hands of a young officer. It may be numbered among the laudable efforts of the time, to prepare the minds of the people for the expected crisis, and should it prove in any degree prophetic, will afford a peculiar cause of triumph to its author.

ART. 24. *The Royal Penitent, a Sacred Drama.* By John Bentley. 12mo. 1s. 6d. Button. 1803.

It seems to have been the intention of Mr. Bentley to show what may have been the workings of a mind like that of David, under the circumstances in which he was placed, by his offence respecting Bathsheba; and thus to obviate the objections which some may have raised against the rapid succession of conviction, repentance, and pardon at his interview with Nathan. He does not appear to have composed his Drama with any view to representation. It is written in prose, interspersed with hymns, and other lyrical compositions. The laudable design of the author restrains us from making any critical observations on his production. There is too much reasoning, and the speeches are too long for dramatic effect, even in perusal; and some of the verses rather suggest a wish, that there had been more poetry and less prose in this Sacred Drama.

NOVELS.

ART. 25. *Don Raphael, a Romance.* By George Walker, Author of *the Three Spaniards, Vagabond, Poems, &c.* In Three Volumes. 12mo. 13s. 6d. Author, No. 106, Poland-Road. 1803.

Mr. G. Walker has written several times with a success, which does unequivocal credit to his ingenuity and application; his *Vagabond*, in particular, is one of the most lively attacks upon the Democratic and Godwinian system that have appeared. In the present Novel, he has been rather too much influenced by the prevailing fashion, and has sacrificed probability to tales of wonder and of horror. By calling it a Romance, he probably intended to allow himself that licence; but if this be the present distinction between Romance and Novel, we must say, that the latter is by much the more respectable composition. An imitation of nature, though but moderately skilful, is surely preferable to the wanderings of an extravagant imagination.

ART. 26. *The Vale of Clwyd; or, the Pleasures of Retirement: a Welsh Tale.* By John Corry, Author of *a Satirical View of London, Original Tales, &c.* 12mo. Crosby. 6d. 1803.

This Tale will excite no very particular interest; for it relates but one simple fact. An Irishman returning to his country through Wales from

from Egypt, falls in love with, and marries, the lovely daughter of a Welch Harper. However, it is certainly worth fixpence.

MEDICINE.

ART. 27. *Advice to Mothers on the Subject of their own Health, and on the Means of promoting the Health, Strength, and Beauty of their Offspring.* By W. Buchan, M. D. &c. Author of *Domestic Medicine*. 8vo. 6s. Cadell and Davis. 1803.

If the author of "*Domestic Medicine*" had written no other work but this, he would have been held in higher estimation by his medical brethren; for, in the first-mentioned work, he has attempted that which is not possible, that is, to render persons, uneducated in the medical profession, their own physicians, in all disorders to which the human body is liable; whereas, in the present treatise, he merely offers advice to mothers on subjects within the reach of their understandings, without entrenching upon the proper province of physicians. To this we can have no objection. One of the chief recommendations of the present work consists in exposing the mischief occasioned by the too early and too frequent employment of medicines, in the case of infants. Nothing, he observes, can be more absurd and unnatural than the custom of giving to new-born infants certain purgative drugs, for the purpose of bringing away the dark coloured substance contained in their bowels, termed meconium, which in due time would come away of itself. In like manner opiates, carminatives, emetics, &c. are officiously administered, to the great, and sometimes irreparable, injury of their tender frames. In proof of this, the author mentions a remarkable diminution of mortality among the children in the Foundling Hospital at Ackworth, in Yorkshire, to which he was once attached. While the attending apothecary went on plying them well with phials and gallypots, one half of the children (he says) died annually; but when this traffic was suppressed, or at least restrained within due bounds, not more than one in fifty died. But might there not (we would ask) have been other causes concurring to produce this mortality, such as bad nursing, bad food, want of cleanliness, &c. or some epidemic complaint? On the subject of Foundling Hospitals in general, we cannot but believe the author has carried his strictures too far. There are doubtless abuses in these, as in all other public establishments; but we hope and trust not to the extent (such as the employment of "*excellent killing nurses!*") here mentioned. If it were generally practicable, it would, we agree, be preferable for the children of the poor to be nursed by their mothers at home; but, in the present state of society, we fear that if the necessary allowance for this purpose were to be paid to the parents, it would often be misapplied, and there would be a necessity for a house of reception for the children sooner or later. Nevertheless, we should rejoice to see the humane proposal adopted of distributing a portion of the parochial rates, in annual premiums, to such mothers, among the necessitous class of the

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community, as should recommend themselves to notice by their care and exertions in rearing their progeny.

The Appendix consists of extracts from Dr. Cadogan's valuable pamphlet on the nursing and management of children, which, although it has gone through ten editions, is now become extremely scarce. We must allow that this volume of Advice contains much good sense and useful information, intermixed, however, rather too freely with satirical touches, as well as severe animadversions, upon the subordinate part of the medical profession.

ART. 28. *Illustrations of some of the Injuries to which the lower Limbs are exposed.* By Charles Brandon Trye, Member of the late Corporation of Surgeons in London, and Surgeon to the Gloucester Infirmary. 4to. with 7 Plates. 37 pp. 6s. 6d. Murray and Highley. 1802.

The subjects here illustrated are dislocations of the thigh bone, fractures of the neck of the thigh bone, dislocation of the astragalus, deformity of the knees and legs in children, and the club-foot. The cases of dislocation and fracture are well described, and the observations throughout are pertinent and judicious; but the plates, we are sorry to remark, are very badly executed.

ART. 29. *The Domestic Medical Guide, or Complete Companion to the Family Medicine Chest, &c.* By Richard Reece, Member of the Royal College of Surgeons in London, &c. 8vo. 6s. 308 pp. Highley. 1803.

Mr. Reece is an apothecary and chemist. He states that he prepares the different formulæ exactly according to the directions of the London College of Physicians, and that he has improved upon the family medicine chests, of which he gives a description, accompanied with an engraving. The different medicines which these chests contain are enumerated, and their doses and modes of exhibition mentioned. Then follows a catalogue of diseases, with a short account of their symptoms, causes, and treatment.

DIVINITY.

ART. 30. *An English Harmony of the Four Evangelists, generally disposed after the Manner of the Greek of William Newcome, Archbishop of Armagh; with a Map of Palestine, divided according to the Twelve Tribes; explanatory Notes, and Indexes.* 8vo. 476 pp. 1s. 7s. 6d. Phillips. 1802.

To those who know the merits of Archbp. Newcome's Harmony, published in Greek so long ago as the year 1778, it cannot but seem extraordinary, that it should not till now have been laid before the public in English. We mentioned long since, in reviewing Dr. White's Diatessaron, that a Harmony is the natural foundation of a Diatessaron, and that he had founded his on this very work of Bishop Newcome. By comparing the present work with the Diatessaron next mentioned,

tioned, by Mr. Thirlwall, the English reader may see and comprehend for himself this connection. He will find each divided into seven Parts; the arguments of the seven Parts minutely alike, and the number of sections differing only by four, arising merely from some trifling alterations, which the present editor confesses he has made. He will see that the difference is only this; that in the *Harmony*, the whole text of the four Evangelists is given; only so arranged in columns, that their parallelisms and differences may be exactly seen; in the *Diateffaron* one continued narrative is selected from the four, avoiding all repetitions of the same or similar words.

The form in which the present work is printed, is extremely convenient; so much so, that even they who can use the Greek may be glad occasionally to consult the English octavo, rather than the unwieldy folio of the Archbp. A few notes are subjoined, which are not merely taken from Newcome; but are selected also from various other authors. As these occupy little more than thirty pages, little requires to be said upon them, except that they are in general of an instructive kind. The authorized Version of the Church is employed throughout. We suppose it is because the work contains so little of original matter, that the compiler has withheld his name. It is unnecessary to point out Macknight's or any other English Harmonies. The arrangement of Newcome is perhaps, in the main, as judicious as any that can be made; and the testimony of Professor White is a powerful support to that opinion.

ART. 31. *Diateffaron, or the History of our Lord Jesus Christ, compiled from the Four Gospels, according to the authorized English Version; with brief Notes, practical and explanatory; to which are prefixed, a Map of the Holy Land, and an Introduction.* By T. Thirlwall, A. M. Editor of the Latin *Diateffaron* lately published, in usum Scholarum. 12mo. 247 pp. 3s. 6d. Rivingtons, &c. 1803.

The Latin *Diateffaron* published by this author was described in our 21st vol. p. 327, and spoken of as a work of utility. Of the present, we are told in the Preface, there is also another edition in 8vo. in larger type and on a finer paper, but that we have not examined. The English *Diateffaron* is published with more illustrations than were given to the Latin or the Greek. A brief account of the Gospels, and of the sects then prevailing, is abridged from Bishop Percy's Key; and, throughout the work, there are short notes at the foot of each page, explanatory of expressions and things. These notes, though so short as seldom to exceed a single line, may yet be useful to many readers; and, as these occupy the place which was given before to the references to the Gospels, a general Index of references is supplied at the end, expressing the contents of each section. The only objection to this is, that where the passages are very short, it becomes difficult to distinguish them, or even to keep the references correct. As the text here given is altogether taken from the established version, it cannot require any particular remark. We think it was judicious so to construct the work; and we fully agree with the author, that "he renders an important service to the cause
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of religion, who exhibits the portrait of the divine original in the most agreeable light; and, by a just and pleasing representation, adds to it new charms, and captivates the affections with the BEAUTY OF HOLINESS." P. vi.

ART. 32. *The Duty of defending our Country. A Sermon, preached at the Cathedral Church of St. Peter, Exeter, on the 19th of August, 1803. By the Rev. Edward Drevae, LL. B. Chaplain to the Right Hon. Lord Rolle, and Curate of Broadhembury, Devon. 1803.*

In the multitude of exhortations from the pulpit, which the present exigence has brought forward to public view, it will be difficult to find one which can rival this, in the impressible force and energy of its style and reasonings. It is a truly eloquent composition, and if delivered with feeling and animation, must have produced a powerful effect.

The preacher begins, by showing the sanctity of patriotism, from the example of our Saviour, who wept over the coming miseries of Jerusalem; and of St. Paul, in his ardent wish to be even *anathema* for the sake of his brethren. With respect to the actual exertion of patriotism, at that period, he observes there was scarcely any scope for it. "The whole world was then in that miserable state, with the renewal of which we are now threatened. No man had any longer a country. All were the slaves of Roman tyranny. Those separate and independent communities, which are the object of patriotic affection, and the sphere of patriotic duty, were swallowed up in the gulf of a vast empire, and the word *patriotism* had no longer any meaning, but the inordinate pride and boundless ambition of the natives of a single city, who were the oppressors of the whole earth." P. 8. Then follows a view of the patriotic feelings described and expressed in the Old Testament, which for masterly composition cannot easily be paralleled: (p. 10) we do not, however, extract it, because we hasten to something more strictly applicable to ourselves. A fine passage of this kind occurs soon after.

"By the exertion of these patriotic virtues, we have to avert the most tremendous evils that ever threatened a civilized nation. We have to contend, not even against ordinary conquerors, (though the mildest of the race be detestable enough,) but against the most fairblest and merciless tyrants, who have reached their present exaltation by a long course of perfidy and blasphemy, of rapine and murder. We have to resist their accursed yoke, which is to be imposed on us by a ferocious banditti, who have covered the world with the memorials of their rapacity, cruelty, and brutal appetites. The tyrant hates us because we are free; because we alone have humbled his pride, and defeated his atrocious mercenaries; because we alone stand between him and that universal tyranny to which his monstrous ambition aspires; because innocent industry, animated by freedom, and protected by just laws, has made us prosperous and wealthy. The lawless soldiery, who are to execute his dire purposes, are told to look on this happy land with all the eagerness of atrocious joy, as a theatre where all their fierce, fardid, and brutish passions are to wanton in unbounded

unbounded enjoyment. Even if I had powers to describe the scenes that must follow their success, my heart would shrink from the description. I cannot endure the image of our sweet and cheerful country abandoned to the fury of barbarians; our holy edifices, the monuments of the pious magnificence of our ancestors, profaned or demolished; our fertile fields laid waste; our noble cities burnt to the ground; our tender and faithful companions (appointed by providence to sooth our cares, and to be guarded by our affectionate valour) delivered over to outrage and unutterable shame; the ashes of our renowned forefathers insolently trampled on, by the descendants of those whom their arms had so often conquered; the name of *Briton*, honorable among the nations, become a bye-word of disgrace; and “*our sanctuary, even our beauty and our glory,*” dishonoured and desolate.” P. 17.

The manner in which this preacher justifies an exhortation to War from the teacher of peace, gives novelty and effect to a just sentiment often acknowledged.

“Yes! as “the ambassador of Jesus Christ,” whose most glorious title is the Prince of Peace, in such a cause, I dare to tell you that it is your Christian duty ‘to conquer or to die;’—for you fight for the *peace* of your native land, for the *peace* of your children to all generations,” for the right of enjoying the fruits of your labour, of exercising your industry, and of worshipping your God in *peace*. In such a cause, I am not ashamed, as a minister of the gospel of *peace*, to call upon you to arm for the defence of your own *peace*, of the *peace* and honour of your families, for the *peaceable* enjoyment of every temporal blessing, and for liberty to practise in *peace* those virtues which will ensure your eternal felicity.” P. 20.

Other topics are afterwards enforced with equal energy, and particularly the shame, the misery, and the curse of being untrue to ourselves. Mr. Drewe concludes by inspiring lively hopes, in case of noble exertion, and thus completes one of the most animated Sermons we have lately perused: a Sermon which, though preached by a curate, might have done credit to a dignitary.

ART. 33. *Inscribed to the Million of Loyal Volunteers, (and intended to be the Soldier's Manual.)—Sennacherib Defeated, and his Army Destroyed. A Sermon, preached at Wanshead, Essex, by the Rev. S. Glasse, D.D. F. R. S. and Chaplain in Ordinary to his Majesty, on Sunday, the 4th of September, 1803. 8vo. 19 pp. Rivingtons, &c. 1803.*

The preacher, discoursing on 2 Kings, xix. 1, contrasts the impiety and blasphemy of the Assyrian General Rabshakeh, with the humility and piety of King Hezekiah; and he very justly vindicates the conduct of the latter from an objection of partial observers, that it appears to have more in it of piety and devotion, than of energy and action; more of fear and cowardice, than of courage and magnanimity. This is done by referring to another part of the Sacred History, 2 Chron. xxxii. The lessons drawn by the preacher are these: 1st, On the national advantage of a righteous and godly king. Here we cannot

cannot refrain from making one interesting extract :—" I believe that I am speaking to those, who know it equally with myself, that *our* good Hezekiah, a stranger himself to fear, is incessant in his daily public addresses to Heaven, for the welfare and prosperity of his subjects : that, under every circumstance of public danger or distress, he is among the foremost of those, *who go up to the House of the Lord*; that, after an experience of any singular mercy and deliverance, vouchsafed either individually to himself or to the nation at large, he is most forward to assemble his people in the House of God, with the voice of praise and thanksgiving to celebrate the divine goodness. From this his constant intercourse with Heaven arises that perfect tranquillity in the moment of danger ; hence that serenity of mind on those alarming occasions, which have filled the minds of his affectionate subjects with horror inexpressible." P. 112. 2dly, " That the prayers of a righteous sovereign must be accompanied by the fervent devotion, the concurrent humiliation, and the active exertions of his faithful subjects." 3dly, " That it is a fearful thing to fall into the hands of the living God." There is so much soundly pious and salutary advice in this Sermon, that we concur with the preacher in wishing it may be " *The Soldier's Manual.*"

ART. 34. *Zeal and Unanimity in the Defence of our Country, recommended in a Sermon preached in the Parish Church of Great Baddow, Essex, on Sunday, July 24, 1803, and published at the Request of the Parishioners By A. Longmore, LL. B. Vicar.* 8vo. 30 pp. 1s. Rivingtons. 1803.

Prefixed to this Sermon are a Dedication to the Parishioners of Great Baddow, and their previous Address requesting its publication ; each of which has gratified us highly. The former is neat and polite ; the other breathes a vigorous spirit of patriotism, and acknowledges (among other things) that the preacher enforces his instructions by " example united with precept." These interchanges of esteem and good-will are very pleasing ; affording a strong presumption, that their concomitants are peace and good order throughout a parish. The sermon, on Matth. xii. 25, is said to have been " drawn up in haste," and to be in a plain and familiar form. It proposes, and its purpose is accomplished in a manner and style very far above mediocrity, to illustrate this truth, that no kingdom or society can subsist or flourish, where the members are disunited in their opinions and interests ; and he ably applies it to the circumstances in which we of this kingdom are at this time placed.

• ART. 35. *The National Defence : A Sermon, preached in the Parish Churches of Wainfleet, All-Saints, and Thorpe, in the County of Lincoln, on Sunday the 7th of August, 1803. By the Rev. Peter Bulmer, A. B. Vicar of Thorpe, and Chaplain to the Right Hon. Lord Muncester.* 8vo. 15 pp. 6d. Spragg, &c. 1803.

We cannot better explain, than in the author's own words, the object of this discourse :—" To impress the minds of the hearers, especially those of the lower class, with a just sense of the present critical
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state of the country; and, by pointing out the wisdom and necessity of the measures which have been sanctioned by the legislature for the general defence and security of the realm, to animate them to prompt and vigorous exertions, in assisting to carry such measures into execution." The choice of the text (Nehemiah iv. 14.) is well vindicated by the preacher, in his exordium:—"In times of national peril and necessity, it is peculiarly incumbent on the ministers of religion to direct the attention of their respective congregations to such passages of the Sacred History as, in their judgment, are best calculated to excite in them a well-grounded confidence in God; to awaken them to a just sense of their duty; to strengthen them in difficulties, and to animate them in dangers." The whole discourse is so loyal and spirited, that we do not wonder to hear of its effect, in stimulating the hearers to vigorous exertion in the service of their country.

ART. 36. *A Sermon, preached at the Parish Church of Gillingham, in Kent, on Sunday, July the 31st, 1803; on Occasion of the united Exertions of his Subjects, being called forth by his Majesty, against the threatened Invasion. By William Chafy, M.A. Fellow of Sidney Sussex College, Cambridge, and Curate of Gillingham. Published by Request. 8vo. 20 pp. 1s. 6d. Rivingtons. 1803.*

Discourfing on 1 Pet. ii. 17, Mr. C. propofes not to point out minutely all the advantages that would result from a due attention to thefe apoftolical precepts, but only "to elucidate their meaning, and, in general terms, to fhew the excellence and utility of the doctrine they inculcate." This he has done in a manner very fatisfactory to us, and well adapted to the occafion fpoken of in the title-page. The conclufion of the difcourfe contains a fort of epitome of it; at leaft, it describes well the good effects that would arife from an obedience to the injunctions contained in the text:—"In a few words, and to conclude, let us *honour all men*, and we fhall fow the feeds of harmony and affection, and pluck up by the root that contempt, which degrades human nature: let us *love the brotherhood*, and perfecution will ceafe: let us *fear God*, and he will be our help in the needful time of trouble: let us *honour the King*, and the peace of the nation will be preferved. Thus linked together, by good-will and Chriftian charity—peaceable in difpofition, and united in fentiment—having God on our right hand and on our left, we fhall have nothing to fear, either from external violence, or internal commotions: *the work of righteoufnefs fhall be peace, and the effect of righteoufnefs quietnefs and afurance for ever.*" P. 20.

ART. 37. *God and our Country. A Sermon preached at the Parish Church of Giggleswick, in Craven, Auguft 14; alfo at Trinity Church, Leeds, Auguft 21, 1803. By Rowland Ingram, B. D. Mafter of Giggleswick School, and late Fellow of Sidney College, Cambridge. Published by Request. 8vo. 15 pp. 4d. or 3s. per Dozen. Leeds printed; fold by Hatchard, London. 1803.*

From Pfalm xcvi. 1, the preacher inftructs us, to combine with the notion of the Creator, that of a continually-afting and over-ruling Providence;

Providence; to dwell especially upon that part of the divine administration, which regulates those affairs that more immediately proceed from the individual counsels and operations of the human mind; to consider, that "if the minds of men are individually under the perpetual controul of their Almighty Creator, so also are the designs and machinations, of men united in society and joined together in national bodies." We are then instructed in the duties incumbent upon us in peace, in a state of subjugation (which it seems a little premature to talk of) and in a state like our own at present, when that subjugation is to be resisted by all the energies in our power. The last of these topics is particularly insisted on; and "a religious reference," on all occasions, is strongly enforced; an endeavour, to render all our services acceptable in the sight of God. There is much sound argument in this discourse, and not a little of patriot spirit and eloquence.

ART. 36. *A Loyal Tribute to the Virtues of our amiable and beloved Sovereign, offered in a Sermon, preached at Navestock, Essex, on a Day appointed to enroll Volunteers. By J. Filkes, Vicar.* 8vo. 22 pp. 1s. Rivingtons, and Hatchard. 1803.

The "Loyal Tribute" mentioned in the title-page, must conciliate the favourable attention of every British hearer and reader; and it is paid by the preacher with feeling and propriety. Our Sovereign (it is most truly said) "loves like children his people, and as a father is revered by them.—In him, we behold at once the good monarch and the good man; a prince, who rules with equity, and tempers justice with mercy." P. 9. The other general purpose of this discourse is, to inspire us with sentiments of piety towards the Sovereign of the Universe. We lately commended a very useful Sermon by this author, on Friendly Societies; superior (we think) to this, particularly in point of style. We would not be unreasonable; but we think that the labours of a writer should resemble those of a good farmer; who makes his land produce, at due intervals, better, and still better, crops.

ART. 39. *Piety and Courage: a Sermon, preached in Portland Chapel, on Sunday Morning, 17th July, 1803. By the Rev. John Crofts, A. M. Minister of Portland Chapel. Published by particular Request. The Second Edition.* 12mo. 22 pp. 3d. or 2s. 6d. per Dozen. Hatchard, &c. 1803.

The preacher states, that the eventful history of God's dealings with the children of Israel, sets forth "an irrefragable proof of God's supreme and interposing dominion over the affairs of men; and the sure, visible, and inseparable connection between national degeneracy, and national destruction." P. 5. Of this divine interposition, a striking example is said to be furnished in the transaction with which the text is connected, 2 Kings xix. 14, 15, 16. A coincidence is then traced "between the NATIONAL DANGER and DELIVERANCE here recorded, and many circumstances of our OWN SITUATION at this TRULY AWFUL AND ALARMING CRISIS." P. 13. A parallel seems here to be intended, between the good and pious Hezekiah, and our own Sovereign; and another, between "the haughty tyrant Sennacherib,"

nacherib," and a tyrant of these days, at least as haughty and impious as he was. It is there justly asserted, that "this our country, and this alone," has had the courage and wisdom to withstand the modern Sennacherib; and the threats of revolutionized France "should rouse (it is said) but not intimidate; should excite, not terror, but exertion." The union of piety and courage (which this discourse aims to inculcate) is then asserted to have marked at all times the British character; and certainly, every tongue will join with the preacher in proclaiming, that an illustrious pattern of this union is displayed by the Sovereign whom we revere. The minds of the congregation (we doubt not) "glowed with patriotic warmth," on hearing this animated exhortation.

ART. 40. *A Sermon, on Occasion of the threatened Invasion, preached at Richmond, Surry, on Sunday, July 31, and again, by Desire, on Sunday, August 7, 1803. By Thomas Wakefield, B. A. Minister of Richmond. 8vo. 29 pp. 1s. Hurst. 1803.*

The 19th chapter of the 2d Book of Kings furnishes, at the 11th verse, to another divine, a text well suited to the present times. "The threats of the proud Assyrian King find a parallel in the language now used against this country by its implacable and unprincipled enemy." The preacher, having adverted to the destruction of the Assyrian army; and having justly asserted, that God is now no less a ruler of nations, than when he thus signally avenged himself of his enemies; proceeds, at p. 8, in a strain which would afford no unfavourable specimen of his discourse; but we must content ourselves with acceding to the opinion expressed by the hearers, "that it is adapted to be generally useful, in contributing to that unanimity and energy, which the present crisis so imperiously calls for."

ART. 41. *The Sword of the Lord and of Gideon; a Discourse, preached in the Parish Church of Epsom, in Surry. By the Rev. Robert Gatch, A. B. Fellow of Queen's College, Cambridge, and Curate of the Parish aforesaid. 8vo. 30 pp. Nichols and Son. 1803.*

Very well adapted to impress upon the minds of the hearers a strong sense of the blessings we at present enjoy, of the miseries with which we are threatened, and of the necessity of exerting all our strength; in a humble hope, that the union of the Almighty arm will render it effectual.

ART. 42. *The Turbitude of Treason. A Sermon, preached on the Occasion of his Majesty's happy Deliverance from the flagitious Designs, which through God's Goodness were lately averted, by the Discovery and Punishment of the Traitor, and his Accomplices. 8vo. 29 pp. 1s. Rivingtons. 1803.*

Unquestionably a well-meant, but a very desultory and familiar declamation.

- ART. 43. *Letters to an Universalist: Containing a Review of the Controversy between Mr. Vidler and Mr. Fuller, on the Doctrine of Universal Salvation. By Scrutator.* 8vo. 181 pp. 3s. Button, &c. 1801.

Mr. Fuller has met with a strenuous vindicator, and Mr. Vidler with as vigorous but just a castigatour, in the reviewer of their Controversy; whose name (if we are rightly informed) is the Rev. C. Jerram, and who has been thrice mentioned by us respectfully, in vols. x. p. 81, xvi. 321, and xxii. 320, of our Review. We are strong advocates for compression of style and sentiments, and shall therefore recommend to our brother reviewer the adoption of a motto which we endeavour to keep continually in our own sight, "*brevis esse laboro.*" With an attention somewhat more close to this particular, he is well qualified, in point of reading, acuteness, and logical skill, to make a respectable figure in the field of controversy.

- ART. 44. *An Examination of the Necessity of Sunday-Drilling, and of the probable Effects of that Measure on the Interests of Religion. By the Rev. Edward Cooper, Rector of Hamstall Ridgware, in the County of Stafford; Chaplain to the Right Hon. the Earl of Courtown; and late Fellow of All Souls College, Oxford.* 8vo. 23 pp. 1s. Cadell and Davies. 1803.

When the legislature enjoined, or rather permitted, that our countrymen should be trained to the military exercise on Sundays, it was certainly under the persuasion, that this necessary duty to our country could not, in many places at least, be performed on week-days, without great interruption to husbandry, or other necessary works; nor consequently without serious mischief to the kingdom. In such cases, surely, that necessity, which this writer strenuously (and no doubt with the best motives) denies, must be allowed to exist: but wherever sufficient time can be allotted to military instructions, without the least infringement on the Sabbath, such an infringement, we agree with the author, should not be countenanced. We think, however, that in some parishes, and at some seasons of the year, the necessity for *Sunday drills* will be found to exist; and we trust that, if such drills take place only *after* the hours of divine service, they may not, under proper regulations, be attended by those inconveniencies which this very respectable author * apprehends. We commend, however, his zeal, and the terms in which it is expressed; which well deserve the serious consideration of all who possess influence in the country. The rigour of the Jewish ritual certainly belongs not to the Christian Sabbath, though it has at times been engrafted on it; but a due regard to the sanctity and pious purposes of the day is of the highest importance to religion. In London, and the parishes adjacent to it, the practice of Sunday drilling, we believe, does not prevail.

* See our account of a Sermon published by him, *Brit. Crit.* vol. xxi. p. 197.

ART. 45. *The Revelation of St. John the Divine, compared with itself and the Rest of Scripture; with occasional Corrections of the Translation.* 8vo. 64 pp. 2s. Gower, Kidderminster; Hurst, &c. London. 1801.

ART. 46. *An Appendix to the Revelation of St. John, compared with itself and the Rest of Scripture; containing a Recapitulation and Conclusion. The Second Edition, revised and corrected.* 8vo. 16 pp. 6d. Gower, &c. 1802.

We cannot perceive that very much is performed in this edition of the Revelation. The divisions of the text are nearly the same which have been adopted by others, and lastly by Mr. Reeves, in his useful Bible; and the corrections of the text, which is in general that of our Church Bibles, do not appear to be numerous. The arguments prefixed to each section are well calculated to give clearness to the design; and the manner in which reference is made to parallel passages is also convenient. Much of the important matter of the work is contained in the Appendix; which, though concise, offers an alphabetical interpretation of symbols: a conclusion, in which what the author has performed is distinctly explained; and a chronological series of events in history, corresponding with the prophecies of Daniel and St. John. The final opinion of the author is, "that all the fundamental parts of this prophecy have been successfully interpreted by Mede, Dr. H. More, and Jurieu; and that it is much owing to neglect of the method, and ignorance of the writings of these great interpreters, that many consider the Apocalypse as unintelligible or unexplained."

ART. 47. *The Faith of the People called Quakers, in our Lord and Saviour Jesus Christ, set forth in various Extracts from their Writings.* By Henry Tuke. 8vo. 30 pp. 6d. Phillips. 1801.

Mr. Tuke proves by quotations from G. Fox, Isaac Pennington, G. Whitehead, William Penn, Robert Barclay, and others, down to a late authorized publication, entitled "a Summary of the History, Doctrine, and Discipline of Friends," that the people called Quakers are Orthodox in their belief in our Lord and Saviour Jesus Christ. This small tract has for some time been overlooked.

LAW.

ART. 48. *The Trial of Edward Marcus Despard, Esq. for High Treason, at the Session House, Newington, Surry, on Monday the 7th of February, 1803. Taken in Short Hand by Joseph Gurney and William Brodie Gurney.* 8vo. 269 pp. 5s. 6d. Gurney. 1803.

The circumstances of this trial must be well known to our readers, as they were detailed with tolerable accuracy in the daily papers,

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though, of course, not so fully as in the book before us, in which the speeches, as well as the evidence, are professedly given verbatim. We have read this publication with that pleasure which arises from observing the ability displayed on both sides; the liberal and humane conduct of the law officers of the crown, and (what indeed has long characterized our Judges) the dignified impartiality of the Bench. Among the speeches, we were peculiarly struck with the neat and perspicuous reply of the Solicitor General, and with the solemn impressive terms of the Lord Chief Justice in passing sentence. In the report, we do not find any appearance of inaccuracy, except in the punctuation, which should have been more attended to, as it makes the language of the speeches here and there appear, at the first reading, ungrammatical. In other respects, we believe that both the arguments and evidence are faithfully detailed.

ART. 49. *The Trial of William Godling, John Reid, William Macfarlane, and George Easterby, for wilfully and feloniously destroying and casting away the Brig Adventure, on the High Seas. Taken in Short Hand by Joseph Gurney and William Brodie Gurney. 8vo. 257 pp. 5s. Gurney. 1803.*

This trial is chiefly remarkable as an instance how difficult it is to provide beforehand for every case that may arise on a penal statute. Two of the four defendants (though found guilty by the Jury) escaped, not from any defect in the proof, but from a want (or at least a doubt) of jurisdiction as to their offence; the act which constitutes the felony not having expressly said by what court persons procuring *on shore* a vessel to be destroyed *at sea* shall be tried, whether by the Admiralty Court, or the ordinary courts of criminal justice. The point was stated and argued with great ability by Mr. Erskine; whose speech, as here stated, is a model of judicious reasoning and manly eloquence.

POLITICS.

ART. 50. *A Friendly Address to the Volunteers of Great Britain. 8vo. 18 pp. 6d. Rivingtons. 1803.*

The object of this short Address is so laudable, and the advice it contains so judicious, that we cannot too strongly recommend it to general perusal and circulation. The author, after giving credit to the Volunteers for the good effects which their zeal has already produced, points out to them the duties which still remain to be fulfilled. "What their zeal and promptitude have so happily begun, their *conduct*," he observes, "must complete." He therefore recommends regular attendance, acquiescence in the system of subordination, silent attention and prompt obedience to the forms of discipline; by which alone the objects of the patriot soldier can be effectually obtained.

The duty of *implicit obedience* is strongly and ably enforced, and it is justly laid down as a maxim, that, "*whenever and wherever the Volunteer is legally called upon, according to the terms of his acceptance, either to learn or to perform the service of a soldier, he is equally bound with any other*

other soldier to the discharge of every duty, and the display of every qualification, on which the value and merit of a soldier depend." Several other useful admonitions are given, and particularly one to avoid dissensions, "especially when they involve a spirit of party;" which, it is truly observed, are most fatally destructive "of that zealous concern for the public cause, as well as that mutual dependance in the hour of trial and danger, by which a Volunteer corps, above all others, is supposed to be animated." Upon the whole, we consider this little tract as among the most useful of those to which public spirit, directed by sound judgment, has given birth.

ART. 51. *Opinions on the present State of the Nation, and the Necessity of an immediate War with France, to save the Country from greater Evils.* 8vo. 30 pp. Ginger. 1803.

The tract before us, though published after the present war had been determined upon (if not after it had commenced) appears to have been written during the short interval of peace; and strongly conveys the author's opinion, that the peace could not be permanent. From the First Consul's repeated declarations, from various instances of his conduct, and especially from his situation and character, this author very justly inters his hostile intentions towards this country, and encourages us to an early and a determined resistance. He insists also, that our resources are still immense, and that our public debt is an advantage, not a calamity, to the country. Various other public topics are canvassed (particularly those of education and morals.) These lead the writer from his main subject, which he again very briefly touches upon at the conclusion. Upon the whole, this pamphlet is too desultory; and (though, considering the time when it was written, it shows some sagacity) it does not, at this period, appear to advantage, or throw much light on the subject which it treats.

INVASION.

ART. 52. *Advice, addressed to the lower Ranks of Society; useful at all Times, more especially in the present.* By Wm. Burdon, A. M. 8vo. 22 pp. 6d. Ottell. 1803.

This is undoubtedly sound and excellent advice, chiefly of a moral kind, but well digested, and intelligible enough, we should suppose, to be of service to the persons addressed. The following passage is just and useful in the highest degree.

"To those among you who have formed any false and idle hopes of being bettered by a successful invasion of the French, I must say, Look at the state of Switzerland and Holland, two countries in which the condition of the lower ranks was formerly more to be envied than in any part of Europe; what are they now? Wretched, miserable, and enslaved; their cottages destroyed, the sources of their industry torn up by the roots, and themselves in many places compelled to feed on acorns and wild fruit. The boasted declaration of the French, 'war to the palace and peace to the cottage,' has been completely
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justified; for the only equality they have introduced has been equality of wretchedness to both, and equal misery to all. The poor in these nations no longer labour for themselves or their country; the fruit of their industry is swept away by the rapacity of the French, to cover the expences of the Chief Consul, and to make up for what he has wrung from his own subjects, to squander on his pomp and parade; and can you expect to be better treated than these countries have been?" P. 17.

To this question we should answer, with more strength than this author,—NO—so far from better, infinitely worse. Innumerable causes of hatred, envy, rage, and avarice are here united, which would render the plundering of this country more cruel, more shameless, more inexorable than any thing that has been done before, in any region of the world. He concludes by saying, with proper spirit, "Let your motto be VICTORY or DEATH, for life is not worth possessing in slavery."

These are sentiments which we cannot too strongly commend.

ART. 53. *Home Truths: being a Collection of undeniable Facts, selected from the most unquestionable Authorities; or, Hints to the respectable Auditors (if any such are still to be found) of the worthy Disciple of Horne Tooke; or, in other Words, to the base or ignorant Wretches who still dare to talk of Reform, by which nothing more or less is meant than a bloody Revolution.* 12mo. 24 pp. 2d. Ginger. 1803.

ART. 54. *The British Patriot's Catechism and Prayer subjoined. Adapted to every Station in Life, and recommended to be attentively perused every Sunday, by the enrolled Defenders of Great Britain, before and after the Hours of Drilling.* 12mo. 23 pp. 2d. Ginger. 1803.

ART. 55. *The British Patriot's moral and political Creed; with illustrative Notes of the Text: being a Companion to the British Patriot's Catechism; adapted to all Conditions of Life, and recommended to be attentively perused by the enrolled Defenders of Great Britain, on every Sunday, before and after the Hours of Drilling.* 12mo. 12 pp. 2d. Ginger. 1803.

These may be considered as a continuation of the patriotic papers and tracts, of which we gave a list in our Review for August, p. 214. To the Home Truths is subjoined the excellent Song, entitled *a King or a Consul*, which cannot too often be repeated. The Prayer in the second tract is such as every Briton should repeat, and we shall therefore furnish our readers with the means.

"THE BRITISH PATRIOT'S PRAYER.

"May God protect his Most Gracious Majesty, and maintain the united Empire of Great Britain and Ireland long under his government; and defend us from being the slaves of the Three-headed Monster of Republican France, united in the person of the most sacrilegious, bloody, cruel, treacherous, and rapacious Usurper that ever ruled mankind, or that ever scourged the inhabitants of the earth. Defend us, also, at such a moment, from the virulence of party and

and faction: let us be united in Loyalty to our King, Love to our Country, and Charity to each other. Strengthen us, that we may vanquish our enemies, and confound all their inares and devices. This we beg for Jesus Christ his sake, to whom be all honour and glory. Amen."

P. 14.

This tract has also the Song of "Liberty or Death." To the Moral and Political Creed, are subjoined Proofs and Illustrations.

MISCELLANIES.

ART. 56. *A Tour throughout South Wales and Monmouthshire, comprehending a general Survey of the Picturesque Scenery, Remains of Antiquity, Historical Events, peculiar Manners and commercial Situations of that interesting Portion of the British Empire.* By J. T. Barber, F. S. A. Illustrated with a Map and Twenty Views, engraved from Drawings by the Author. 8vo. 18s. Cadell and Davies. 1803.

We have of late been called upon to give account of so many Welsh tours and tourists, that on the present occasion we may well be excused, even by the author himself, for giving this volume a place among our catalogue articles. The narrative is entertaining enough, the Map very neatly executed, and the engravings certainly very pretty; but the title-page promises too much, and the style cannot be commended.

ART. 57. *The Castle of the Tuilleries, in a Narrative of all the Events which have taken Place in the Interior of that Palace, from the Time of its Construction to the Eighteenth Brumaire of the Year VIII. Translated from the French, by Francis Labom, Esq. Two Volumes.* 8vo. 14s. Longman and Rees. 1803.

From the variety and interest of the memorable facts which have at different periods taken place in the Castle of the Tuilleries, the original author has ingeniously formed an entertaining work, in which however, we conceive, he is considerably indebted to his imagination. There are certainly many amusing anecdotes, and well-told tales, and the reader will be no where in danger of falling asleep. The translator also is entitled to considerable praise; and the circulating libraries have a better bargain in the Castle of the Tuilleries, than they have had for a long time from the French manufactories.

ART. 58. *Walks and Sketches at the Cape of Good Hope; to which is subjoined, a Journey from Cape Town to Blattenberg's Bay.* By Robert Semple. Crown 8vo. 152 pp. 3s. 6d. Baldwin. 1803.

Though this book is small, it is by no means deficient in amusement or information. "I have often read," says Mr. S. "and sometimes heard, of the anxiety of an author on the publication of his works; and now, for the first time, I experience that anxiety. I find, that however trifling be the production, and however uninteresting it may prove to the public mind, the author views it with a parent's

rent's fondness, and ushers it into light with a parent's fears." This is well expressed and the truth of it is daily proved to us in a variety of ways. The letter of one author, the hint of another, the solicitation of a third for notice at all events; the surprise of a fourth, that such a book as his should have been so long overlooked; the preparations of a fifth against imaginary attacks which never will be made; these, and various other symptoms, daily and even hourly illustrate the passage now cited.

A familiar and pleasing account of the Cape is here given, in walks and conversations with a friend, whose departure and subsequent death will not be read without sympathy. The narrative is well calculated to excite it: yet not from any peculiar circumstances in the event, but from the feelings of the author and his friend in their last interview, and partly from the simple manner in which the fact is told. "Some days after, I saw my friend embark in a vessel bound to the eastward: a few months had scarcely elapsed, when, being in daily expectation of hearing from him, I received the news of his death." P. 97.

Sunt lacrymæ rerum et mentem mortalia tangunt.

The reader, who is not too fastidious for his own interest, will receive an agreeable entertainment from these "Walks and Sketches."

ART. 59. *Materials for Thinking.* By William Burdon, A.M. 8vo. 413 pp. 9s. Oseil. 1803.

This is the book to which we alluded some time ago (August, p. 207) which, on account of the author's present exertions, may perhaps be considered as fortunate; since the apparently cordial co-operation of a man who before the war was the warmest admirer of the First Consul, and a very discontented friend, if any, to the constitution of his country, is a pleasing proof of the conviction which late events have forced upon the most reluctant minds.

Mr. Burdon's "Materials for Thinking" appear, from a second title to this volume, to have been begun in a periodical form, No. I. having been printed in 1801. The numbers here united amount to nine; but as they do not accord with the principal divisions of the book, we shall enumerate the latter. The titles are these: 1. *Liberality of Sentiment.* 2, 3. *On Human Inconsistencies.* 4. *On the Imagination.* 5, 6, 7. *On Characters.* 8. *On the Feelings.* 9. *Character and Conduct of Bonaparte.* 10. *On the Feelings, concluded.* 11, 12. *On Education.* 13. *Political Economy.*

What *Liberality of Sentiment* signifies, in the modern Vocabulary, is perfectly well known. It implies, primarily, an entire indifference to Religion; placing it on a level with, or even below, the crudest human opinions, which presume to take the title of Philosophy. Thus, Mr. B. "The liberality of *true Philosophy* is even more extensive than that of Christianity, for it esteems *no* opinions merely speculative to be essential, but estimates every man's merit by his conduct." P. 6. True; for man looks at the actions, but God looketh on the heart. The assertion he subjoins, that "we every where find that philosophers

phers are benevolent to one another," may be sufficiently refuted, by mentioning the names Voltaire and Rousseau. All the corollaries which can be drawn from these false and foolish positions, Mr. B. very carefully strings together; such as, that "religious establishments are inconsistent with the diffusion of *true liberality*," yet the account is concluded with an enumeration of prelates who were liberal, and a rant from Volney, making morality the only religion.

It would be too invidious to cite the opening, or any strong parts from this author's strange panegyric on Bonaparte; but we should conceive that, on reconsidering it himself, he must see in it the materials from gross and blind prejudice, rather than of thinking. But what we dislike still more than the praise of the enemy, is the insults frequently offered to his country. Thus he speaks of the share Bonaparte took at Toulon, "in *compelling* the disgraceful retreat of the English." He ought to know that the English retreated, only because the place was not defensible against an enemy occupying the adjacent heights. Mr. B. is now endeavouring to expiate, in some degree, the affronts he wantonly offered to his country, we will not therefore impede the progress of his amendment by reproach; but till he shall be heartily ashamed of a great part of the contents of this volume, he cannot be considered as a true patriot, or even a wise man.

ART. 60. *The Guardian of Education, a periodical Work; consisting of a practical Essay on Christian Education, founded immediately on the Scriptures, and the Sacred Offices of the Church of England: Memoirs of modern Philosophers, and Extracts from their Writings; Extracts from Sermons, and other Books relating to religious Education; and a copious Examination of modern Systems of Education, Children's Books, and Books for young Persons; conducted by Mrs. Trimmer. Two Volumes. From May, 1802, to August, 1803. 8vo. Hatchard, Piccadilly. 1803.*

We see with much satisfaction, that this useful and well conducted work, has arrived at the substantial magnitude of two considerable volumes. A progress which implies that it has found, in some degree, the patronage it deserves. The name of Mrs. Trimmer, who has long been privately known, and is now publicly avowed as the conductor of it, ought to be a passport for it, in all places where useful learning, good morality, and sound religion, are held in estimation. We have reason to believe also, that Mrs. T. has had very efficient co-operation from the most distinguished writers of her own sex. So circumstanced, *the Guardian of Education* ought certainly to obtain the confidence of every mother who is anxious for the right instruction of her children; and we might add, perhaps, of every father.

Among the original Essays contained in these two volumes, let us particularly recommend that on Christian Education, begun at p. 34 of the first volume, and concluded at p. 481 of the second. It will be found so remote from the dangerous *philosophical systems* of modern times, that it has a constant reference to the institutions and ordinances of the Church of England: and examines those in particular which are immediately connected with education: such as the Office for Baptism,

Baptism, the Church Catechism, &c. This Essay may easily be traced throughout the volumes, by referring to the Table of Contents, and will be found to contain such sentiments and instructions as every religious mother will peruse with delight, and adopt with eagerness.

We cannot but regard this work as important in a high degree. Education is so evidently the source from which abundance of good or evil must flow to the public, "in patriam populumque fluxit," that a sagacious and well informed writer, employed to watch whatever is proposed as a part of juvenile instruction, is stationed, in our opinion, at a post of the most patriotic service. Our hearty wishes for its increasing success and circulation will attend the progress of the work, which we shall occasionally notice, as other volumes shall be completed. It would contribute, we conceive, to the success which we wish, if the *Guardian of Education* were more frequently enlivened by poetical extracts, or original productions. Moral or religious sentiments, well expressed in poetry, make more lasting impressions than conveyed in any other form. They would attract the young mother, and occasionally make the best lessons for her children. The principal contributors to this work are peculiarly qualified to supply this little deficiency: which, we hope, they will be willing to undertake.

ART. 61. *Scientific Dialogues; intended for the Instruction and Entertainment of young People: in which the first Principles of Natural and Experimental Philosophy are fully explained. Four Volumes 12mo. Johnson. 1800—1802.*

The idea of this work, the author says, was suggested by a chapter in the "Practical Education" of Mr. Edgeworth. It is thrown into Dialogues, between a father, and his son and daughter. The first volume treats of *Mechanics*, the second of *Astronomy*, the third of *Hydrostatics*, and the fourth of *Pneumatics*. It must certainly be allowed, that the author has contrived to make the general principles of these sciences as intelligible as possible to young minds; nor can it be doubted that, with the aid of a teacher, to comment properly on the contents, a good commencement of knowledge may be obtained from these volumes. Charles and Emma, the young students here introduced, cannot be supposed extremely young, from the questions they put to their father. Thus, Emma says, "If I let a piece of metal, as a penny piece, and a feather fall from my hand at the same time, the penny will reach the ground much sooner than the feather. Now how do you account for this, if all bodies are equally affected by gravitation, and descend with equal velocities, when at the same distance from the earth?" Vol. i. p. 43. This doubt would not hastily arise in a very young mind, nor would many boys be able so readily to illustrate it, as Charles does, by the fall of bodies through a different medium, as water. The most difficult of these sciences to render familiar in such a manner is Astronomy; and we much doubt, whether many young persons would comprehend the doctrine of the *harvest moon* from the explanation here given. The book, however, is written with a very commendable degree of clearness; and the plates by which it is illustrated, are executed with peculiar neatness. At the same time we must confess, that we are not

at all admirers of the *Practical Education*, which is said to have afforded the thought of this performance.

ART. 62. *A popular View of the Structure and Economy of the Human Body: interspersed with Reflections, moral, practical, and miscellaneous, including modern Discoveries; and designed for general Information and Improvement. To which is annexed, an Explanation of difficult Terms.* By John Feltham. 12mo. 432 pp. 7s. Ginger. 1803.

This book is written, in our opinion, on a much more rational plan, than a work somewhat similar which was noticed in our Review for September. (ART. 43.) Without going into any particulars inconsistent with delicacy and propriety, it gives a general and, as it is rightly called, "a popular View" of the human frame; with such reflections, moral and theological, as will make, in general, the most salutary impressions on the reader. The author refers to many writers of established credit; but, it must be owned, in a manner which gives no very strong idea of his own deep proficiency in the subjects of which he treats. It will appear particularly strange, to any well-informed reader, that he speaks of *Galvanism* and *tractorism* (if we may coin the term) in exactly the same light: though the former is known to be an established and improving discovery; and the other never engaged a serious thought of a man of science. "The principles of that *newly discovered process* called Galvanism, and the necessary operation of the metallic tractors, deserve attention also; at least a candid investigation should precede their adoption or rejection." P. 13. On the other hand, it is little less surprising to see the author writing with a degree of doubt respecting the cow-pox. "It is earnestly *hoped* and *expected*," he says, "that it will continue to answer the wishes of its promoters." P. 29. Indeed! and is this all? Surely there are proofs enough before the public now to authorize a much stronger language; even the tone of certainty.

Verses are here and there introduced, illustrative of the subjects of the work; among the best of which, are those at p. 156, on the human Countenance: and of these, the following three stanzas are decidedly the most worthy of notice.

"Cease, O cease thee, sightless creature,

Thus I hear thee stern reply,

'Tis not in one wizard feature,

My enchanting sources lie.

Neither yet, where gently flowing

Each in each congenial run,

Softly blending, fading, glowing,

Sweetly struggling into one.

But in that mysterious union

Secret source of strange controul,

In that sweet, divine communion

Of the features and the soul."

Here they should have ended. The moral in the additional stanza, though just and well-intended, is flat, and injurious to the effect of its predecessor.

- ART. 63. *Lives of the Ancient Philosophers, comprehending a choice Selection of their best Maxims, written for the Education of a Prince, by the Author of Telemachus. Translated from the French. Illustrated with Notes, and preceded by a Life of Fenelon.* By John Cormack, A. M. 12mo. 6s. Longman and Rees. 1803.

The original of this work, it seems, is scarce, and, what is singular enough, considering the great name of Fenelon, has never before been translated. The life is well written, and the translation is very respectable. The whole may, with great advantage, be put into the hands of young persons.

- ART. 64. *An Address to a young Student on his Entrance into College.* By Eumenes. Second Edition. 8vo. 14 pp. Carrick, Bedford-row, Dublin. 1803.

This sensible and friendly address to a young man, at a very important period of life, well deserves to be introduced at the British universities. Eumenes, if we are not misinformed, is, in reality, Mr. John Walker, Fellow of Dublin College, and brother to Mr. J. C. Walker, whose ingenious memoir on Italian Tragedy we formerly commended. (See vol. xiii. p. 346.) The following passage is remarkable for its truth and utility. After combating the too common notion, that a young man of fortune has no necessity to study, Mr. W. thus proceeds.

“ Indeed I know not any class of persons to whom a *literary taste* is of so much importance, as to country gentlemen. It humanizes their character; it affords them a perpetual source of innocent and improving gratification; it raises them above the sycophants, on whom they are otherwise dependent for society;—the bane of our gentry, the panders to their vanity, their passions, and caprice. And though literature be not virtue, yet I am persuaded that the want of that taste for it, which early culture alone can form, has plunged many a man of fortune into vice. Shew me a gentleman of independent property, to whom the elements of the sciences are not unknown, who can relish the beauties of the ancient and modern classics, and is fond of spending an hour in his library; shew me such a one, and I am mistaken if I will not shew you a man more eminently distinguished by his character and his conduct than by his rank—a man of urbanity of manners; courteous and beneficent to his dependents, select in his friendships, temperate in his life, and useful in society.” P. 10.

- ART. 65. *A full and plain Account of the Horatian Metres, with a few Observations on some other Sorts of Latin Verse: extracted from various Authors, for the Use of Schools.* By J. W. 8vo. 15 pp. Colbert, Capel-street, Dublin. 1803.

This is still the same author, though here we have his initials, instead of the feigned name of Eumenes. The account is certainly, as it professes to be, both plain and full. The chief novelty in it, is a kind of Horatian cento, instead of the Pasiphaë written by C. Wase,

to exemplify the various metres of that poet. It would, however, have been preferable, and not difficult, to have written another connected composition for that purpose. The classical reader will, perhaps, be pleased to be reminded, that Wase's examples were paralleled in lines from the Greek lyrics, by Bentley. (See his Horace at Epod. xi.) They were reprinted by Wolfius, in the life of Sappho, prefixed to his collection of the Greek Poetesses.

ART. 66. *The Dictionary of Merchandise and Nomenclature in all Languages, for the Use of Counting-Houses; containing the History, Places of Growth, Culture, Use, and Marks of Excellency of such natural Productions as form Articles of Commerce, with their Names in all European Languages. By a Merchant. 8vo. 10s. 6d. Boosey. 1803.*

This appears to be a truly useful and convenient publication, not only for those to whom it is more immediately addressed; but for all readers desirous of general information on subjects which must ever be of interest in a commercial country. It appears to be executed with much care and diligence, and will probably meet with an extensive circulation. We subjoin a short specimen.

“GENTIAN, F. *Gentiane*. G. *Enzian*, Gentian, D. *Gentiaam*, I. *Genziane*, S. *Jenciana*, P. *Genciana*, D. A. *Entiam* Södros, S. W. *Bagiöta*, Pol. *Goryczka*, L. *Gentiana*. The *Gentiana lutea*, or Common Gentian of the shops, is a plant that affects most places; but more commonly found in Burgundy, the Alps, Pyreneans, and the mountainous districts of Germany; and the roots, the only part used in medicine, are generally brought to England from the latter country.

“They are of a yellowish brown colour, and a very bitter taste, sometimes as thick as the arm, but more commonly divided into branches no bigger than the thumb of a man. They should be chosen dry, new, of a moderate thickness, and free from earth. That which is dried by the air ought to be held as far preferable to that dried in the oven; and the two sorts are easily distinguished by the colour, the former being of a golden yellow within, and the latter somewhat blackish.

“This root stands at the head of the stomachic bitters. Infusions of Gentian, flavoured with orange peel, are sufficiently grateful.”

In a work like this we do not look for perfect accuracy. Thus what is said of Carmine is not quite true, nor of the Carbuncle, of which, who precisely knows what is certain? It will be a very agreeable addition to some future edition, to give an account of the duties which these articles of commercial speculation generally pay.

ART. 67. *A Narrative of the Loss of his Majesty's Packet the Lady Hobart, on an Island of Ice in the Atlantic Ocean, 28th June, 1803, with a particular Account of the providential Escape of the Crew in two open Boats. By William Dorset Fellores, Esq. Commander. Dedicated, by Permission, to the Right Hon. Postmaster General. 8vo. 1s. 6d. Stockdale. 1803.*

A more pathetic narrative of a singularly providential escape has seldom appeared before the public, nor one in which the patience, perseverance,

severance, and fortitude of British seamen has been more eminently conspicuous. The minute drawn up by the Postmasters General, signifying their opinions of the events, is highly honourable both to themselves and Captain Fellowes, who, we hope, will long live to enjoy the distinction he has merited and received.

ART. 68. *A Narrative of the Situation and Treatment of the English arrested by Order of the French Government at the Commencement of Hostilities; with the Transactions on the Arrival of the First Consul at Boulogne, Calais, and Dunkirk, and afterwards, down to the End of July; containing some secret Anecdotes of Buonaparte's confidential Commandant at Calais, and an Account of the Author's Escape from thence in a Trunk.* By William Wright, late English Interpreter to General Brabazın, Commandant at Calais. 8vo. 1s. 6d. Ginger. 1803.

We presume that the narrative of this singular escape is authentic, because we know that the treatment which our countrymen experienced in France at the commencement of hostilities is not at all exaggerated. The author, however, does not tell us so much as we had reason to expect from his long title-page.

ART. 69. *The Evidence of Relation between our present Existence and future State, with References to Dr. Paley's Natural Theology.* 8vo. 24 pp. 1s. Kerby. 1803.

The author of this little tract signs himself, at the end of it, S. Young. We say *himself*, though the writer may possibly be a lady, as J. Yonge turned out to be*. The performance is such as we cannot characterize, because we really find ourselves unable to comprehend it. The author's reasonings on the subject of Relation have no connection with our metaphysics, and all that we can perceive, with any certainty, is, that they are well intended.

ART. 70. *The Description and Use of the Sliding Gunter in Navigation.* By Andrew Mackay, LL. D. F. R. S. E. 8vo. 155 pp. 4s. 6d. Aberdeen printed; White, &c. London.

Dr. Mackay has before been mentioned in the British Critic as an able mathematician. He is in this work usefully employed in demonstrating the application of Gunter's sliding scale to the solution of many important problems in navigation, problems referring to plane, traverse, parallel, middle latitude, Mercator's, oblique, windward, and current sailing; also to the determination of the latitude and longitude, and the variation of the compass. He further gives rules and exemplifications for the method of keeping a journal at sea; and, lastly, a description of Mr. M. Richmond's maritime scale, and the mode of using it, with some tables of much utility.

A work of this kind, well executed, must be sure of finding many purchasers in a maritime and commercial nation.

* See vol. xxi. p. 100.

ART. 71. *A new Code for Gentlemen, in which are considered God and Man's natural Rights and social Duties, Will, Law, Opinion, Religion and Reason, Adversity, Prosperity; on Dueling, Marriage and Concubinage; Gaming and Intoxication; Politics and Eternity.* By Dr. Bemetzreider. 8vo. 1s. Ginger. 1803.

All these important subjects are discussed in the space of twenty-three pages, and all too for the small price of one shilling. The author, it seems, has heretofore been a musician; but that failing, he has taken up the trade of an author. We fear he will find the latter quite as poor a business as the former; and we earnestly recommend the said Dr. Bemetzreider to look out for some other.

FOREIGN CATALOGUE.

FRANCE.

ART. 72. *Histoire naturelle des animaux, par Plin; traduction nouvelle, avec le texte en regard; par P. B. C. Guéronlt, professeur de langues anciennes aux écoles centrales de Paris, membre de la Société d'émulation de Rouen; 3 vol. in 8vo. Paris, 1802.*

To translate *Pliny* is an extremely difficult undertaking, as Mr. G. very properly observes. The heavens, the earth, the water, animals, minerals, the origin, progress and processes of the arts, all form parts of his *Natural History*. The translation by *Foisinet* is so full of errors, that even that of *Dupin*, notwithstanding its antiquated style, is, in regard to accuracy, perhaps preferable to it. Mr. *Gueroult* was aware of these difficulties; he has translated of *Pliny* those Books only which treat of the history of Animals. He had before printed a volume of Selections from *Pliny*, consisting chiefly of those eloquent passages which might give an idea of the genius of his author. The present work is of a more special nature.

Mr. G. we cannot but commend on the ground of elegance and purity of style; but we do not think that he has been equally happy in his remarks: he seems to be a man of letters and of taste, but not to have much cultivated the sciences. He has accordingly neglected several works which might have furnished him with useful observations, such as the treatise by *Gronov*, *sur les animaux aquatiques cités par Plin*; that of Mr. *Merem*, *on the animals of Scythia, mentioned by Pliny*; the works of MM. *Beckmann*, *Schneider*, &c. the new and greatly improved edition of the *Hierozoicon* of *Bochart*, &c. &c. He ought likewise to have been acquainted with the corrections that have been made in the text of his author, and the explications which have been given of it in different works.

The translation is, however, remarkable for its elegance, and though the learned may perhaps meet with little that is new in it, the man of the world will find it sufficiently amusing and instructive.

In

In the first volume are two learned notes by Mr. *Villoison*, one on the name of the Pantomime *Myisticus*, which the interpreters have injudiciously changed into *Mythicus* or *Mythæcus*; the other on the conformity of the Latin with the Greek letters.

The work is terminated by ample and commodious alphabetical tables. *Magaf. Encyclop.*

ART. 73. *Tableau historique de la Jurisprudence romaine, depuis la fondation de Rome jusqu'au XVIIIe. siècle; par Goujon (de la Somme) ancienne jurisconsulte.* Paris; 396 pp. in 12mo.

There is an history of the Roman Law in the French language by *Terrasson*, which indeed contains excellent things, but which forms a volume in folio, and is therefore not, like this, adapted to the purpose of preliminary study. The author, who has chiefly followed *Terrasson* as his guide, considers the Roman jurisprudence under four epochs: 1. from the foundation of Rome to the abolition of Royalty; 2. through the whole duration of the Republic to the battle of Actium; 3. under the Emperors, from Augustus to the end of the Empire in the East, in the fourth century of the Christian era, that of Rome being then entirely extinct; 4. from *Justinian* to the present time. This work will be useful not only to those who apply to the study of the law, but will likewise be found interesting to such persons as, without adopting that profession, desire to obtain a general idea of the Roman jurisprudence. *Ibid.*

ART. 74. *Annonce d'un recueil de pièces utiles pour faciliter l'étude et l'intelligence de langue Chinoise; ouvrage rédigé par un littérateur.* A. Rouen, An xi. in 4to.

An attempt, by a respectable ecclesiastic, at Chinese Dialogues, for the purpose of giving a practical knowledge of that language. Should this essay be approved, he promises a sequel to it. *Ibid.*

ART. 75. *Antiquités de la Suisse. Ouvrage contenant la description, les plans et dessins des principaux monumens de premier genre qui ont illustré les plus florissantes villes de cette remarquable contrée et de ses environs; savoir, temples, bains publics, ponts, aqueducs, pavés à la mosaïque, statues, bas reliefs et inscriptions; divisé en cinq parties ainsi désignées:*

1. AVENCHE, *Aventicum Helveticorum.*
2. AUGST, *Augusta Rauracorum.*
3. WINDISCH, *Vindonissa.*
4. OTTMARSHEIM, partie anciennement détachée du pays des Rauragues.
5. BADENWEILER, à trois miles de Bâle dans le Brisgaw, connu par ses fameux bains romains. In folio.

The antiquities to be found in the Helvetic territory being hitherto little known, Mr. *Aubert Parent*, architect and sculptor, member of the Academy of Arts at Berlin, has been very laudably employed in describing them: he first undertook to examine the ancient *Augusta Rauracorum*, on the site of which is found, near Bâle, the village of Augst: *after-*

afterwards, in 1801, he made other important discoveries, and collected a sufficient number of fragments to enable him to form a just idea of the decorations of a temple, which had been raised there, as also of its order of architecture, which is a composite of no common kind. The learned *J. D. Schoepflin*, author of the *Alsatia illustrata*, though he had seen nothing of the ornaments which the architect and sculptor *Parent* had remarked there, assures us, however, that the temple was not only a great proof of the ability of the Romans in the construction of such edifices, but likewise the principal ornament of the capital of the Rauraci: *Ædificium hoc venustum et elegans, optime Romanorum in arte ædificandi ætatis partus, Rauricæ Colonie ornamentum haud exiguum attulit atque decus insigne.* De Rud. Temp. Aug. Rau. Sect. lxxxvii.

Every article will be preceded by a concise, but accurate historical account, and followed by details of the excavations made on the spot. In the work will be engravings, to the number of twenty-four plates, coloured by the author, agreeably to the designs. *Ibid.*

ART. 76. *Choix de costumes civiles et militaires des peuples de l'antiquité, leurs instrumens de musique, leurs meubles et leurs décorations intérieurs de leurs maisons, d'après les monumens antiques; avec un texte tiré des anciens auteurs, dessiné, gravé et rédigé par N. X. Willemin, 12e. livraison, in fm. folio.*

This work, composed of about 150 plates, is divided into three parts; it treats of the inhabitants of Africa, Asia, and Europe, beginning with the Egyptians, and concluding with the French.

The present *livraison*, like the rest, consists of six plates, representing the *Hoplites*, or Greek, heavy armed soldiers; a *Pfils*, or light armed Greek foldier; a Greek captain, covered with complete armour; different Grecian helmets, the harness of Grecian horses, ornamented with phaleræ, and a Grecian chariot. *Ibid.*

GERMANY.

ART. 77. *Tafeln der allgemeinen Naturgeschichte nach ihr en drey Reichen; nebst vollständiger Enumeration aller bis jetzt bekannten Natur-Körper und synoptischer Uebersicht ihrer Kennzeichen; herausgegeben von F. J. Bertuch; THIERREICH, I. und II. Heft.—Tables of General Natural History of the three Kingdoms, to which is subjoined a complete Enumeration of all the Natural Bodies at present known, with a synoptical Table of their Characters, published by F. G. Bertuch. Animal Kingdom; I. and II. livraison. Weimar, 1802; 4to.*

Of this very useful work, these two *livraisons* contain the genera and species comprised in the family of the *Pecora ovina*, and the three first of the *Pecora cervina*. Every *livraison* is accompanied with synoptical Tables, analogous to those in the *livraisons* of the vegetable kingdom. The plates are well executed, and Mr. *Bertuch* has taken care to place under every animal a scale, for the purpose of giving a proper notion of its dimensions.

Jena ALZ.
ACKNOWLEDGEMENTS.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We promised, in June last, to review our own critique of *Mr. Corriat's* book, with the aid of his remarks. For this purpose, we have written a full answer to the Letter then noticed; but, concluding from his silence that he is satisfied with the remainder of our critique, we have suspended our labour as superfluous.

Anglo-Scotus is desired to accept our cordial thanks for his remarks, as well as for his praises. The latter we value because we highly esteem the writer, and the former, for the same reason, will certainly not be disregarded.

We are obliged to *V. F.* for his communication, to which we shall pay proper attention when the occasion arrives.

The correspondent who writes without any signature is totally mistaken about the *Archæologia*, in proof of which he may look to our volumes 7, 13, 16, 17, and probably hereafter to our 22d.

LITERARY INTELLIGENCE.

We learn, with satisfaction, that *Mr. Gifforne* has undertaken to publish a second volume of *Sermons*.

The posthumous works of *Mr. Archibald Arthur*, late Professor of Moral Philosophy at Glasgow, will speedily be published. They will consist of theological and literary discourses, with some account of the life and character of the author, by *Professor Richardson*, of the same University.

The *Poetical Register* for 1803 will appear, we understand, in the course of the ensuing month.

A second edition of *Dr. Barrow's* useful work on *Education*, is in the press.

A very magnificent work on *British Fruits*, delineating and distinguishing the varieties, so as to form a complete direction to the gardener, is about to be published by *Mr. Brookshaw*, F. A. S. It will be dedicated to the King, and printed in a superb form by *Mr. Bensley*, with coloured Plates.

ERRATA IN OUR LAST.

- Page 275, line 1, for *Burserius*, read the practice of *Burserius*.
 — 297, — 33, omit the words “ though for the reason just mentioned,” and proceed “ should continue.”
 — 313, ART. 21, for *short scribbles*, read *street*.
 — 316, — 24, for *Guyton Morveau*, read *Morveau*.
 — 329, — 41, for *seem little worthy*, read *are little worthy*.

IN THE PRESENT NUMBER.

Page 365, line 20, for *briefly notice*, read *enumerate*.

THE
BRITISH CRITIC,
For NOVEMBER, 1803.

“Neminem laceffi; nullius honeſti nomen allatravi; perpaucos doctorem virorum errores, cum extorquebat neceſſitas, obiter caſtigavi; multos diſſimulavi.” SCALIGER.

We have inſulted no man; we have attacked no honeſt man's reputation; a few errors of learned men we have thought it neceſſary to remark as we went on, but many we have paſſed in ſilence.

ART. I. *An Hiſtorical Review of the State of Ireland, from the Invaſion of that Country under Henry II. to its Union with Great Britain on the 1ſt of January, 1801. In Two Volumes. By Francis Plowden, Eſq.* 4to. 1003 and 1480 pp. 4l. 4s. Egerton. 1803.

THIS ponderous publication is ſo evidently written to ſerve the intereſts of a party, ſo calculated to miſlead the people of England, and to give them erroneous ideas of the various Engliſh adminiſtrations, which during ſix centuries have governed Ireland, and of the cauſes of the conſtant diſſiſions and diſtractions of that kingdom, that to ſuffer it to remain without notice or animadverſion, were in ſome meaſure to ſanction its miſrepresentations, and to give implied authority to a work, replete with hiſtorical miſrepresentations, crowded with undeſerved panegyrics upon one ſet of individuals, and with the moſt unfounded calumnies againſt the living and the dead of another.

I i

Mr.

Mr. Plowden has thought proper to dignify his book, with the title of "an Historical Review of the State of Ireland;" while it is in fact nothing more than an intemperate and highly impolitic party-pamphlet, differing only in bulk and price from those casual publications, which attract notice for a short time, and then sink into eternal oblivion.

Arduous indeed are the labours, and difficult is the task, of a faithful and impartial historian! The writer who undertakes to give an history of any particular kingdom, ought previously to examine with a cool and deliberate research all the former annalists and historians of different parties, as well as the publications of the day. He ought to possess a discriminating mind, eager in its inquiry after truth. He should be candid, cautious, and temperate. It is his duty to investigate facts minutely, to hazard conjectures with diffidence, and to receive the recriminations of heated parties with distrust. He should be accurate in his statements, candid in his narration of events, and somewhat impartial in his reasonings upon them. But, above all, he should not suffer himself to be guided by prejudice, and influenced by the zeal of religious bigotry. Such is the faint outline of the duty, such a few of the indispensable qualifications, of an historian.

What claim, therefore, can that writer have even to the character of an accurate compiler, much less of a faithful historian, who, in his account of the early transactions of Irish history, quotes, and almost solely relies upon, a few obscure * writers of one party; and who, in order to establish their authenticity, makes the novel and ridiculous attempt, to discredit all those former † historians of Ireland, whose works are in the most repute, and whose account of the transactions of the times, have been always most relied upon?

* O'Flaherty, O'Halloran, Keating, Mr. Josiah Lynch, a very learned person according to Mr. Plowden: Mr. Pinkerton, Earl of Castlehaven, who writes in the teeth of some of Mr. Plowden's theories, see note to p. 13. Saints Jerome, Ambrose, Augustine, &c. &c. Father Taylor, Ablé Geoghegan, and the "Irish annalists," are his greatest authorities for his statements of the early part of Irish history, where he does not condescend to transcribe from Doctor Leland.

† i. e. Cambrensis, Camden, Sir John Davis, Temple, Spenser, Borlase, Carte, Lord Clarendon, Leland, &c. and the other authentic historians: where it suits Mr. Plowden's purpose, he relies upon Dr. Leland; where it does not, he discredits, or does not quote him; he is equally candid with Sir John Davis, and others.

What

What opinion are we to form of the prudence of this gentleman, who has thought proper to represent the conduct of the English Governments to that country, as one uniform and continued system of oppression and cruelty; who loads with unqualified censure and abuse every administration which has ever governed Ireland; and who describes all the former Lords, Justices, and Viceroy (with the exception only of the Marquis Cornwallis) as knaves or fools, tyrants or hypocrites?

What shall we think of the candour of him, who criminales as unjustifiable, wanton, and cruel, those measures, which one party in Ireland was obliged to adopt for its safety, whilst he palliates, if not justifies, the insurrections and atrocities of the other party, and even goes such lengths as to style the most horrid of their rebellions, a conscientious adherence to their allegiance, and an unanswerable proof of their loyalty*!

What pretensions can that man have to moderation or discretion, who vilifies almost indiscriminately the characters of so many illustrious men of former times, and who casts the most unfounded aspersions upon some of the most respectable and exalted individuals of the present? What claim can the author have to our confidence, who, through the whole course of his early history, so studiously conceals, and boldly denies, the savage excesses of the rebellious natives of Ireland, that he may pathetically describe and lament their sufferings; at the same time that he depicts in such false colours the necessary exertions of power, the indispensable measures of self-preservation?

What reliance can we place upon the accuracy of the historian, who, in his account of a † recent and memorable event, gives the exaggerated accusations and statements of subjects in rebellion against the state, as correct, whilst he confidently denies the truth of official documents, and the accuracy of parliamentary reports‡? And, lastly, can we without a smile demand, what pretensions Mr. Plowden can have to impartiality, who, throughout every line of his work, evidently appears the advocate and apologist of the Catholic, and the enemy and accuser of the Protestant party in Ireland; who has not only magnified the severities and excesses committed

* See *passim*, his account of the Rebellion and Irish Massacre of 1641.

† The rebellion of 1798.

‡ Arthur O'Connor's letter to Lord Castlereagh is relied upon by Mr. Plowden, while the "Report of the Secret Committee of Parliament" is discredited by him! the Official Bulletins, &c. &c. are treated with equal respect!

by the loyalists and their ancestors during violent and atrocious rebellions (excesses perhaps inseparable from all civil wars) but has charged the present generation with enormities of which they are incapable, and the foul imputation of which they repel with scorn: enormities which were committed by the insurgents, and which are unexampled in the history of any countries, except Catholic Ireland and Republican France!

Though Mr. Plowden therefore may be esteemed (as no doubt he is) by one class of individuals, a very daring and zealous partisan; we trust he will never be considered by the public in either country, as a faithful or impartial historian of Ireland.

Very general is the ignorance which even at this day prevails in England, of the true state of that country. Ireland is scarcely known but by its factions and rebellions. Active have been the exertions, and not altogether unsuccessful the industry, of the rebel-party, their abettors, and palliators, to deceive the people of England, by representing as unnecessary and unjust, those measures which the machinations of treason rendered indispensable, in order thus to fix the stigma of provocation upon the Government and the Protestant gentry of Ireland.

The British nation, ignorant of the spirit of bigotry, the hostile prejudices, and the political treachery of the lower, and not only the lower orders of Irish Catholics, perplexed and alarmed by the constant discontents and disturbances in Ireland, and unacquainted with the peculiar difficulties with which the Irish governments have always to struggle, are but too apt in consequence to be persuaded, that the uniform resistance to the laws, and the rebellions of that country, are produced by mal-administration, or provoked by the oppression of the higher orders of society. Hence it is, that various communications, written by the disaffected party in Ireland, and containing the most glaring falsehoods, have received a ready insertion in the periodical, and particularly in the provincial, prints in England. These publications, though despised in one country, as the ebullitions of disappointed treason, have been received in the other as truths, and have greatly influenced public opinion in Great Britain; which was indeed the very object for which they were fabricated and published.

Sir Richard Musgrave's History of the Irish Rebellion of 1798 at length, in some measure, opened the eyes of the British nation. His minute detail of the enormities committed *before*, as well as during its progress, fortified as it is by such an irresistible body of evidence upon oath, and authenticated by the
testimony

testimony of those officers and gentlemen who were eye-witnesses of many of the horrid transactions, has at last given the people of England more just conceptions of the designs and conduct of the Irish rebels; and the vain, but malicious efforts which have been made by the disaffected party to discredit Sir Richard Musgrave's work, have more fully established its authenticity in the opinion of the more estimable part of the Irish community.

The loyalists of Ireland, as generous as they are brave, upon the peace with France sheathed their swords; and, though they could not forget, had forgiven the injuries which they had received from their Catholic brethren; and harmony and confidence were, in a great measure, restored in that unfortunate country. At such an unpropitious moment, another Catholic champion imprudently stands forth, and throws down the gauntlet of religious and political controversy.

In our strictures upon his publication, which is considered, by a great part of the Irish, as a libel upon the loyalty of Ireland, we shall avoid casting any personal reflections upon the writer, however authorized we might feel ourselves, by his example, to pursue a different line of conduct. His object in publishing such a work, at such a time, is best known to himself. Whatever may have been the motives, we feel it our duty to endeavour to counteract the mischief that may arise from the publication, should his statements remain uncontradicted. We do not therefore attack Mr. Plowden, but his book, which he has confidently submitted to the public, with his name and *his portrait* affixed to it. He has sent it into the world, "with all its imperfections on its head;" and before the tribunal of public opinion we shall very freely and boldly arraign it.

The work is dedicated to the Prince of Wales. This Dedication concludes without any of the usual ceremonies of respect to so exalted a personage. The writer plainly intimates to his Royal Highness, that to his reign*, Ireland, i. e. the Catholic part of it, eagerly looks forward for the removal of

* In a pamphlet published in Dublin, in August, 1803, entitled "An Irish Catholic's Advice to his Brethren, how to estimate their present Condition; and to repel Civil Wars, Slavery, and Invasion; by Denys Scully, Esq. Barrister at Law," is the following paragraph. —"We (the Catholics) see an enlightened Prince, beckoning us to the standard of *genuine* loyalty, and drawing lessons of future policy from our patron, the gallant and patriotic Moira." P. 99.

those political restraints which only affect a very few of the upper class of that persuasion*.

The Introductory Chapter of this work, the writer professes to be a review of the state of Ireland previous to its invasion or conquest in the reign of Henry II. and he declares his object to be, "to draw the attention of his reader to such prominent events as have, in their time, order, and proportion, remotely and proximately led to an incorporate union of Great Britain with Ireland; which is the primary object of this publication." For this purpose, *no doubt*, it was, that so early as in his fifth page, he draws the attention of his reader to the Letter of Colonel Littlehale†, relative to Sir Richard Musgrave's Dedication to the Marquis Cornwallis, of his highly esteemed and accurate History of the Rebellion of 1798; wherein the Colonel expresses his Excellency's "with, that in any future edition, the permission to dedicate it to him may be omitted;" "because the nature and contents of the work tend so strongly to revive the dreadful animosities which have so long distracted that country, and which it is the duty of every good subject to compose‡."

Now, as Sir Richard Musgrave's work does not contain any account of the early history of Ireland, but is solely confined to tracing the origin and progress of a late savage rebellion, it appears to our comprehension a little *out of order*, to attempt to discredit it *in limine*: if the object be to injure its reputation with those who are best acquainted with *modern* Irish history, we apprehend it will be very unsuccessful; or, if this Letter has been noticed in this part of the work through *inadvertence*, it is only one proof, among many others in this composition, of a total want of proper classification and chronological arrangement.

Mr. Plowden's character of the temper and genius of the old native Irish, as well as those descriptions of that people

* An Irish wit, who has answered Mr. Scully's work, has observed, that "if an epitome of the above sentiments were rendered into French, it must be confessed that *Vive le Roi!* would not be the translation."

† See note to p. 5, vol. i. Historical Review.

‡ This accusation certainly applies with much more strength to the work before us than to Sir Richard Musgrave's, which attacks the Catholic *rebels* of his time only. This work attacks every English administration, as well as the Protestants of Ireland and their ancestors, from the earliest period of Irish history, down to the year of the Union. If, therefore, we might venture to reckon upon consequences, we should augur something about the future fate of Mr. P.'s Dedication.

which

which he quotes from Sir John Davis and Dr. Leland, are, alas! but too accurate*.

“ Nor have (anglicè has) the widest variety of changes in the political system of government altered or subdued, much less wholly extinguished, the national genius, spirit, and character”

of their descendants. The same† “ ardent resentments, desperate and vindictive outrages (still) abound in their annals‡.” “ The ministers of their religion are accounted more than human§.” “ Private injuries are avenged by force, and insolent ambitious chieftains still recur to arms.” This propensity still exists in all its force, with only one striking difference; that in early times, they eagerly flocked to the standard of some prince or chieftain; of late years, any desperate adventurer, a lawyer, a bricklayer, or a carpenter, calls his blood-thirsty followers to arms||.

We admit also, in a great measure, the extent of Mr. Plowden's observation,

“ that more family pride is retained by the Irish, even in extreme indigence, than by any other nation; and it is generally attended with a conviction of some right to large possessions; and seldom exists without some hereditary tincture of contempt for those, whose lineage they think less ancient and noble than their own, although at the same time no nation *attach* more consequence to property¶.”

The existence of this pride of ancestry we do not deny; but Mr. Plowden's foundation for it we shall hereafter disprove. That this pride is “generally attended with a conviction of some right to large possessions,” is unfortunately as descriptive of the present as of the former race of the native Irish: and until very lately, a regular list of the names of the ancient proprietors of lands, and of the various hands through which they have passed, was kept in one of the Roman Ca-

* Page 3.

† Page 5.

‡ Ibid.

§ That *hero*, Father Murphy, at the battle of Arklow (1798) where he was the General, persuaded his troops that he was invulnerable, and could catch the heretic bullets, as they flew, in his hand. Under this impression, they fought desperately until he was killed, when they all fled.

|| In 1798, Counsellors Emmet, Sampson, &c. &c. and in 1803, Quigly, Howel, M'Intosh, and other mechanics.

¶ Page 6. The Irish Protestant gentry complain, that now, A. D. 1803, the lower orders pay no respect to property. In the country, even the custom of saluting with the hat a gentleman as he passes is almost wholly discontinued.

tholic chapels in the City of Dublin*: and a resumption of ancient possessions forfeited by treason and rebellions was *formerly* a very favourite expectation among one class of individuals in that country: even so lately as the year 1798, an *equitable* division of lands was the hope held out by the chief conspirators to the lower orders, which they fondly expected would have been realized; and which never would have been held out to them, if it were not a very general and existing expectation. Mr. Plowden indeed asserts, that

“ This general species of *gregarian*† resumption, grafted upon the collective claims of septs or clans to certain districts, will upon close inspection and impartial investigation, be found to refer to the old tenures of *Tannistry* and *Gavelkind*, and by no means to the laws of England, which have for centuries regulated the descent of lands in Ireland, otherwise the resumption would be confined to the individuals, upon whom the law would in the supposed cases of resumption cast the inheritance, either by primogeniture or by some other mode of descent. Now the only cry for resumption is ever supposed to arise from that *cast of the natives*, who have retained that national spirit, with the delusive claims of royalty and domain, which could *alone*‡ be realized by the redintegration of the old Brehon institutions.” P. 12.

That an English lawyer should be so ignorant of the state of that country, of which he professes to give an historical review, as to compose and publish so ridiculous a paragraph, must certainly excite among his brethren of the Irish bar, other emotions beside those of surprise! Surely a gentleman who has thrice § visited Ireland so lately, might have learned, that no such “ cast of natives ” as he describes, now exists: did this writer suppose, that Mr. Arthur O'Connor (whom we believe to be descended from a King of Connaught of that name) had in that province a large clan of “ that cast who retained those delusive claims of royalty and domain,” and whom he had undertaken to gratify by “ resumption,” and “ the redintegration of the old Brehon institutions ” ? Mr. A. O'Connor did certainly declare to a friend of ours, who met him on the continent immediately after the peace, “ that he had framed one of the most admirable constitutions for Ireland that were ever

* In the chapel of Cook-Street, and as it is now said to have been removed to the Royal College of Maynooth; perhaps it may be still continued from motives of *curiosity or science*!

† Qu. Does not the author mean *Agrarian*? We have no such word as *gregarian*, though there is *gregarious*. Rev.

‡ Could not they be also realized by a revolution, and a separation from England? The Irish Rebels think they could.

§ Page 5.

composed, and which must have pleased all parties;" but as our friend had neither inclination or ability to understand its merits, he has not been able to detail the particulars of this masterpiece; and therefore we are still ignorant, whether "resumption" or "redintegration" formed any part of it. We do indeed *suspect*, that the Irish of this day care as little for, and understand as little of, "Redintegration" as they did of general emancipation and parliamentary reform. But undoubtedly if "resumption" was no part of that great legislator, Mr. Arthur O'Connor's plan, he would not only have miserably disappointed that "cast of natives" (wherever they are to be found) but the whole body of his followers, to whom such expectations were held out, and who firmly believed that they would, upon the success of the revolution, have been substantially fulfilled. Bold, as most of the assertions in Mr. Plowden's work are, he does not pretend to deny the existence of this "cry for resumption," but very ingeniously traces it to a class of natives, which at present no where exists, and to the principles of the *Brehon* institutions, and of *Tannistry*; of which, not only the mass of the Irish people, but very many of the learned professions, know as little as they do of the doctrines of Confucius.

We shall trace it for the information of this author, as well as of his and our *English* readers, to its true source*; to the total ignorance of the lower orders of the Irish, and their utter aversion to all legal systems of restraints; to the floating traditions that their ancestors were dispossessed of their lands by English and Scotch settlers; and to their existing religious prejudices against the present Protestant possessors, whether they derive their titles under recent purchase, or from ancient descent†.

Nor

* The levelling system of Jacobinism has given new vigour to these ancient and rooted prejudices; and the war with France is looked upon as a favourable opportunity for reducing them to practice.

† The following Manifesto, which on Sunday the 7th of August, 1803, was pasted upon the doors of the church of St. Werbergs, in Dublin, the parish church of the Lord-Lieutenants of Ireland, may not be here so much misplaced, as Colonel Littlehales's Letter to Sir R. Musgrave seems to be in Mr. Plowden's work, p. 5.

"CATHOLIC VERTUE.

"We acknowledge, that there now does exist among the people throughout this country, a determination to possess themselves of, and to transfer to their posterity, their ancient rights and properties; namely, the estates, lands, and church livings, which the abominable scum of England have, from time to time, plundered them of, and which

Nor are we quite so sanguine as Mr. Plowden in our expectations, that the union of the two kingdoms, by the natural *workings* of the British constitution, will go further in three years towards the destruction of national prejudice and disaffection, than a mere communication of laws did in three centuries*!

"The pride of ancestry has a peculiar effect upon the Irish,"—and upon Mr. Plowden. "No nation," says this gentleman, "in fact, now upon the face of the globe, can boast of such certain and remote antiquity; none can trace instances of such early civilization; none possess such irrefragable proofs of their origin, lineage, and duration of government"†.

In support of this position, Mr. Plowden confidently asserts, that a colony of Carthaginians, three thousand years ago, settled in Ireland, and peopled that country: and this he very satisfactorily proves to his readers, by‡ the famous scene in Plautus, which had puzzled all former commentators, but which lately an Irish antiquary, Gen. Vallancey, by "a dislocation of the words and syllables," converted into *good Irish*. This discovery will not be allowed by English critics to have all the force that Mr. P. attributes to it; and if it had, it would equally include the people speaking Welsh and Erse, undoubtedly branches from the same root with the Irish; very similar dialects of the same original tongue.

Moreover this "pride of ancestry" is not exclusively confined to the Irish people, but the early annals and traditions

which are now applied to *heretical purposes*, in order to abolish Catholic faith; but, let a *wretched government* beware, how they tamper with the religion of the people.

Orange divines and their followers* are ripe, and it is high time to squeeze them."

To what "cast of natives" are we to attribute this "cry for re-sumption"? And is there any of that "Paganism" in it, which in p. 12, Mr. Plowden assigns as "the genuine cause of these national prejudices"? *Rev.*

* Page 17.

† Page 6.

‡ In Mungo Park's *Travels into Africa*, he informs us, that the Africans kneaded up flour into a kind of cake, which they called Kous Kous. We are informed, that the Welsh word for bread is also Kous: perhaps, after all, the original Welsh may have been a colony from the interior of Africa; and that a near affinity between their language and the African may be discovered by some Welsh antiquary, on consulting the Glossary at the end of Park's *Travels*.

* All Protestants are now called, by the lower order of Catholics, Orange-men.

of all nations are full of such absurd and popular fictions. The Peruvians derived their origin from the sun; and the Chinese antiquaries boast, that their empire has existed from a period which, according to our calculation, must have preceded the creation of the world*! Let us, therefore, rely rather upon the conjectures of David Hume, than upon the assertions of Mr. Plowden. That historian says, "as Britain was first peopled from Gaul, so was Ireland probably from Britain†."

Mr. Plowden's account of "the early civilization" of the Irish people, and his splendid picture of the Milesian monarchy, however gratifying to "the pride of ancestry," are little satisfactory to the researches of a cool and unbiassed understanding. When the English adventurers in the twelfth century first landed in Ireland, they found no traces of this early refinement and advanced progress in all the elegant arts of life‡. Nay, the circumstance which led to the English invasion, namely, a rape, committed by one King on the wife of another; and the reception which this ravisher met, on his return with his allies, not only from the common people, but, by Mr. Plowden's own account, from the nobles and the clergy§, affords no very satisfactory proof of morality, much less of civilization. Directly contrasted to his accounts, are the sober statements of Hume, and the decisive authorities cited in his margin; all showing the barbarous state in which the native Irish were found by the first adventurers from England.

The laws (if they deserve such a name) under which the original Irish lived; the custom of Tannistry, which, upon the death of one individual of a family, put the possessions, real and personal, of the whole sept, as well as of the deceased, into what our lawyers call *hotch-pot*, to be equally divided among all the members of the clan, illegitimate as well as le-

* Eight thousand years.

† Vol. i. chap. 9; and Scoti, the ancient name of the Irish, approaches *nearer* to Scotz, the ancient name of the Scots, whose kingdom was called Scotia, than to Skuthoi Scythians, alias Carthaginians.

‡ See page 15. Mr. Plowden's account of their national assemblies, feasts, tournaments, *their progress in heraldry, &c. &c.*

Dr. Leland, in his Preliminary Discourse to his History of Ireland, the only work which deserves such a title, calls such accounts "childish fables," "poetical annals," &c.

§ Page 29, chap. 2.

gitimate; and the Brehon institutions, which commuted the crime of murder for a pecuniary fine, called the *Eirick*, could only subsist among a very barbarous people; and by their abolition alone could the first advances towards civilization be made.

As to the orthodoxy of the Roman Catholic faith of the aboriginal Irish*, upon which Mr. Plowden so much insists, we must once more have recourse to Hume, to correct this gentleman's mistakes. "The Irish had, by precedent missions from Britain, been imperfectly converted to Christianity; and, what the Pope (Adrian III.) regarded as the surest mark of their imperfect conversion, they followed the doctrines of their first teachers, and had never acknowledged any subjection to the see of Rome†." Accordingly, A. D. 1156, Adrian III. issued, in favour of Henry II. a bull, in which he exhorts that prince to invade Ireland, "in order to extirpate the vice and wickedness of the natives, and oblige them to pay yearly, from every house, a penny to the see of Rome."

On the whole, therefore, we feel warranted in asserting, in contradiction to Mr. Plowden, that the native Irish were indebted, for the rudiments of civilization and *religion*, to their English invaders.

We shall not stay to make any remarks upon the account copied from Sir J. Davis, of the excellent ports and havens and fisheries of Ireland, and "of the minds and bodies of people endued with extraordinary ability of nature‡," or upon those assertions made by Mr. Plowden himself, "of the long infelicity of Ireland since it has been dependent on, or con-

* Mr. P. in his learned note to page 19, insists, that the faith preached by St. Patrick is that now denominated "the Roman Catholic faith." Does he also mean, that the tenets are the same? If such a missionary as St. Patrick ever existed, he must have preached a system of Christianity more simple than that which the labours of artful priests and ambitious pontiffs have since disseminated.

Mr. P. seems also to entertain with respect the popular opinion, that to the prayers of St. Patrick (that banisher, not of rats, for there is plenty of those vermin in Ireland) it was owing, that vipers, toads, snakes, &c. "which formerly abounded," took their departure from the land of saints, in whose climate we conceive they could never have existed on account of its great moisture. Various patriotic efforts have, since St. Patrick's time, been made to introduce them; but they have died in the winter. A Fellow of the University in Dublin, at the end of the seventeenth century, brought over to Ireland a colony of frogs, which have thriven very well, and are now to be found in all parts of that kingdom.

† Hume, vol. i. chap. 9.

‡ Page 3.

needed

ned with, this country." P. 10. "When we consider," he says, "that since Ireland has become connected with, or rather subjected to, England, it has ceased to perform the part of a nation, on the political theatre of the *universe* (i. e. the world, *Gallie*,) we bring our minds with difficulty to believe the accounts of her leading eminence on that theatre, before such connection or subjection took place." P. 20. "This state of pre-eminence, which Ireland so long enjoyed amidst the nations of Europe, shows to what a degree of consequence she is capable of rising, when her native energies and powers are not cramped by internal divisions, or damped by *foreign* power, oppression, and rigour.*" How such topics of investigation can consolidate the connection of the two countries, or conciliate the Irish political theorists to the Union, "the object of Mr. Plowden's publication," is beyond our capacity to discover. To our plain judgment it appears, that if any inference is drawn from these paragraphs, it may be one calculated to excite ideas of separation; and that the consequences might be, "to stimulate that people to emulate their pristine glory." P. 22.

It were endless as well as disgusting to follow this work through its details of the early petty broils of a barbarous province; the incidents of which, compiled from a selection of the Irish monkish annalists (a class of writers little qualified to view the subject with an impartial eye) are therein recorded with a most fatiguing minuteness.

A handful of English, or rather Welsh troops, amounting to the number of thirty Knights, sixty men in armour, and three hundred archers†, commanded by an adventurer of the name

* Page 22. And all this is addressed to a nation which Mr. P. acknowledges to be "*Credulitate levis, gloriæ avida, contumeliæ et injuriæ impatiens, et ut inquit ille (Camden) in omnes actus vehementissima.*" That poor enthusiast, Robert Emmet, called upon his countrymen to take their station among nations; and gave, in his proclamation, a much more feeble outline than this work of the grievances of six hundred years; but the Irish who had any sense or reflection laughed at the composition.

Let us, however, once for all, be understood as making no reflection on Mr. Plowden personally, or imputing to him designs or motives unfairly. Our observations are confined to his work, and to the inferences which readers, less informed than we happen to be, might draw from it.

† This was their number, according to Leland. Mr. Plowden, at a rough guess, says, that with their allies they were three thousand men. We shall have many opportunities, during the course of these strictures,

name of Fitz-Stephens, came over as auxiliaries to restore the exiled petty prince Dermot; and shared the good fortune of most allies, by becoming masters of the country. That this small party of strangers, and those who followed them, surrounded by savage and hostile nations, did exercise great acts of severity, is highly probable; but to the necessity of self-preservation, and the rude manners of the time, are these severities to be imputed, and not to any deliberate system of tyranny or cruelty, as this work insinuates. Wanton barbarity has never been, at any period, the characteristic feature of the English nation; and that a gentleman, possessing the proud and generous feelings of our countrymen, should give credit to the falsehoods of bigoted Irish annalists against our ancestors, is as astonishing as it is preposterous. Nay, he himself furnishes an unanswerable argument against his favourite position*. "So deeply rooted," says he, "in the Irish nation was the spirit of irritation and resentment (among themselves) that no public calamities, oppressions, or misfortunes could prevent their chieftains, lords, and petty sovereigns from continual feuds and wars with each other." Now if the tyranny and cruelties of the English to the natives were so excessive and intolerable as he represents, is it not probable, that the Irish would, for a time at least, have forgotten their mutual resentments, and united against their oppressors, the paucity of whose numbers must have made them an easy prey to an enraged and insulted people? But, on the contrary, we find it to be a constant complaint with the early English rulers, that their settlers went over to the Irish, were well received by them, and adopted their degenerate manners and customs. If the oppressions which the natives suffered from the English government were so intolerable, would these colonists have so willingly subjected themselves to such dreadful severities? If the inhabitants without the pale were put to death without law or justice, where was the necessity of making a law, to subject to the penalties of treason those who went over to them; who, by adopting their customs, became, to all intents and purposes, Irish? At this day, we treat deserters *with less ceremony*. The presumption therefore is, that there was a mutual intercourse of good offices between the settlers and

tures, of correcting his "false returns" of the numbers of the forces, &c. &c.

* And yet this is the people that he supposes would, "if they had not been damped by foreign power," &c. have made such a figure "on the political theatre of the universe." P. 39.

the

the natives, by which numbers of the former were induced to go over to them, and take a part in their predatory wars; and that therefore the government, for the preservation of the colony, was obliged, by a severe law, to restrain the practice.

As to Mr. Plowden's philippic against "Coyne and Livery*," the English cannot boast the honour of this invention, it having been a very ancient Irish custom, existing long before the English arrived; and which the colonists adopted, "because," says Leland, "it was pointed out by the urgent occasion:" and how far it was grievous to a people who had themselves practised it from early times, we are little competent at this day to determine. Of its pernicious effects upon agriculture and industry, there can be little doubt; and therefore Sir J. Davis, with great reason, reprobated the practice; and the English government, which, according to Mr. Plowden, threw such obstacles in the way of Irish civilization, after various efforts to repress it, at length finally abolished it, by an Act of Parliament which made it felony.

We freely admit that the English government did keep its enemies, the turbulent Irish, in subjection; and we shall account for their conduct, by Mr. Plowden's own statement of the necessity of their measures. "The submission of the Irish," he admits, "was often abject, always precarious and occasional; it never lasted longer than whilst the English forces commanded a decided superiority." Even now, notwithstanding Mr. P.'s very sanguine expectations of the miraculous *triennial* effects of the Union with Great Britain; in our opinion (and we speak on the authority of those who have passed more of their time in Ireland, and know the country and people better) whenever the forces in that kingdom cease to command a decided superiority, its submission to the government will be equally occasional and precarious†.

* The first law in the Irish Statute Book is the 3rd of Edward II. A. D. 1310, prohibiting the great Irish Lords from taking "prises, and from lodging and sojourning against the will of the owner, and declaring the custom to be robbery, and to be punished as such." The 28th of Henry VI. made it felony.

Do not the French, in this enlightened century, support their armies at the expence of the countries in which they campaign? And is not this the same as coyne and livery?

† We speak not here of the Protestants and Presbyterians of Ireland, who (with the exception only of a few Deists, who once were of one or the other of these communions) are truly "worthy to be brethren of Esau," and are the chief support of English connection.

Before

Before we follow Mr. Plowden's work to the reign of Henry VIII.* we must detain our readers with a few observations upon the transactions of a reign, which he has *inadvertently* omitted, but which furnishes, to our understandings, a refutation of his assertion of four hundred years of uninterrupted English oppression.

The reign we allude to is that of Henry VII. and the transaction the imposture of Simnel, who pretended to be the Earl of Warwick, the York-heir to the crown, whom Henry kept in confinement. This conspiracy against him, it is well known, was principally contrived by Margaret, Duchess of Burgundy, sister of Edward IV. and her object was, by raising an insurrection, to overthrow the government of Henry; after which, she conceived the impostor could be easily set aside. Margaret, Simon the priest, and the other contrivers, were, however, well aware, that the imposture could not bear a close inspection; it was therefore determined to make Ireland the scene of action. The pretended Earl of Warwick accordingly landed in Ireland.

"That island," says the historian, "was zealously attached to the house of York," (on account, no doubt, of its uniform oppression,) "and bore an affectionate regard to the memory of Clarence, Warwick's father, who had been their Lieutenant," (and whose administration was of course so tyrannical,) not only the chiefs, nobles, clergy, &c. received the impostor with open arms, but, adds the historian, "in proportion as the story diffused itself among those of the lower orders, it became the object of still greater passion and credulity; till the people of Dublin, with one consent, yielded their allegiance to Simnel, as the true Plantagenet. The whole island followed the example of the capital, and not a sword was any where drawn in Henry's quarrel."

The subsequent invasion of England, by Simnel and his Irish adherents, and their defeat at Stoke, are well known. Now, that a people, which had been so *cruelly oppressed* during the reigns of so many princes of the house of York, should take so very active a part in favour of one, whom they

* He has passed over the reigns of Richard I. John, Henry III. Edwards I. II. III. Richard II. Henrys IV. V. VI. Edwards IV. V. Henry VII. Were there no excellent laws made during these reigns to reclaim the Irish, to introduce industry, trade, civilization? See the Irish Statute Book.

† Hume, Henry VII. He quotes as his authority, Pol. Virgil, Bacon, and Dr. Leland, who gives the same account of the devotion of the Irish to the house of York; and who quotes Ware, Hall, Rymer, Bacon, and MSS. in Trinity College, Dublin.

believed to be a prince of that house; and that the independent Irish chieftains (of which there were many still very powerful in that country) should have some embarked in this cause, and the rest have declined taking advantage of the absence of so many of their oppressors, to drive the remainder of their tyrants out of the country, seems to us irreconcilable to those feelings of resentment which, in all ages, the oppressed have entertained against their oppressors.

We follow this work to the reign of Henry VIII. whose government in Ireland it represents as one continued system of insult and tyranny. We shall not become Henry's panegyrist: that prince had undoubtedly great faults and great vices; some allowance ought, however, to be made for the rude manners of the time, and some deductions from the numerous accusations of his Catholic historians. A monarch who made so great an innovation in the religion of his country, and so formidable an attack upon the possessions of its ministers, must of course have had very vindictive adversaries among those who still adhered to the Catholic faith. He happily established the reformed religion in England; and, however objectionable his object or his means may have been, he was supported by his people in that Reformation, which was the parent of our liberties, and the ultimate cause of our present state of eminence among the nations of the world. Henry attempted to force the Reformation in Ireland, unhappily with less success; it gained ground, however, by degrees, in spite of the violent opposition of its implacable enemies; and its followers have ever been, and still continue, the only staunch friends of England in that country.

That a reformation of religion was necessary in Ireland at that period, the account given by Mr. Plowden of the Irish clergy (which he has copied from Archbishop Brown, the truth of whose statement he does not pretend to contradict) most satisfactorily proves.

“ He (Brown) represented the melancholy situation of ecclesiastical affairs in Ireland; the extreme ignorance of the clergy, incapable of performing even the common offices, and utter strangers even to the language in which they celebrated their mass; and the furious zeal of the people, whose blind attachment to the see of Rome was as determined as the constancy of the most enlightened martyrs.” P. 53.

Such was the state of ecclesiastical affairs in that country, when the Irish Parliament (or Parliament of the Pale) A. D. 1526, was assembled*. That assembly, according to Leland,

* Leland, 2 vol. chap. 7.

"left to the discretion of their own loyal zeal, proceeded not merely to provide for the internal regulation and local necessities of the Pale, but to decide on points equally pertaining to the realm of England and to the land of Ireland (appending and belonging to the Imperial Crown of that realm) and to the unity, peace, and wealth of both lands." This Parliament proceeded to pass those Acts, which are enumerated in pp. 54 and 55 of Mr. Plowden's work, and *which* are * copied verbatim from Leland's history, as well as most of the pages in this part of the work; namely, the Acts relative to the Reformation; the Marriage of the King and the succession to the Crown; relative to the Revenue, and against *fosterling*, &c. and to prevent the English from degenerating; and, amongst others, also the following:

"It was provided that an English school should be kept in every parish, and that such as could not afford to pay for the education of their children at such a school, should be obliged to employ them from the age of ten years in trade and husbandry.—To prevent waste of lands, either by the suppression of monasteries or attainder of rebels, commissioners were appointed to grant leases of all crown lands; and others for pardoning any persons concerned in the late rebellion, except such as had been attainted by name."—

"Such," observes Mr. Plowden in the next paragraph, "were the laws, which this *corrupt and servile Parliament* passed to gratify the resentment, lust, avarice, and ambition of Henry. Ingenuity could not have devised a collection of laws, more emphatically calculated to render the English power, *contemptible and odious* to the Irish nation."

* Almost every sentence of the account of the Reformation in this work (excepting the *comments* which are Mr. Plowden's own) is copied from Leland's History of Ireland, and incorporated into this work, without any acknowledgments to the Doctor for the obligation! That it may appear to be his own, he refers, in his notes, to Usher, Cox, Ware, Leland, Crawford, who are given in the margin of Doctor Leland's work, as his authorities; there is scarcely a page of the early part of Irish History that has not in it whole sentences stolen from Leland. Will his Irish readers think this fair play? Leland's History, though scarce in England, is in every gentleman's library in Ireland.

N. B. The representation of the Master of the Rolls, p. 51, is to be found verbatim in Leland, book 3, chap. 6, and was the representation made to Henry of Kildare's administration, in consequence of which he was removed, and was not made at the Parliament which enacted the Reformation. The note upon this statement of grievances, as applicable upon modern times, does not deserve an answer; its absurdity being an antidote to its mischief.

Gracious heaven ! of what materials does the writer suppose the heads of his readers to be made, when he enumerates these laws, so wise, so salutary, and so clement, as instances of the rigour and impolicy of Henry the Eighth's government in Ireland ? Might we not here close the book, and instead of writing strictures upon such a work, consign it to the neglect it deserves ?

That the Reformation did not make the same rapid strides in Ireland as in England we admit, and at the same time deplore. Had it done so, those convulsions which have agitated, and those horrors which have so long disgraced it, had never happened. For though the early hostility of the Irish to the English and their descendants, was until the reign of Henry the Eighth, solely on account of their invasion ; yet at that period religious bigotry mixed in the quarrel, in which it has ever since most obstinately kept its ground.

That the Reformation made a slow progress in Ireland is easily accounted for. The stupid ignorance of the natives, the blind zeal and furious bigotry of the Catholic clergy, threw formidable obstacles in its way ; that it notwithstanding gained ground, is evident from the alarms which its progress gave to the see of Rome ; which sent over a private * commission to Cromer (its great opponent) and his associates, enjoining them to persevere boldly in support of the papal authority, and denouncing the severest ecclesiastical penalties against the converts. These efforts were not ineffectual, they prevailed upon the Northern Chieftain † O'Nial, to become the champion for
the

* Leland, p. 171, vol. ii. chap. 7.

† The following Letter was written by the Bishop of Metz, in the name of the Council of Cardinals to O'Nial, and a Franciscan Friar dispatched into Ireland as the bearer of it.

“ My son O'Nial, — Those and thy fathers were ever faithful to the Mother Church of Rome : his Holiness Paul, the present Pope, and his council of holy fathers, have lately found an ancient prophecy of one St. Lazerianus, an Irish Archbishop of Cashel ; it saith, that the Church of Rome shall surely fall, when the Catholic faith is once overthrown in Ireland : therefore, for the glory of the Mother Church, the honour of St. Peter, and your own security, suppress heresy, and oppose the enemies of his Holiness. You see that when the Roman faith perisheth in Ireland, the See of Rome is fated to utter destruction. The council of Cardinals have therefore thought it necessary to animate the people of the Holy Island in this pious cause, being assured, that whilst the Mother Church hath sons of such worth as you, and those who shall unite with you, she shall not fall, but prevail for ever in some degree at least in Britain. Having thus obeyed the order of

the defence of the Holy Church. He accordingly collected an immense army, which after committing dreadful ravages, was defeated at the battle of Bellahoe* by the Lieutenant, Lord Leonard Grey, whose principal force consisted of the citizens of Dublin and Drogheda, who had embraced the Reformation. After some petty engagements, which followed this decisive victory, Ireland was restored to tranquility, and the Reformation gained profelytes.

That Henry's administration was far from *odious* to the Irish (as Mr. Plowden represents) is proved by the following extracts from Leland, at the close of his history of that monarch's reign. "An unusual degree of peace seemed to have spread through the island; nor could the practices of Francis the First, when Henry had declared war, and was preparing to invade his kingdom, seduce the Irish to a revolt. On the other hand, Henry was attended to Calais by a considerable body of Irish forces, who distinguished themselves by their undaunted spirit:"—"and so outrageous was the spirit of loyalty, that when a son of Fitz-Patrick, the Baron of Upper Ossory, had committed some treasonable offence, he was delivered up to public justice by the hands of his own father†."

With

the sacred council, we recommend your princely person to the protection of the holy Trinity, of the blessed Virgin, of St. Peter, St. Paul, and all the Host of Heaven. Amen." See Leland, p. 172, vol. ii.

Throughout the course of these strictures, we mean to consider the Roman Catholic faith, merely as a political system; and as such, to show the influence it has had upon the politics of Ireland. In which point of view only it has been made the subject of legal restrictions and disabilities.

* This was the first battle in Ireland between the Protestants and the Catholics.

† Among the laws passed by the Irish Parliaments during the reign of Henry VIII. we find in the statute-book the following:—28 Henry VIII. chap. 3, an Act against absentees, vesting two thirds of their Irish revenues in the King, for the purposes of the state; and so early as the seventh year of his reign, an Act, that no man should be compelled to answer any complaint in England, until the accuser enter into recognizance in the Chancery of Ireland, to pay costs and damages if the defendant were acquitted. An Act against forestalling hides, fells, checkers, fleges, yarn, linen, cloth, wool, &c. &c. which are not to be bought to sell again, but in open market. An Act, 33 Henry VIII. chap. 2, for regulating wages. An Act for erecting vicarages for resident clergy, chap. 14. An Act against vagrants and vagabonds, chap. 15. An Act for regulating the return of members to serve in parliament; by which the knights and burgeses must be

With all the benefits of Queen Mary's *wiser policy**, in obliging her subjects to relapse into the superstitions of the Church of Rome, this circumstance did not, as Mr. Plowden asserts, "give a temporary respite to the troubled state of Ireland, as far at least as it depended on England." For this Queen, at her accession to the throne, found that kingdom tranquil. During her short and violent reign it became the scene of intestine distractions; for a detail of which, as well as of the practices of the Catholic clergy, we refer our readers to Leland's History, from whom Mr. Plowden has carefully selected (and as we observed before) copied verbatim *every page*, which that candid writer devotes to a detail of the errors of the English Government; whilst he omits *all those*, which flatly disprove the positions he endeavours to establish in his Historical Review. Before we finish this first part of our strictures upon this work, we shall refute the charge (which Mr. Plowden makes against the English Government) of impolicy, in discountenancing, as he represents, *all* connection between the settlers and the natives. Had he been at the pains of reading the statute "against marrying with the Irish," he would have discovered, that it was not so extensive in its operation, as he seems to imagine; for this statute only forbade alliances with those Irish who were rebels, who neither acknowledged the authority of Government, or obeyed its laws. The words of the enacting part of this statute are, "that noo persone, ne persones the Kinge's subjectes within this his lande, of what estate degree or dignitie or condicion he or they bee, shall marie or foster themselves &c with any Irish persone or persones of Irishe blood, which be *not the Kinge's*

be residents to entitle them to stand the poll. An Act how persons robbed shall be restored to their goods, chap. 10, 28th year. An Act 33d year, chap. 4, for lands given by the King; and for creating more nobility, who in the preamble are styled, "the relief and fortification of the realm." An Act, 34th year, chap. 1, for dividing Meath into two counties, and for appointing coroners, justices of the peace, clerks of the market, justices of *gaole* delivery, &c. &c. These are among the Acts of the Parliaments of this reign; which surely give us no unfavourable impressions of their policy, still less so of their humanity.

* We must not forget to mention that Mary's Catholic Parliament (which according to Mr. P. so wonderfully tranquilized Ireland) enacted in the fourth year of the reign of this "immaculate Princess," the statute "for the ponyshment of heresies." Had this Queen lived a little longer, the citizens of Dublin, as well as those of London, would have had the *bonfires* lighted up in their Smithfield.

true

true subjectes ;" and it goes on to enact, that if the persons with whom they intend to intermarry become denizens, and enter into a recognizance, that the party so made a denizen, " without fraudy or covine shall have a true and unfayned intent of becoming during *his* natural life faithfull, true and obedient to the Kinge's highnes," the marriage may take place ; but that if " at any tyme or tymes hereafter *he* doo transgresse *his* fidelitie and faith to the Kinge's highnes, using *himselfe* as the *King's rebell*, and proclamacion thereof made by the advyse of the Kinge's Counsaill, in the shire or oppen marketes next adjoyning to such offendour," *he* should be considered a traitor, and used accordingly* (28 Hen. c. 28). Such are the provisions of a statute, which Mr. P. represents as discouraging *all* connexion between the English and the native Irish. This Act certainly prevented an Irish rebel from marrying a woman of the colony, unless he became a denizen, and adhered to his allegiance : and was it not a very justifiable policy, to endeavour to prevent the increase of the number of the lawless Irish, and to discourage the multiplication of obedient subjects ? If the Irish of that day were not to be drawn from their barbarous manners and institutions, was it expedient that the rising generation should be drawn to them ? The laws therefore against alliance, except under certain restrictions, were necessary to the existence of the colony. "*Novitas regni me talia cogit moliri*" has been in all ages the cause, and the justification, of measures of much greater severity.

We shall here close the first part of our strictures upon this work. We have shown already what little reliance is to be placed upon its historical accuracy, and how unfounded are its accusations against the conduct of the English Governments from the reign of Henry the Second to the Reformation.

The second part of our strictures shall commence with Mr. Plowden's account of the reign of Elizabeth, when religious bigotry *procured* the convulsions of Ireland, which at this day it continues to *aid and abet* ; and shall end with the reign of George the Second. when the Protestant parties of both countries having finally triumphed, the hopes of the Catholics became extinct ; and Ireland enjoyed a degree of tranquillity, to which she has been latterly a total stranger.

* Query ? Did this Act prevent a man of the colony from marrying a wild Irish woman if he *took a fancy* to her ? Or, if he did, would he have been hanged, &c. &c.

The third part (for we must of necessity extend our account to three parts) shall trace the revival of the hopes, the concessions upon concessions which have followed, and *their effects upon the tranquility of that country*; and shall comprise that part of Mr. Plowden's work, which commences at the present reign, and concludes with the Legislative Union of the two Kingdoms.

As this "Historical Review of the State of Ireland," by Mr. Plowden, has very imprudently provoked investigation, it is alone answerable for whatever contention may arise from the discussion.

(To be continued.)

ART. II. *An Essay on Abstinence from Animal Food, as a Moral Duty.* By Joseph Ritson. 8vo. 236 pp. Phillips. 1803.

THIS is one of the most extraordinary performances that ever fell under our notice. It purports to be a dissuasive from the use of animal food; and if the author had been influenced by motives of humanity, or indeed by any others to which we could have assigned a praise-worthy or reasonable origin, we should have dismissed it, in a few words, as the reverie of a weak mind, absurdly, but not offensively employed.

Sorry are we to say, that views of a very different nature produced the article under examination. It is mischievous in its design, detestable in its conduct, impious, and even daringly atheistical, in its principles and avowed deductions. As a work of literature, it is beneath notice; coarse, inelegant, and ridiculously fantastical in its diction, and clumsily fabricated out of quotations from a variety of authors, selected without common sense, and, if we must speak out, without common honesty.

The book is divided into Chapters; the first of which is entitled "of Man." This is *wisely* made up of extracts from Hesiod, and other ancient poets and historians, and "proves," to the confusion of Scripture (as the author conceives) that the world is eternal, as well as man! Beasts, &c. we all know, "were produced by the mud of the Nile." Here the author is obliged to insert an observation extremely hostile to the eternity of the world. "The mud of the Nile," he says, "*it is believed, has, for some time,*" probably since
modern

modern travellers visited it, "lost its generative or vivifying qualities." P. 9. However, he shortly after rallies, and encouraged by the doctrine of Epicurus, Ocellus Lucanus, and a few others, ventures to pronounce, "that, as it is absolutely impossible to demonstrate these facts, we *must*, of necessity, be content to embrace the SENSIBLE opinion reported by Diodorus, that mankind was from eternity, and that there never was a time when he first began to be"!!! P. 12.

Having thus produced his man, the author proceeds to tell us who and what he is. Man is a monkey, a perfect orang-outang; this is proved in a variety of modes. "The apes correct their young in the manner of *good Christians*," P. 13. *Ergo, &c.* Again, "the monkey seems to be of the Presbyterian or Methodist persuasion, which he imitates in his *religious* exhortation"! P. 16. This puts the matter out of all doubt. But, says the author, with amazing candour, "man, by some *singular and unaccountable accident or event*, has acquired the art of forming articulate sounds." P. 15. This is unlucky; for monkeys (at least those of Mr. Pidcock's family, with whom we are best acquainted) do not speak. Not so fast: "this," continues the author, "is no solid objection to the present system" (of a monkey being a man, or *vice-versa*) for, as Master Nathaniel says, *the collusion holds in the exchange* (of a man being a monkey) "as language is no more natural to man than to many other animals, which actually make use of it"! (p. 15) nay, as he continues, "the Negroes say of the monkeys, that they can speak if they will, but are afraid to confess it, lest they should be made to work." P. 16. On the authority, therefore, of these profound investigations, we may, with the author, conclude speech to be natural to animals, and affirm, "that prejudice and bigotry alone can swallow the *absurdity* of speech or language being the gift of God." P. 31. Upon the whole, the eternity of the world, and of monkeys, is here sufficiently proved to every *unprejudiced and unbigotted* mind!

The second Chapter is short. It is intended to demonstrate that "animal food is not natural to man," which appears from this irrefragable evidence, that "Diomedes King of Thrace killed by Hercules, fed his mares with the flesh of miserable strangers, *cut in pieces for the purpose*." This was provident in their master, for the poor beasts had no knives, as may be read in the same authentic history, "which made them so fierce and unmanageable, that they were obliged to be kept in stalls of brass and tied up in iron chains"! Besides this, "the Indian philosophers (according to old Doctor Moffet, who, from the use which is made of his testimony, apparently lived before

before the flood) did never, a great while after the flood, taste of any sensible animal; and though Nimrod, the great hunter, slew many beasts, yet flesh was even then untasted of the Babylonians"! P. 51. So that from the horses of Diomedes eating animal food, and the Babylonians (according to the testimony of the antediluvian Doctor Moffet) not eating it, it evidently appears "not to be natural to man." Q. E. D.

Chapter III. proves "animal food not necessary for the purpose of strength or corpulency." Indeed, it does more, it *proves* it to be not necessary for anything. "Nature," the author says, p. 65, "presents man with his food already dressed," hang up the cooks! "the banana and the bread-fruit" (our amazing author is not aware that the bread-fruit is always roasted) between the tropics, the evergreen oak, and the chestnut-tree, in the temperate zones, and the pine, whose kernel is eatable, in the frigid zone." How idle are the fears of speculative politicians respecting the seizure of the coal-pits by the French! We can now do without them. It should not be concealed, however, that the author hints that we may vary or improve our diet by boiling the chestnuts; so that, after all, people should not be too eager in flinging away their coals. "The Sevennois in France feed on chestnuts, the *broth* of which is very nourishing." P. 81. The writer of this article has been informed, that this *broth* is sometimes enriched by boiling an egg in it. But chestnuts, and pine-cones, may not always be at hand: it is some comfort therefore to reflect, that the happy period is approaching, when no food of any kind will be necessary. "Whether it be possible for man, by any mean of temperance, medicine, or *morality*, to subsist without any—food, seems UNCERTAIN; for though the famous elixir vitæ of the alchemists, so long sought, has not yet been discovered, it is not *at all impossible*, that in a more enlightened age,—this invaluable medicine may be one day hit upon, though not, it may be, within a very speedy period." P. 66. Alack! alack! Milton complained that he was born "too late:" we, on the contrary, lament that we were born *too early*, and are not likely to share in the blessings of this discovery; which we are confident will be made about the time that Mr. Godwin's famous plough walks into the field, and performs its work without assistance. The period, however, may not be so distant as the author apprehends; for he has judiciously collected anecdotes of many enthusiastic, diseased, and insane persons, who have lived for several days without sustenance of any kind! Amid these authentic documents, however, we miss the case of the *Maid of Haerlem*, who lived, as is well known, sixty days on the smell of a rose; and

and would have lived until this very hour, had the season of roses fortunately continued.

If we must eat however in these degenerate days, let us all betake ourselves to a vegetable diet; "seeing its influence is so considerable and so happy, *on beauty of person, and tranquillity of soul*"! P. 83. This is so close an argument, *ad hominem*, that we should have been surprised if the author had overlooked it. His *beauty of person* we leave to the contemplation of the ladies; but his *tranquillity of soul*, which has led him to maintain a restless and envenomed warfare with the whole human race, and chiefly with the most respectable part of it, cannot be too strongly pressed on the reader's notice, as one of the happy effects flowing from a total abstinence from animal food!

We shall return to the subject of this chapter, after noticing a few passages illustrative of the consistency, and other distinguishing qualities of this notable philosopher. In p. 86, we are told, that "the fierce and cruel disposition of the wild Arabs (the Bedouins) is supposed to proceed from their feeding upon the flesh of camels." In p. 147, we find that the Arabs, though not without animal food, *seldom* eat of it; and, as if this was not enough, we are told that, "content with his milk and his dates, the Bedouin has not desired flesh; he has shed *no* blood, he has preserved a *humane* and *sensible* heart"! P. 126. The same admirable order runs through every part of the book; and nations, just as it suits the author's purpose, are cannibals, flesh-eaters, or Pythagoreans. "The Peruvians," for example, "were such lovers of human flesh, that Cieza one day saw them devour above a hundred men, women, and children," (p. 145); "at another time they killed and ate at least three hundred Indians," (p. 145); but (p. 190) "they contented themselves with herbs and roots, and with what the earth produced of itself." It is needless to quote more of this ineffable nonsense*.

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* Yet we must be indulged in one instance more. "The Biri-ans, a nation about 12 degrees north of the Cape of Good Hope, seldom eat meat," &c. P. 187. For this important piece of information, the author quotes *Damberger's Travels*. To produce the authority of an acknowledged impostor, in support of a cause which has nothing but falsehood on its side, is so natural, that we should not have noticed it, but for a singular proof of *honesty* in the author. The reference is, "Damberger's Travels, London, Longman and Rees." Now, as it is well known, that his worthy friend, "Mister Richard Phillips, the publisher of this compilation," (p. 201) was the first man that brought

Our readers have read and trembled at the ferocity of the East India tiger. We have the pleasure to inform them, that in consequence of the vegetable diet of the Marattas, that ferocity is no more. Such is the force of example! "Even the most formidable quadrupeds (tigers, leopards, ounces, &c.) seem to have lost their natural ferocity in the same harmless dispositions; and hence the apprehensions occasioned by the proximity of such neighbours, no longer disquiet the minds of the natives." P. 210. This is from a *Monf. de Pages*; and thus it is that fools minister to the designs of ———; but enough, we turn back to p. 83.

"A vegetable regimen prolongs infancy:—I have seen an instance of it in an English youth (it is *St. Pierre* who speaks) of fifteen, who had not the appearance of being so much as twelve! He was a most interesting figure, &c. His father, whose name was *Pigot*, told me, that he had brought him up entirely under the Pythagorean system; the good effects he had learned by his own experience."

We remember this unfortunate creature well: it was a poor little stunted thing, that would eat any thing out of his father's sight, and whose great ambition was to be an English jockey-boy (he was then settled at Geneva) for which his light weight and diminutive stature seemed to qualify him. As to the Pythagorean his father, of whom the author gives some account in a note, he was a weak and wrong-headed man, who ruined himself and an ancient family. This humane and enlightened philosopher was one of the keenest sportsmen at Newmarket; till, having lost a great deal of money on a race which he was sure of winning, and therefore boldly ventured on, he left the turf in a pet, sold his family estate at two thirds of its value, and removed with the produce to France, the country of liberty and virtue, which, after his defeat, were no longer to be found here. About 1789, he settled near Geneva, where he was the object of constant ridicule from his singularities. He hired a dozen labourers, at six shillings a week, to live on vegetables; and the people reported that he had killed two of them with diarrhoeas! We have seen him (for we have not always been confined to our garrets) sitting with his bare rump on some fresh mould strewed upon his garden wall, by way of invigorating his faculties! When the property of this poor man (near fourscore thousand pounds sterling) was seized by

brought to this country the impudent and ignorant forgery here mentioned, of which he printed and dispersed a vast edition before it was detected; it is a notable sacrifice he makes to justice in suppressing his name, and introducing that of others, who were the mere dupes of a trick by which the former only profited.

Robespierre,

Robespierre, whom he always greatly admired, he was alarmed, and took horse for Paris. Agitation and terror threw him into a violent fever before he reached Lyons, where he died, and all was lost! So much for the author's second hero. The third is a Mr. "John Williamson, alias Pythagoras, alias Bramin, alias Hole-John." P. 196. The reader wants no further information to determine that this was some crack-brained idiot or half-witted madman. The author triumphantly notices, that he was a great enemy to "priests and priest-craft, the only names he used for the clergy and their function." P. 198. The fourth on the philosophic list is John Oswald: "he uniformly abstained from eating animal food; nay, *so great was his abhorrence of blood*, that rather than go through a flesh-market, he would go any distance about." P. 199. Would it be credited, that this miscreant, who is here said to have put on "the mild philosophic manners of the Brachman," (*ibid.*) was the most ferocious, the most blood-thirsty villain that ever disgraced the human shape! During the whole reign of terror in France, he was the active agent of Couthon, Marat, Le Bon, and the rest of that diabolical crew. Having wallowed in blood at Paris till the stream grew scanty, he solicited to be sent against the brave and loyal Vendéans; there, after innumerable murders, he was at length dispatched, with his two sons (tigers like himself) in a battle which he lost on the banks of the Loire. The fifth worthy is no other than "Mister Richard Phillips, the publisher of this compilation;" who, however, has been so diffident of his friend's publication, as not to advertise it in any list of books edited by him. Of his history, we know nothing but from mere report. Let those, who are acquainted with the facts, judge of the value of his example. The sixth and last of the sect is the compiler himself, who ———

We had written thus far, when we were informed that he was no more! How fearful are the ways of heaven! The fool who, in the pride of his no-knowledge, arraigned the wisdom of Providence; the worm that, in the conceit of his no-strength, aspired to pull the Almighty from his throne, sunk, in the twinkling of an eye, beneath the level of the lowest and most contemptible of the beasts that perish! It is said that he was found naked, at midnight, in the court of his inn, with a large clasp-knife in one hand, and a copper kettle in the other, on which he was exercising his impotent fury. The humanity of the neighbours conveyed him to a mad-house, where, in the course of a few hours, he expired in a paroxysm of frenzy.

It is just, as well as charitable, to hope that his opinions were influenced by the imperceptible growth of that malady
which

which destroyed him: for the rest, he is now before a righteous tribunal, where we also must appear; and where the least sinful of the human race must look, no otherwise than himself, for forgiveness to the mercy of a long-suffering Judge and Father.

ART. III. *Philosophical Transactions of the Royal Society of London, for the Year 1803. Part I.* 4to. 276 pp. G. and W. Nicol. 1803.

THE contents of this Part of the Transactions consists of ten Papers, besides the Meteorological Journal, which forms an Appendix of 26 pages.

I. *The Bakerian Lecture. Observations on the Quantity of Horizontal Refraction; with a Method of measuring the Dip at Sea.* By William H. Wollaston, M. D.

In a former paper presented to the Royal Society, this author endeavoured to ascertain, and to explain, the causes of horizontal refraction. Since that time, having had it in his power to pursue the subject, by means of subsequent experiments and observations, the results of which tend to improve the theory, he states those particulars in the present paper.

The variations of horizontal refraction are evidently depending on the changes indicated by the thermometer and the hygrometer;

"Yet," says Dr. W. "the law of these variations is not altogether so simple as I had hoped it might be found.

"I shall, on the present occasion, first relate the facts on which this opinion is founded, and which are in themselves sufficiently remarkable, on account of the unexpected quantity of refraction observable over a short extent of water; I shall, in the next place, show that the exact determination of the concurrent changes of the atmosphere are of less value, and their irregularities of less consequence than I had conceived, as there is a very easy method whereby the quantity of dip at sea may be at any time correctly measured; and therefore the end which I sought by indirect means, may be at once directly attained."

He then, in conformity to this plan, relates his observations, which were principally made upon the river Thames; to which he subjoins the method of correcting the dip at sea.

After the statement of the observations, he says, in page 9,

"From the foregoing observations we learn, that the quantity of refraction over the surface of water may be very considerable, where the land is near enough to influence the temperature of the air. At sea,

sea, however, so great differences of temperature cannot be expected; and the increase of dip caused by this variation of horizontal refraction, it is to be presumed, is not so great as in the confined source of a river; but, if we consider that it may also be subject to an equal diminution from an opposite cause, and that the horizon may even become apparently elevated, there can be no question that the error in nautical observations, arising from a supposition that it is invariably according to the height of the observer, stands in need of correction."

The method of determining the quantity of dip, consists in taking the sun's altitude, by means of a sextant, from two opposite points of the horizon.

"By the back observation, the whole vertical angle between any two opposite points of the horizon may be measured at once, either before or after taking an altitude. Half the excess of this angle above 180° , should of course be the dip required.

"But, if it be doubtful whether the instrument is duly adjusted, a second observation becomes necessary. The instrument must be reversed, and, if the apparent deficiency of the opposite angle from 180° be not equal to the excess before obtained, the index error may then be corrected accordingly; and, since the want of adjustment, either of the glasses at right angles to the plane of the instrument, or of the line of sight parallel to it, will affect both the larger and smaller angle very nearly in an equal degree, the $\frac{1}{4}$ part of their difference will be extremely near the truth, and the errors arising from want of those adjustments may with safety be neglected."

II. *A chemical Analysis of some Calamines.* By James Smithson, Esq.

The uncertainty, which, notwithstanding several experiments made by divers persons, still remained concerning the nature of those ores of zinc, which are commonly called *calamines*, determined Mr. Smithson to institute an analysis of the same.

The specimens he examined, were the calamine from Bleyberg, the calamine from Somersetshire, the calamine from Derbyshire, and the electrical calamine. The result of his experiments shows, that 1000 parts of the first of those specimens, consist of calx of zinc 714, carbonic acid 135, and water 151. One thousand parts of the calamine from Somersetshire, consist of carbonic acid 352, and calx of zinc 648. One thousand parts of the calamine from Derbyshire, consist of carbonic acid 348, and calx of zinc 652. One thousand parts of the electrical calamine, consist of quartz 250, calx of zinc 683, water 44, and 23 of those parts were lost in the course of the operations. But Mr. S. observes, that if the water is only accidental in this calamine, then its ingredients are quartz 261, and calx of zinc 739.

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The statement of the experiments which determined the above-mentioned results, is followed by a variety of very proper observations on the peculiar nature of calamines, as well as upon chemistry in general.

III. *Experiments on the Quantity of Gases absorbed by Water, at different Temperatures, and under different Pressures.* By Mr. William Henry.

This very useful paper is divided into two sections, to which are prefixed a few historical particulars relative to the absorption of aeriform fluids by water. Among those particulars it is mentioned, that the carbonic acid is the only gas whose relation to water has been examined by the industry of Cavendish, Priestley, and others, with particular attention; but that the solubility of other gases in water had been almost entirely overlooked by philosophers.

The first section treats of the quantities of gases absorbed by water under the usual pressure of the atmosphere. In order to ascertain those quantities with sufficient accuracy, this author employed an apparatus, which he describes in the commencement of the section; and the description is illustrated by a delineation of the instrument on an adjoining plate. He then states the results of his experiments, and accompanies the account with useful and curious remarks.

The absorption of carbonic acid by water (and indeed nearly the same thing may be observed with respect to the absorption of all the other gases) is influenced by the temperature of the ingredients, and by the proportional quantities of gas and water, that are presented to each other; for instance, a given quantity of water will absorb a greater quantity of carbonic acid, when a large, than when a small, volume of the latter is exposed to it; though in both cases the quantity of gas exposed be considerably greater than that which the given quantity of water can possibly absorb. In consequence of the above-mentioned peculiarity, this author expresses the quantities of carbonic acid absorbed by water, by means of a table, consisting of seven columns, which bear the following titles; namely, numeration of experiments, temperature, measures of water, measures of gas, quantity absorbed, residue, and quantity absorbed by 100 inches of water.

From the table it appears, that at the temperature of 55° when 15 measures of carbonic acid are exposed to 10 measures of water, 10 only of the former are absorbed by the latter. But when, at the same temperature, 20 measures of the gas are exposed to 20 measures of water, then 18 measures of the former are absorbed by the latter.

Similar

Similar experiments with the other gases show, that 100 parts of water, at 55° of temperature, absorb 86 parts of sulphurated hydrogen gas. At 45° of temperature, the same quantity of water takes up 50 of nitrous oxide.

100 cubic inches of water at . . . 60° ,	absorb
of nitrous gas	5 inches
oxygenous gas	2,63
phosphuretted hydrogen gas	2,14
gaseous oxide of carbon . . .	2,01
carburetted hydrogen gas . .	1,40
azotic gas	1,20
hydrogen gas	1,08
atmospherical air	1,43

In the second section this author treats of the influence of pressure in promoting the absorption of gases.

He commences this section by describing the apparatus he used for the purpose, and which is only a small addition to the apparatus described in the first section; and, at the same time, he points out several improvements that might be made upon it; after which, he says;

“ The results of a series of at least fifty experiments on carbonic acid, sulphurated hydrogen gas, nitrous oxide, oxygenous and azotic gases, with the above apparatus, establish the following general law : that under equal circumstances of temperature, water takes up, in all cases, the same volume of condensed gas as of gas under ordinary pressure. But as the spaces occupied by every gas are inversely as the compressing force, it follows, that water takes up, of gas condensed by one, two, or more additional atmospheres, a quantity which, ordinarily compressed, would be equal to twice, thrice, &c. the volume absorbed under the common pressure of the atmosphere. By frequent repetition of the experiments, I obtained results differing a little from the general principle above stated; but for all practical purposes, I apprehend, the law has been announced with sufficient accuracy.”

The following passage, which concludes the paper, shows the evolution of heat by the condensation of the air.

“ When the density of the air was suddenly doubled by a column of quicksilver, the mercury in the thermometer, whose bulb was still surrounded by the condensed gas, rose about $1\frac{1}{2}$ degree. On agitating the vessel, till the water encompassed the bulb of the thermometer, an elevation of barely $\frac{1}{2}$ a degree ensued in the temperature of the water. This ascent would probably have been greater, if the evolved heat had not been carried off by the mercury on which the water floated.”

IV. *Experiments and Observations on the various Alloys, on the specific Gravity, and on the comparative wear of Gold. Being the Substance of a Report made to the Right Honourable the Lords of the Committee of Privy Council, appointed to take*

take into Consideration the State of the Coins of this Kingdom, and the present Establishment and Constitution of his Majesty's Mint. By Charles Hatchett, Esq.

This long and elaborate paper occupies by far the greater part of the book. It begins with a list of the committee appointed on the 10th of February, 1798, for the purpose, &c. as mentioned in the title. This list is immediately followed by the introduction, wherein it is stated, that the examination of gold, with respect to various alloys, as also with respect to its specific gravity, wear, &c. which forms the subject of the present paper, was undertaken by the desire of the above-mentioned committee, who were pleased to request, that H. Cavendish, Esq. and the writer of this paper, would undertake the examination of the necessary particulars; which was accordingly done.

“ Two questions were to be principally decided. 1st. Whether very soft and ductile gold, or gold made as hard as is compatible with the process of coining, suffers the most by wear, under the various circumstances of friction to which coin is subjected in the course of circulation ?

“ 2dly. Whether coin with a flat, smooth, and broad surface, wears less than coin which has certain protuberant parts raised above the ground or general level of the pieces ?

“ Concerning the first question, opinions were various, and the most intelligent persons were uncertain whether soft or hard gold was to be preferred; and, in respect to the second question, it must be observed, that although the prevalent opinion was in favour of flat and smooth surfaces, yet, as the fact had never been fully and satisfactorily determined, this opportunity was embraced, in order that every doubt might be removed.”

With respect to the conduct of the experiments necessary for the examination, Mr. Hatchett says,

“ At the request of Mr. Cavendish, I have written the following account; but I should be highly unjust and ungrateful to that gentleman, did I not here publicly acknowledge how great a portion truly belongs to him, of any merit which these experiments may be found to possess; for, at all times, I was favoured with his valuable advice; and the machines to produce friction, as well as the dies, were entirely contrived by himself. At the same time, I wish it to be understood, that I alone am to be considered as responsible for any inaccuracies of the experiments.”

The paper is divided into three sections; namely, sect. 1, on the various alloys of gold; sect. 2, on the specific gravity of gold when alloyed by various metals; and, sect. 3, on the comparative wear of gold, when alloyed by various metals.

L 1

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The first section describes a very considerable number of experiments made by combining gold separately, and in different proportions, with each of the following metallic substances; namely, arsenic, antimony, zinc, cobalt, nickel, manganese, bismuth, lead, tin, iron, platina, and silver.

The results of those various combinations; namely, the colour, hardness, pliability, and other peculiarities of the masses, are distinctly annexed to each experiment, to which are occasionally added (for the sake of comparison, or for the purpose of removing wrong ideas) the results of similar experiments, as described by divers authors. The above-mentioned account of the experiments is followed by a table, which shows the loss of weight arising from the combination of gold with certain metallic substances; and, concerning which, Mr. H. says:

“ According to the foregoing table, it appears, that fine gold, gold alloyed with silver, gold alloyed with copper, and gold alloyed with tin, did not suffer any loss during the experiment.

“ Moreover, that gold alloyed with lead only lost three grains, chiefly by vitrification.

“ That gold alloyed with iron lost 12 grains, which formed scoria.

“ That gold alloyed with bismuth also lost 12 grains, chiefly by vitrification.

“ That gold alloyed with antimony lost the same quantity, partly by volatilization, and partly by vitrification.

“ That gold alloyed with zinc lost one pennyweight, by volatilization. And,

“ That gold alloyed with arsenic, not only lost the whole quantity of alloy, but also two grains of the gold, which were carried off in consequence of the volatilization of the arsenic.

“ Lewis, however, asserts that gold is more volatilized by antimony than by arsenic or zinc; but to produce this effect, the fire must be vehement, the crucible shallow, and the air strongly impelled. These circumstances, according to their variations, must undoubtedly very much influence the results of such experiments; and, therefore, although the reverse was found to take place in the experiments here stated, it does not follow that certain changes should not be produced by different degrees of heat, by the figure of the vessels, and by a current of air more or less strong.

“ The whole of the experiments of this section tend to prove, that (agreeably to general practice and opinion) only two of the metals are proper for the alloy of gold coin, namely, silver and copper; as all the others either considerably alter the colour, or diminish the ductility, of gold. In respect to the latter quality, the different metallic substances which have been employed in the present experiments, appear to affect gold nearly in the following decreasing order.

“ 1. Bismuth. 2. Lead. 3. Antimony, these are nearly equal in effect. 4. Arsenic. 5. Zinc. 6. Cobalt. 7. Manganese. 8. Nickel. 9. Tin. 10. Iron. 11. Platina. 12. Copper. 13. Silver.”

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The second section, which treats of the specific gravities of different alloys of gold, commences by pointing out the difficulties which attend these experiments; and which arise from the imperfection of balances, from the fluctuating nature of the materials, from invisible vacuities, &c.

“ When metals,” this author observes, “ are cast in a mould, they speedily become cold; and according to the quantity and quality of the metal, the figure and position of the mould, and the greater or less rapidity of the cooling, metals may vary in texture, and in the relative proportion and arrangement of their interstices; and consequently the mass, in different parts, may be of unequal degrees of density. For, a metal of a uniform quality in other respects, generally becomes most dense in the bottom of the mould, especially when a long bar of heavy metal is cast in a vertical position.

“ Those metals, which are very ductile, may, by hammering and rolling, be brought more nearly to a certain uniform density; for the number and capacity of the interstices, or air-bladders, in the interior of the mass, are thus more or less diminished; and although the brittle metals, or semimetals, as they are improperly called, cannot be thus treated; yet, when reduced to powder, or into small fragments, they expose a large surface, and consequently the error produced by interstices or cavities is much reduced.

“ But, neither hammering, rolling, nor pulverization, can be applied to those metallic substances, whether simple or mixed, which are neither sufficiently malleable to be rolled, nor sufficiently brittle to be reduced into powder; and this last difficulty most frequently occurs in mixed or alloyed metals.

“ It is well known, that the specific gravity of an alloyed metal is seldom that which, by calculating the respective specific gravities and proportions of the different metals, would be the result; on the contrary, the specific gravity of the alloyed mass, is frequently greater or less than it ought to be according to calculation.”

These observations are followed by a pretty long table of the specific gravities of various alloys, wherein the absolute weight of the gold, as well as of the other metallic substance, or substances, in each specimen, is particularly stated; and to this is added, the ascertained specific gravity of the compound.

“ From these and other experiments,” Mr. H. says, “ I am induced to believe, that, in general, the specific gravity of gold alloyed with different metals, is not only very different from what it ought to be according to calculations made on the relative proportion, and specific gravity of the alloy, but that it is also subject to many variations, partly occasioned by peculiar effects produced by certain proportions of some of the metals, and partly by effects peculiar to certain compound alloys; so that, by the proportions of certain metals, and by the combination of these with others, an immense complicated series of alterations in specific gravity are produced, which as yet do not appear to have been investigated, by those philosophers who have written concerning the specific gravity of metals.

“ The specific gravity of standard gold being found by the preceding experiments to be so extremely variable, according to the nature and quantity of the metals which were employed singly or conjointly as alloys, the following table has been added, to show the comparative degrees of expansion and contraction which took place, in consequence of these combinations.”

The table, then, which follows the above paragraph, is a long and useful production of labour and perseverance. It consists of eight columns, under the titles of

“ 1st. *Metals*, viz. the metallic substances which form the compounds. 2dly. *The specific gravity*. 3dly. *Weights*. 4thly. *Bulks before combination in grains of water*. 5thly. *Bulk after combination*. 6thly. *Expansion*. 7thly. *Contraction*. And, lastly, *The specific gravity of the mass*.”

In order to show the necessity for constructing this table, and the use of it, we shall transcribe a few of the observations that are subjoined to it.

“ Very little alteration appears to have been produced by alloying gold with $\frac{1}{2}$ of pure silver; for the alloyed mass only differed from the natural bulk of the two metals by 0,1; and this accords with former observations upon the effects which these metals produce on each other.

“ But in the next case, which consisted of gold alloyed with equal parts of silver and copper, the expansion amounted to 0,67; which is the more remarkable, as, in the subsequent article, copper being employed singly, produced only an expansion of 0,66. It appears, therefore, that the compound alloy of silver and copper, being added in the proportion of $\frac{1}{2}$ to gold, causes a degree of expansion superior to that produced by copper, although it might be previously imagined, that the silver would have checked or diminished the expansive property of the copper.

“ $\frac{1}{2}$ of iron appears to have caused an expansion rather inferior to that of copper; but an alloy composed of equal parts of iron and copper, produced an expansion less than the former. This effect seems also to be peculiar to this compound alloy; for, according to the effects which copper was found singly to produce upon gold, the compound alloy of iron and copper ought to have produced an expansion superior to that caused by iron alone.

“ A considerable contraction was caused when $\frac{1}{12}$ of tin was added to gold; but, as an attempt had been made to pass the mass between rollers, before the specific gravity was taken, the contraction must not be estimated at so much as 0,53.

“ When gold was alloyed with equal parts of tin and copper, the contraction was found to be only 0,02; but, in the next case, when the copper amounted to 30 grains, and the tin only to 8, an expansion took place, equal to 0,14.

“ $\frac{1}{10}$ of lead produced an expansion equal to 0,14; but, from the similarity of all the other effects of lead to those of bismuth, I am inclined

clined to believe, that lead, in some proportion greater than $\frac{1}{12}$, would produce contraction. In all the instances, however, stated in the table, expansion was observed; and, when lead was in the proportion of 4 grains to 34 of copper, or of half a grain to $37\frac{1}{2}$ of the same metal, then a very remarkable expansion took place, which seemed to be a peculiar effect of this compound alloy; for, in the subsequent case, when the lead was reduced to $\frac{1}{4}$ of a grain, the degree of expansion was much less."

Two other tables are contained in the same section; the first of which is intended to show the various statements, by different authors, of the specific gravity of fine and standard gold; the other table exhibits the specific gravities of divers English gold coins, at the temperature of 60° .

The third section, on the wear of gold, is subdivided into three parts, for the distinct consideration of three different modes of wear, namely, the friction between pieces of gold coin; the friction of gold coin against coin of other metals, such as silver and copper; and the friction which gold coins of various qualities suffer, when exposed to the action of certain substances, such as the particles or filings of metals, gritty powders, &c.

In order to investigate this particular, coins of different sorts were put together, and were caused to rub against each other, in a variety of ways, in different apparatuses, and with different velocities. For this purpose, a very proper instrument was also contrived by Mr. Cavendish, which is particularly described in the paper, and a delineation of it is shown in an annexed plate. The coins were likewise caused to rub against other substances, in a variety of ways; and the results of all those experiments are stated in fourteen tables; but, with respect to those particulars, we must unavoidably refer our readers to the paper itself: we shall therefore conclude the account of this paper with the following general remark.

"The experiments," this author says, "on the comparative wear of gold, which are described in the last section, were attended with considerable difficulties; for this reason, the conclusions have been founded only upon such facts as were uniformly the same under every circumstance. These general conclusions have been already fully stated; but we may again observe, that gold of moderate ductility is (all things being considered) the best adapted to the purpose of coin; and that the real wear of such coin is, in all probability, very slowly effected; so that a long period of time must elapse before any considerable diminution in weight can be perceived."

V. *Observations on the Chemical Nature of the Humours of the Eye.* By Richard Chenevix, Esq.

The probability of illustrating the mechanical structure of the eye, and the contradictory opinions which had been entertained by certain authors concerning the chemical nature of the humours of that organ, were the causes which principally induced Mr. Ch. to undertake a chemical examination of those humours; and it is an account of such examination that forms the subject of the present paper.

His experiments were performed upon sheep's eyes, upon human eyes, and upon the eyes of oxen; all of which were as fresh as could be procured. The principal results of those experiments are as follows.

The specific gravity of the aqueous humour of a sheep's eye was found to be 10,090 at 60° of Fahrenheit's thermometer. Its constituent ingredients appeared to be water, albumen, gelatine, and a muriate of soda.

The crystalline humour of the same differs very materially from the others. Its specific gravity is 1100. It contains a smaller proportion of water than the other humours, but a much larger proportion of albumen and gelatine.

The vitreous humour of the same eye seemed to be exactly like the aqueous, both with respect to its specific gravity, and to its chemical nature.

The humours of the human eye, this author found to contain nothing different from those of the sheep's eye. The specific gravities, however, are different from those of the sheep; the specific gravity, either of the aqueous or of the vitreous humour, being 10,053, and that of the crystalline being 10,790.

With respect to the humours of the eyes of oxen, this author says:

“ I found the eyes of oxen to contain the same substances as the respective humours of other eyes. The specific gravity of the aqueous and vitreous humours is 10,088, and that of the crystalline 10,765.

“ What is particularly worthy of notice is, that the difference which appears to exist between the specific gravity of the aqueous or vitreous humour and that of the crystalline, is much greater in the human eye than in that of sheep, and less in the eye of the ox. Hence it would appear, that the difference between the density of the aqueous and vitreous humour and that of the crystalline, is in the inverse ratio of the diameter of the eye, taken from the cornea to the optic nerve. Should further experiments show this to be a universal law in nature, it will not be possible to deny, that it is in some degree designed for the purpose of promoting distinct vision.”

VI. *An Account of some Stones said to have fallen on the Earth in France; and a Lump of native Iron, said to have fallen in India.* By the Right Hon. Charles Greville.

This paper contains some additional facts, in corroboration of the idea that several stony substances have at various times fallen from the sky. The principal evidence concerning the reality of such facts consists in the attestation of a great many eye-witnesses, and in the similarity of nature which such stones or stony concretions appear to have, as has been sufficiently proved by the labours of various able persons, especially of Mr. Howard and the Count de Bournon.

Since the publication of those gentlemen's papers in the *Philosophical Transactions*, of which proper notice has been taken in a former number of the *British Critic*, Mr. Greville has received three other specimens of such celestial stones, of which he gives the following account.

“ Monsieur St. Amand very obligingly divided with me a specimen he had broken from a stone of about 15 inches diameter, preserved in the Museum of Bourdeaux, which stone fell near Roqueford, in the Landes, on the 20th of August, 1789, during the explosion of a meteor: it broke through the roof of a cottage, and killed a herdsman and some cattle. M. St. Amand also gave me part of a stone he had preserved in his collection ever since the year 1790; when a shower of stones, weighing from half an ounce to 15 and 25 pounds each, fell in the parishes of Grange and Creon; and also in the parish of Juliac, in Armagnac; which fact was, at the time, verified by Duby, Mayor of Armile, and published by Bertholon, in the *Journal des Sciences utiles de Montpellier*, in the year 1790.

“ The third specimen I owe to the Marquis de Drec; it is a fragment, broken from a stone of 22 pounds weight, which fell near the village Salles, not far from Villefranche, in Burgundy, on the 12th of March, 1798: this was also accompanied by a meteor.

“ I content myself with the mere recital of the facts, in confirmation of the observations presented to the Society; as these three additional specimens have precisely the same characters, texture, and appearance as the others in my collection; and are scarcely, by the eye, to be distinguished from them.”

Besides the above account, the present paper likewise contains an extract from the Memoirs of the Emperor Jehangire, written in Persian by himself, and translated by Colonel Kirkpatrick.

This extract being of a very curious nature, we shall transcribe it for the satisfaction of our readers.

“ A. H. 1030, or 16th year of the reign. The following is among the extraordinary occurrences of this period.

“ Early

“ Early on the 30th of Furverdeen, of the present year*, and in the eastern quarter (of the heavens) there arose, in one of the villages of the Purgunnah in Jalindher, such a great and tremendous noise, as had nearly, by its dreadful nature, deprived the inhabitants of the place of their senses. During this noise, a luminous body (was observed) to fall from above on the earth, suggesting to the beholders the idea that the firmament was raining fire. In a short time, the noise having subsided, and the inhabitants having recovered from their alarm, a courier was dispatched (by them) to Mahommed Syeed, the Aumil of the aforesaid Purgunnah, to advertise him of this event. The Aumil instantly mounting (his horse,) proceeded to the spot (where the luminous body had fallen.) Here he perceived the earth, to the extent of ten or twelve guz†, in length and breadth, to be burnt to such a degree, that not the least trace of verdure or a blade of grass remained; nor had the heat (which had been communicated to it) yet subsided entirely.

“ Mahommed Syeed hereupon directed the aforesaid space of ground to be dug up; when the deeper it was dug, the greater was the heat of it found to be. At length a lump of iron made its appearance; the heat of which was so violent, that one might have supposed it to have been taken from a furnace. After some time it became cold; when the Aumil conveyed it to his own habitation, from whence he afterwards dispatched it, in a sealed bag, to court.

“ Here I had (this substance) weighed in my presence. Its weight was 160 tolah‡. I committed it to a skilful artisan, with orders to make of it a sabre, a knife, and a dagger. The workman (soon) reported, that the substance was *not malleable, but shivered into pieces under the hammer.*

“ Upon this, I ordered it to be mixed with other iron. Conformably to my orders, three parts of the *iron of lightning* were mixed with one part of common iron; and from the mixture were made, two sabres, one knife, and one dagger.

“ By the addition of common iron, the (new) substance acquired a (fine) temper; the blade (fabricated from it) proving as elastic as the most genuine blades of Umanzy and of the south, and bending, like them, without leaving any mark of the bend. I had them tried in my presence, and found them cut excellently, as well (indeed) as the best genuine sabres. One of these sabres I named *Katai, or the cutter*, and the other *Burk-serifst, or the lightning-natured.*”

VII. *Observations on the Structure of the Tongue; illustrated by Cases, in which a Portion of that Organ has been removed by Ligature.* By E. Home, Esq.

This paper shows a very remarkable, as well as useful, fact in animal œconomy. It proves that the internal structure of

* Corresponding with A. D. 1620.

† A guz is rather less than a yard.

‡ A tolah is about 180 grains Troy weight.

the human tongue is not of that delicate and sensible nature which one might be inclined to imagine; and that, in case of cancer, or other very dangerous disorder, a portion of that organ may be safely and effectually removed. This author relates three cases of this nature, wherein the operation was successfully performed by himself. He describes the method of operating, points out the cases in which such operation may be adviseable, and accompanies the whole with sagacious remarks.

VIII. *Observations on the Transit of Mercury over the Disk of the Sun; to which is added, an Investigation of the Causes which often prevent the proper Action of Mirrors.* By William Herschel, LL. D.

During the transit of the planet Mercury over the disk of the Sun, on the morning of the 9th of November, 1802, Dr. H. made several observations relative to the colour, figure, &c. of the planet; and it is a statement of those observations that forms the principal part of the present paper. It is stated, that the planet appeared very dark, remarkably well defined, and of a perfectly spherical figure; "so that," this author observes, "unless its polar axis should have happened to be situated, at the time of observation, in a line drawn from the eye to the Sun, the planet cannot be materially flattened at its poles."

This is followed by *observations and experiments relating to the causes which often affect mirrors, so as to prevent their showing objects distinctly.*

Here this author collects together various remarks, made by himself, at various times, in the course of his astronomical observations, concerning the perfect or imperfect performance of his telescopes; which particulars seemed to have some dependance upon the weather, or other accidental circumstances. He also relates some experiments, made by himself, purposely for the investigation of the above-mentioned properties of telescopes.

Those remarks are arranged under the titles of moisture in the air, fogs, frost, hoar frost, dry air, northern lights, windy weather, &c.

The principle which this author has been able to derive from all those observations is, "that in order to see well with telescopes, it is requisite that the temperature of the atmosphere and mirror should be uniform, and the air fraught with moisture."

This paper is accompanied with one plate.

IX. *An Account of some Experiments and Observations on the constituent Parts of certain astringent Vegetables, and on their Operation in Tanning.* By Humphry Davy, Esq.

A series of experiments, undertaken at the desire of the managers of the Royal Institution, on the substances employed in the process of tanning, and on the chemical agencies concerned in it, forms the subject of the present paper, which is divided into five sections, under the following titles. I. Observations on the Analysis of astringent vegetable Infusions. II. Experiments on the Infusion of Galls. III. Experiments and Observations on *Catechu*, or *Terra Japonica*. IV. Experiments and Observations on the astringent Infusions of Barks, and other vegetable Productions. V. General Observations.

With respect to the particulars that are contained in the first four sections, we must unavoidably refer our readers to the paper itself, as they are not susceptible of an abridgment sufficiently short and distinct; but we shall transcribe from the fifth section such paragraphs as may seem to demand peculiar notice.

“ From the experiments,” this author says, “ that have been detailed, it appears, that the *specific* agencies of tannin, in all the different astringent infusions, are the same. In every instance, it is capable of entering into union with the acids, alkalis, and earths; and of forming insoluble compounds with gelatine and with skin. The infusions of the barks effect the greater number of reagents in a manner similar to the infusion of galls; and, that this last fluid is rendered green by the carbonated alkalis, evidently depends upon the large proportion of gallic acid it contains. The infusion of sumach owes its characteristic property, of being precipitated by the caustic alkalis, to the presence of sulphate of lime; and, that the solutions of catechu do not copiously precipitate the carbonated alkalis, appears to depend upon their containing tannin in a peculiar state of union with extractive matter, and uncombined with gallic acid or earthy salts.

“ In making some experiments upon the affinities of the tanning principle, I found that all the earths were capable of attracting it from the alkalis; and so great is their tendency to combine with it, that, by means of them, the compound of tannin and gelatine may be decomposed without much difficulty; for, after pure magnesia has been boiled for a few hours with this substance diffused through water, it became of a red brown colour, and the fluid obtained by filtration produced a distinct precipitate with solution of galls. The acids have less affinity for tannin than for gelatine; and, in cases where compounds of the acids and tannin are acted on by solution of gelatine, an equilibrium of affinity is established; in consequence of which, by far the greatest quantity of tannin is carried down in the insoluble combination. The different neutral salts have, comparatively, feeble powers of attraction for the tanning principle; but, that
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the precipitation they occasion in astringent solutions is not simply owing to the circumstance of their uniting to a portion of the water which held the vegetable substances in solution, is evident from many facts, besides those which have been already stated. The solutions of alum, and of some other salts which are less soluble in water than tannin, produce, in many astringent infusions, precipitates as copious as the more soluble saline matters; and sulphate of lime, and other earthy neutral compounds, which are, comparatively speaking, insoluble in water, speedily deprive them of their tanning principle."

P. 270. "In considering the relations of the different facts that have been detailed to the process of tanning and of leather-making, it will appear sufficiently evident, that when skin is tanned in astringent infusions that contain, as well as tannin, extractive matters, portions of these matters enter, with the tannin, into chemical combination with the skin. In no case is there any reason to believe, that gallic acid is absorbed in this process.

"The different qualities of leather made with the same kind of skin seem to depend very much upon the different quantities of extractive matter it contains. The leather obtained by means of infusion of galls is generally found harder, and more liable to crack, than the leather obtained from the infusions of barks; and, in all cases, it contains a much larger proportion of tannin, and a smaller proportion of extractive matter.

"When skin is very slowly tanned in weak solutions of the barks; or of catechu, it combines with a considerable proportion of extractive matter; and, in these cases, though the increase of weight of the skin is comparatively small, yet it is rendered perfectly insoluble in water; and is found soft, and at the same time strong.

"In examining astringent vegetables in relation to their powers of tanning skin, it is necessary to take into account, not only the quantity they contain of the *substance* precipitable by gelatine, but likewise the quantity and the nature of the extractive matter; and, in cases of comparison, it is essential to employ infusions of the same degree of concentration.

"It is evident from the experiments detailed in the third section, that of all the astringent substances which have been as yet examined, catechu is that which contains the largest proportion of tannin; and, in supposing, according to the common estimation, that from four to five pounds of common oak bark are required to produce one pound of leather, it appears, from the various synthetical experiments, that about half a pound of catechu would answer the same purpose.

"Also, allowing for the difference in the composition of the different kinds of leather, it appears, from the general detail of facts, that one pound of catechu, for the common uses of the tanner, would be nearly equal in value to $2\frac{1}{4}$ pounds of galls, to $7\frac{1}{2}$ pounds of the bark of the Leicester willow, to 11 pounds of the Spanish chestnut, to 18 pounds of the bark of the elm, to 21 pounds of the bark of the common willow, and to 3 pounds of sumach.

"Various menstrua have been proposed, for the purpose of expediting and improving the process of tanning, and, amongst them, lime-water and the solutions of pearl-ash; but, as these two substances
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form compounds with tannin which are not decomposable by gelatine, it follows that their effects must be highly pernicious; and there is very little reason to suppose, that any bodies will be found which at the same time that they increase the solubility of tannin in water, will not likewise diminish its attraction for skin."

X. Appendix to Mr. William Henry's Paper, on the Quantity of Gases absorbed by Water, at different Temperatures, and under different Pressures.

In this short Appendix, Mr. H. mentions the results of some experiments, made by himself, subsequent to the date of the paper which forms the third article of the book we are at present examining. From these results, Mr. H. is enabled to give a more exact statement of the quantities of certain gases that are absorbed by water: the difference, however, is not very remarkable.

The last article, which forms the Appendix to this first Part of the Philosophical Transactions of 1803, is the Meteorological Journal, kept at the Apartments of the Royal Society, by Order of the President and Council, from January 1, to December 31, 1802.

It consists, as usual, of eleven columns, namely, 1. days of the month; 2. Six's thermometer; 3. time of making the observation; 4. thermometer without; 5. thermometer within; 6. barometer; 7. hygrometer; 8. rain; 9. winds; 10. strength of ditto; and, 11. weather.

Two observations of those particulars are stated for each day of the year. From those statements it appears, that the greatest cold was observed in January, when the thermometer was found to stand as low as 15° ; the greatest heat, namely 82° , was observed in August. The greatest height of the mercury in the barometer, namely 30.48 inches, took place in March; and the least, namely 28.63 inches, in November. The whole quantity of rain fallen throughout the year is 13.946 inches, which is considerably below the usual quantity.

ART. IV. *The History and Antiquities of Pleshy, in the County of Essex.* 4to. 162 pp. 1l. 1s. Payne. 1803.

THE former works of Mr. Gough have been so eminently useful, in making the study of antiquity subservient to the most important purposes, that we announce the present publication

eration with peculiar pleasure. Although inferior to some of his best productions, and but the detached history of a small spot, it yet forms collectively a mass of information, the value of which cannot in justice be lowly appreciated.

The early history of Pleshy seems to have been briefly this. By whatever name originally designed, it was no inconsiderable Roman station; and the Roman work may yet be easily distinguished from the Norman additions. It afterwards became the property of the Abbey, from whose possession it was taken by Alice, the High Constable in the Conqueror's time; and it remained the residence of our High Constables for four centuries afterwards; closing with Thomas of Woodstock, the sixth son of Edward III. afterwards Duke of Gloucester.

But Pleshy, if we are not mistaken, is memorable on another account. Inspired by the scenery and history of this place, Mr. Gough first became an antiquary. It was on this account that Mr. Tyson, in 1779, designing the vignette in the title-page, and introduced the great arch mentioned at p. 159; to which he added, with propriety, the works of Camden and Dugdale, an old Roman urn found at Verulam, with a map of England, and a plate of coins, as the proper implements of a topographer.

In the Preface, Mr. Gough observes,

“ it is impossible to view the site of Pleshy, or to trace its history, without entering into that of its Lords; and the history of Thomas of Woodstock is a history of the first twenty years of the unfortunate reign of his nephew, and a key to the misfortunes that overwhelmed him in the two last.”

This part of the work will of course afford a lively interest to most readers; and presents some representations, in the boisterous reign of Richard, in a clearer point of view than we have usually seen them.

“ Perhaps no contemporary historian,” says Mr. Gough, “ has set his actions in a truer light than the lively and inquisitive Froissart, who omitted no opportunity of satisfying his curiosity, and whose impartiality has been proved beyond contradiction. In this view, large extracts have been made from his history, which, I am sorry to say, has been so disfigured in all the editions hitherto printed, that it was necessary to have recourse to a beautiful MS. of it in the royal library, now in the British Museum.

“ Froissart was a favourite book of Mr. Gray; who thought it strange, that people who would give thousands for a dozen portraits (originals of that time) to furnish a gallery, should never cast an eye on so many moving pictures of the life, actions, manners, and thoughts of their ancestors, done on the spot, in strong though simple colours.

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He considered him as the Herodotus of a barbarous age: had he but had the luck of writing in as good a language, he might have been immortal. His locomotive disposition (for then there were no other ways of learning things), his simple curiosity, his religious credulity, were much like those of the old Grecian."

It is from the historical portion of the work our principal extracts shall be taken. Having traced the life and services of Thomas of Woodstock from his birth, Mr. Gough relates the arrest of his person, from the manuscript of Froissart, exhibiting the original in the margin.

"The King of England came, under pretence of recreation and hunting, to a manor 25 miles of London, called *Havrings le Bourg* [Havering Bower] in the county of *Excestre* [Essex] 20 miles from London, and 20 or thereabouts from Plaisy, where the Duke of Gloucester constantly resided. The King set out one afternoon from Havering, not taking all his attendants with him, having left them at [Elken] Eltham with the Queen, and came to Plaisy about 5 o'clock. It was fine warm weather; and, when he entered the castle of Plaisy, they were surprised to hear "Here comes the King." The Duke of Gloucester had just supped, for he was very temperate, and sat but a little while at table, either at dinner or supper. He came out to meet the king in the court of the castle, and paid his respects to him as his sovereign; for he was a nobleman of great politeness. The Dutchess and her children, who were there, did the same. The King went into the hall, and then into the apartment. A table was presently spread for him; and, after a short supper, he said to the Duke, Good uncle, order five or six of your horses to be saddled; you must go with me to London, for to-morrow I am to meet the Londoners, and we shall find there my uncles of York and Lancaster without fail. I mean to take your advice on a petition they are to present to me; and order your steward to follow with your people to London, where they will find you. The Duke, suspecting no harm, obeyed him forthwith. The King presently finished his supper, and rose up. Every body was ready. The King took leave of the Dutchess and her children, and mounted his horse. The Duke did the same, and set out from Plaisy, attended by only seven of his people, three esquires, and four servants. They took the road to Bondelay, as being the most level, and to avoid the town of Behode* and others, and the high London road. They rode hard, for the King was in haste to get to London, and all the day talked with his uncle of Gloucester, till they came to Stadforret, and the river Thames. When the King came to the place where the ambush lay, he rode on before, and left his uncle behind; and then came up the Earl Marshal behind him, with a great troop of men and horses, and sprung on the Duke of Gloucester, saying, I arrest you by the King's order. The Duke was thunderstruck, and saw he was be-

* *Brendavode*. Bouchier.

† *Stratford* on the river Thames. Bouchier.

trayed, and began to call aloud to the King. Whether the King heard him, I know not; but he did not turn back, but rode on fast, and his people followed him." P. 75.

This account Mr. Gough has compared with those of other historians; for in this, as in almost every instance, where tyrannical power is exercised clandestinely, minute particulars are not always consistently related. Nor are the circumstances of his death reported with less variety.

"Froissart continues his narrative, that the Duke was put into a boat, and conveyed to a ship which lay at anchor in the Thames. The Earl-Marshal and all his people attending him, they put out to sea, and, by favour of the wind, arrived late next day at Calais, without any ones knowing it except the King's officers there. It is easy to conceive the surprize and distress of the Dutchess and her children, when the news of the Duke's apprehension came to Plaisly. They soon saw what turn matters were likely to take, and what danger threatened the Duke their Lord. They consulted with John Lakingay what measures were proper to be pursued on the occasion; and he advised them to send directly to the Dukes of York and Lancaster, his brothers, who might intercede with the King, and divert the storm; this was the only way, for the King would be afraid to provoke them. The Dutchess followed his advice, and sent immediately express to the two Dukes who were not together, but a great way asunder. They were both provoked at the arrest of their brother, and sent word to the Dutchess not to be cast down about her husband, for the King, their nephew, dared not, nor would be suffered, to do any thing with him that was contrary to justice and reason. The Dutchess of Gloucester and her children were somewhat comforted by these words. The King set out early from the Tower, and came to Eltham, where he stayed. The same evening were brought to the Tower, and committed to close imprisonment, the Earls of Arundel and Warwick, to the universal surprize both of the Londoners and the whole kingdom, who murmured greatly at it; nobody, however, dared to oppose the King, but looked towards the Dukes of York and Lancaster, who would take proper measures upon it: and they would have done so, had they known the King's resolution, and what he proposed to do with their brother: but all their dispatch could not prevent matters taking the unhappy turn which I shall now relate. When the Duke of Gloucester was brought to the castle of Calais, and saw himself confined and deprived of his attendants, he was seized with fear, and said to the Earl-Marshal, "For what cause am I conveyed from England hither? I seem to be deprived of my liberty. Let me walk about, and see the castle and the town." "My Lord," answered the Marshal, "what you desire I dare not allow, for you are committed to my custody, on pain of death. The King, our master, is at present a little angry with you, and commands that you stay here with us; and you shall do so till I have orders to the contrary, and if it please God, this shall be shortly; for, God knows, I am much concerned at your misfortune, and would help you if I could; but you know I am bound by oath to the King; I must obey,

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and I will for my honour." The Duke of Gloucester could get no redress, and, by what he saw one day, began to suspect that his life was in danger. He sent for a priest, who had sung mass before him, to come and confess him, which he did with great deliberation, and prostrated himself before the altar in an orderly manner, and with a devout and contrite heart, and prayed to God the Creator of all things for mercy, and was very sorrowful and penitent for his sins. It was well for him that he then settled his conscience: for mischief was nearer to him than he thought. For, as I am informed, at dinner time, and when the cloth was laid, in the castle of Calais, just as he was washing his hands, four men appointed for the purpose rushed out of a room, and casting a towel round his neck, drew it so violently, two on each side, that they threw him down and strangled him. After they had closed his eyes, they placed his dead body on a bed, and stripping it naked, laid it between two sheets, with the head on a pillow, and covered it with furred robes. They then went out of the room, and came into the hall, and, as they had been before instructed, reported that the Duke of Gloucester had been seized with an apoplexy as he was washing his hands, and that they had the utmost difficulty to get him to bed. The story was circulated publicly in the castle, and in the town, and some believed it and others did not. Two days after, it was strongly reported about, that the Duke of Gloucester had died in his bed in the castle of Calais. The Earl-Marshal put on mourning, as being his near relation, and so did all the Knights and Esquires in Calais." P. 89.

Much, however, as we feel pleased with the History of Pleshy, we cannot altogether coincide with Mr. Gough in the character he has drawn of the Duke of Gloucester. Treacherous, cowardly, and cruel, as might be Richard's disposition, that of his uncle was by no means suited either to calm the headlong measures of the King, or ease the burthens of the people. Thomas of Woodstock, to great abilities and popular manners, added the pride of princely extraction, the possession of enormous wealth, and a turbulent, crafty, and malicious mind. He scrupled nothing to cultivate his popularity; and courted the friendship of every man whom disappointment or revenge had rendered an enemy to the government. In short, he fell a sacrifice, not so much to the mere resentment of Richard, as to his own caballing and intrigues.

At p. 161, follows the History of Pleshy Church, with that of the College, p. 169; the latter was founded by the Duke of Gloucester, about 1393, and suppressed among the lesser monasteries by King Henry VIII. in 1536.

The plates, fifteen in number, are, generally speaking, more remarkable for fidelity than execution; the last is perhaps the best; it is taken from an illumination in a MS. of the time of Henry the Seventh, in the Royal Library at the Museum, and excites considerable interest. It relates to Charles, Duke of

Orleans,

Orleans, who was taken prisoner at the battle of Agincourt, 1415, and detained no less than five and twenty years in England. He is represented in the White Tower writing, and attended by guards. At a distance is London Bridge, with the houses and chapel built upon it, and the latter building is so minutely drawn, as to afford a very good idea of what it really was.

The Appendix of records and documents in illustration of the work, including a large extract from Gower's "*Historia Tripartita*," occupies 112 pages; and is accompanied by the "*Statutes and Prayers for a Gild of All Saints in the Church of Morton, in Essex, in 1473.*"

We gladly welcome this publication as a valuable accession to our antiquarian literature; and can promise our readers, that a perusal of the *History of Pleshy* will prove both interesting and instructive.

ART. V. *The Natural History of the Human Teeth; including a particular Elucidation of the Changes which take Place during the Second Dentition, and describing the proper Mode of Treatment to prevent Irregularities of the Teeth. To which is added, an Account of the Diseases which affect Children during the First Dentition. Illustrated with Thirteen Copper-plates. By Joseph Fox, Member of the Royal College of Surgeons, &c.* 4to. 1l. 1s. Johnson. 1803.

MANY years have elapsed since that able anatomist, Mr. John Hunter, published his work on the teeth; a work, as indeed the author of the present treatise acknowledges, of unrivalled merit; in which, however, it is here remarked, that some circumstances relative to the management of the teeth, during the different stages of dentition, are not explained with the requisite degree of precision. Mr. Fox has, therefore, been induced to publish the present volume, an undertaking for which he appears to have been well qualified, by the possession of a series of preparations, exhibiting the teeth under all their changes, and by the frequent opportunities of observation which an extensive practice in this branch of surgery has afforded him. This branch of practice, as he remarks, is every day more and more attended to by persons of the medical profession, in consequence of the inhabitants in most parts of the country, as well as the metropolis, being at length

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aware, how much a good condition of these instruments of mastication contributes, not merely to beauty and comfort, but even to health.

The present work is divided into eleven Chapters. The author treats, in Chap. I. of the Formation of the temporary Set of Teeth; in Chap. II. of the Formation of the permanent Set of Teeth; in Chap. III. of the Manner in which the Teeth are formed; in Chap. IV. of the shedding of the Teeth; in Chap. V. of the Irregularity of the Teeth; in Chap. VI. of the Treatment to prevent their Irregularity; in Chap. VII. of the Treatment to remedy their Irregularities; in Chap. VIII. of supernumerary Teeth; in Chap. IX. of the Decay of the temporary Teeth; in Chap. X. of the Diseases which attend Dentition; and in Chap. XI. of the chemical Analysis of the Teeth.

Nature has provided us with two sets of teeth, one adapted to childhood, the other to adolescence, and designed to continue through the remainder of life. The first set are termed the temporary teeth, the other the permanent teeth. In a fœtus of about 4 months old, the rudiments of the teeth (which at this early period are soft or pulpy bodies) may be distinctly traced by the anatomist. In a lœtus of about 5 or 6 months, they begin to undergo a partial ossification. At the time of birth, the bodies of 20 teeth (called the milk teeth) are distinctly formed, namely, 4 incisores, 2 cuspidati, and 4 molares in each jaw. After birth, the teeth become too long to be contained within their sockets; hence they press those parts, the gums swell and inflame, absorption takes place, and the teeth rise above them and show themselves; and this happens sooner or later, according as a child is stout or weakly. They usually begin to appear about the 6th or 8th month, and continue coming out in succession between 2 or 3 years.

Such is the progress of the temporary teeth. With regard to the permanent teeth, they require a much longer term for their growth and perfection; being seldom less than 20 years, often much longer, in forming. They vary considerably from the temporary set, both in size and figure, and are in number 32, namely, 8 incisores, or cutting teeth, 4 cuspidati, or canine teeth, 8 bicuspidæ (so named by Mr. J. Hunter, but commonly called the first and second grinders), and 12 molares, or grinders. The last of the molares are called dentes sapientiæ.

The manner in which the teeth are formed from a soft pulpy substance into bodies of a boney hardness, is accurately described in the third Chapter, wherein the author differs on some points from J. Hunter; in particular, he expresses his surprise,
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that this excellent physiologist should have considered the teeth as devoid of internal circulation, and destitute of the living principle. This opinion he very successfully controverts.

We pass over the fourth, fifth, and sixth Chapters; and, from the seventh Chapter, which treats of the means by which irregularities of the teeth are remedied, we extract the following observations.

“ The time to effect any material alteration in the teeth is before 13 or 14 years of age, and as much earlier as possible; for after that time, the sockets of the teeth acquire a great degree of strength; and the teeth are so fixed, that they cannot be moved without much difficulty. If the irregularity be left to a much later period, the difficulty increases, and frequently all attempts to produce an alteration are fruitless.

“ To remove that irregularity which happens when the incisors of the upper jaw are turned in, and those of the under jaw shut before them, two objects must be accomplished; one, to apply a force, which shall act constantly upon the irregular tooth, and bring it forward; the other, to remove that obstruction which the under teeth, by coming before the upper, always occasion. The first of these objects may be obtained, by the application of an instrument adapted to the arch of the mouth; which, being attached to some strong teeth on each side, will furnish a fixed point in front, to which a ligature, previously fastened on the irregular tooth, may be applied; and thus, by occasionally renewing it, a constant pressure is preserved, and the tooth may be drawn forward. The second object, that of removing the resistance of the under teeth, must be attained by placing some intervening substance between the teeth of the upper and under jaws, so as to prevent them from completely closing, and be an obstruction to the coming forwards of the irregular tooth.”

For this purpose, the author has contrived an apparatus, which may be made either of gold or silver: a clear conception of which can only be obtained by consulting the plates. By means of this contrivance, the teeth that grow in the irregular manner above-mentioned are (he says) usually brought forwards in about a month or five weeks; and, as soon as they are so much advanced as to allow the under teeth to pass on the inside, one part of the apparatus (namely, the piece of ivory) may be removed, while the other part (namely, the bar) is retained for a few days, until the teeth are perfectly firm, which will prevent their subsequent receding. Where the irregularity has been suffered to continue too long, we must be contented (he observes) to lessen the deformity as much as possible, by extracting the most irregular teeth.

Chap. VIII. of supernumerary Teeth. Chap. IX. of the Decay of the temporary Teeth. When they become carious,
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and, by the pain which they occasion, deprive children of their rest, or render them incapable of masticating their food sufficiently, he advises their extraction.

In the tenth Chapter are considered the disorders which attend dentition; such as fever, cutaneous eruptions, diarrhœa, and convulsions; the treatment of all which he lays down; conformably with the general practice; premising, that where the passage of the teeth through the gums is tedious, the difficulty should be obviated by lancing the gums.

In the last Chapter, we have a chemical analysis of the teeth, by the author's friend, Mr. Pepys; from whose experiments it appears, that 100 parts of the enamel of teeth consist of phosphate of lime 78, carbonate of lime 6=84, water of composition and loss 16=100. The bone or roots of the teeth yielded, in 100 grains, phosphate of lime 58, carbonate of lime 4, gelatine 28=90, water of composition and loss 10=100.

For the anatomical and physiological parts of this work, the foundation was long since laid, by J. Hunter. In the practical part, more room was left for new observations; and accordingly, in this part, several particulars have been noticed, especially in regard to the irregularity of the teeth, which were either omitted or but slightly mentioned by that celebrated surgeon. In his turn, however, the author of the present treatise has passed over some affections of the permanent set of teeth, of which the description and treatment are given in Mr. John Hunter's book.

The plates are neatly engraved.

ART. VI. *A System of Book-keeping, on a Plan entirely new.*
By W. Boardman. 4to. 5s. Ormskirk; and Seeley,
London. 1802.

ART. VII. *Book-keeping improved, or a certain Method laid down and exemplified for the Detection and Prevention of Errors.* By Philip Pullen. 4to. 1l. 1s. Printed for the Author. 1803.

THE former of these works would, but for accidental circumstances, have been noticed long since, as it is a work of considerable merit in this department. The high price of the latter, which is just published, induced us to take it under our immediate consideration, in hopes of discovering, in its

intrinsic merit, a compensation for its want of bulk; but, upon examination, we found this to have been a vain expectation. The different character of these works is indeed strongly marked; while one author ever has conciseness in view, the other appears to think only of increasing the labour of book-keeping to its *maximum*.

The method of single entry, when pursued with care, is sufficient for most of the purposes of commerce; but is attended with the inconveniency of having only two means of ascertaining the accuracy of the accounts. The first is, that of calling over the several postings with the original daily entries, an operation in itself very liable to error. The second method consists in keeping two sets of accounts; by the comparison of the balances of which, any error may be discovered; it being very unlikely that errors of the same kind, and to the same amount, should be committed in the same accounts.

To avoid, in some measure, these difficulties, the Italian method was invented; in which, by the introduction of artificial or fictitious accounts, exhibiting, at the same time, a view of the gain, loss, or expences of the owner, no sum is placed to the debit of any account, without an equal sum being put on the credit side of some other account, and *vice versa*. Hence it follows, that the total amount of all the debits in the ledger is equal to that of the credits; and further, that the several excesses on the debit are equal to those on the credit. By this invention, therefore, a new mode of ascertaining the accuracy of the postings was introduced, namely, by taking frequent trials of the general balance. As, however, these trials are attended with considerable trouble when the accounts are numerous, it behoves the accountant to consider, whether this method, or that of keeping a double set of accounts, takes up the least of his time and attention. He may then adopt whichever plan is most suitable to his business; either of them being a certain remedy against the ordinary mistaking of sums.

Jones (whose "English System of Book-keeping" we reviewed in our ninth volume, p. 568) endeavoured to give the method of single entry some of the advantages arising from collecting the amount of the total debt or credit of the ledger, by introducing two additional columns in his day-book, one for each. The amounts of these columns were to agree with the quarterly addition on each side of his ledger: to effect this operation, however, he was obliged to mangle his accounts into no less than ten columns to each person; and, for want of room, to insert only the date and sum of money without any narration. His method is therefore only applicable to very simple affairs; but he carefully concealed the defects of his system,

system, and boasted of its excellencies and advantages, depreciating the merits of the Italian method. His performance was ushered into the world with so much arrogance, and affectation of mystery, that it made much noise in the mercantile circles.

Wicks (of whose "Book-keeping Reformed" we gave some account in our tenth volume, p. 691) saw the advantages that might be made of these additional columns, and adapted them to the Italian journal. Not being himself in the habits of trade, he has not noticed one of the minor difficulties of book-keeping; that of distinguishing the debts a merchant contracts with a foreign correspondent, in foreign money, from those which the foreign merchant contracts with him in native money; and the necessity of not only keeping separate accounts of each, but also of using two sets of money-columns in the former, one for each species. In other respects, his work is a performance of considerable merit. One of his additional columns contains whatever is put on the debit side of real or artificial accounts, the other contains the credits of these accounts. Hence, as the articles on personal accounts, and no other, are omitted, the difference between the two columns is the floating balance of debts due to, or by, the owner. The trial-balance of Wicks may contain only personal accounts; and then the justness of the books is shown by comparing the difference of the sides of the trial-balance, with the difference of the journal-columns, which differences ought to be equal. If, however, a general trial-balance is taken of all the accounts, then the total amount of the debt or credit of the ledger will agree with the amount of the waste-book, which, in this case, must be kept, and the several entries added together.

The principal object of Mr. Boardman evidently is conciseness; to this, every other consideration is sacrificed. We find in our daily experience, numerous instances of persons, who are both expert and accurate in accounts, but who have great objection to the common Italian book-keeping, on account of the quantity of writing which that method requires. Such persons will, in this work, find the means of attaining all the precision of the most regular method, without much labour, or the formalities which are usually thought absolutely necessary. The first part of Mr. Boardman's work contains an entire set of subsidiary books; namely, cash, bill, invoice, sales, and warehouse-book; a waste-book, in plain narrative style, is also prefixed, which may be used without the subsidiaries, or not. The cash, invoice, and sales-book, have nothing peculiar; but his bill-book is certainly an improvement
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on that commonly used by tradesmen, and even by most merchants, being in fact an account of bills receivable (or payable) kept in a regular form, debtor and creditor. In his warehouse-book, he not only keeps a similar account of every species of goods, but he even subdivides each species according to the prime cost. In lieu of closing these accounts by the profit or loss, which appears without any further examination than the difference of their sides, he proposes to calculate the loss or gain on the quantity sold at each sale-price, in order to correct any error in former calculations. This is certainly accurate; but in some businesses would be impracticable, and in others so excessively troublesome, that it would never repay the pains. A trial-balance of this book must be taken, whenever it is meant to close the account of goods in the ledger; by this balance, for which an excellent form is given, he finds the total amount of both gain and loss, each of which are to be carried distinctly into the ledger, to the respective sides of the account of goods.

Two specimens of a journal are given, of which we prefer the first; Mr. Boardman uses only two money-columns in this book, one for the debtors, the other for the creditors; the amount of either of these columns is equal to the amount of the waste-book for the same period. The ledger contains nothing peculiar; but we are sorry to observe in it the usual error, so severely and justly exposed by Mr. London, and which we have just noticed in speaking of Wicks's Treatise. The form given for the trial-balance of this book is very accurate, yet we apprehend it would, in all cases, be better to insert the amount of the entries of each account separately, when several accounts occur in the same folio.

A third specimen of a journal follows, in which Mr. Boardman attempts to exhibit a plan, whereby a person may acquire a knowledge of his present neat estate, without any reference to the ledger. This plan is well conceived; it requires, however, a calculation of the profits and losses which have accrued on sales made within the period: Mr. B.'s mode of finding these, by an examination of the warehouse-book, although very simple, is, as we have stated above, too minute. For common purposes, a gross estimate, which might be easily obtained by running over the sales of each month, may well serve. At the end of the year, a new inventory being taken, the profit already stated to the account of goods might be amended according to circumstances.

The plan for a retail dealer is something similar to the last, and liable to the same objection in practice. Mr. Boardman's method for a gentleman's accounts, affords an evident proof that

that he has formed a proper idea of the difference which exists between the several modes of accounting required in trade, and those of mere expenditure. A larger specimen is wanted, however, to enable persons not previously habituated to book-keeping, to practise it with success. Indeed the whole work is written for the use of those who are well acquainted with the usual modes, and who regulate their own affairs. Those persons will find, in Mr. Boardman's treatise, many excellent contractions and abbreviations of their labour.

There exists, however, a considerable difference between the information necessary to satisfy a person's own mind how his affairs stand, and the recording of those affairs for the information of others. Those, therefore, who employ professed artists, for the regulation of their accounts, ought to prefer the old method, although it is more prolix than is absolutely necessary: and, to these, Mr. Pullen's work, which we now proceed to examine, is more particularly addressed. This author, with less originality than any of the former, has used two additional columns in his journal, but makes no other use of them than to insert into one, the several particular sums which form the complex posts, and into the other, their aggregate amount: simple posts are carried out into both. By the correspondence of these, he verifies the addition of the sums carried into the accounts by the complex posts. A third additional column is also used by him, for reference to a book of accounts-current. To prevent errors, he uses two complete sets of accounts; one in what he calls the ledger, which contains, besides the date and sum, only the *riscontra* (or correspondent debtor or creditor); the other in an account-current book, differing from the ledger, in having only a plain narrative of the transaction, in lieu of the *riscontra*. In both these books, he refers back to the journal; but not, as is usual, to the correspondent accounts. To ascertain the accuracy of his postings, he takes a monthly trial-balance, of the amount posted to the debit and credit of the ledger-accounts during each month, and inserts it in a fourth book, under the new denomination of a partial balance.

His accounts vary little from the usual system. Stock and private affairs are changed to "Charles Edwards," the supposed owner; which, although different from the common form used in schools, is much in use. Merchandise account does not represent the goods in possession of the owner, but is used to signify the persons from whom the goods were bought. Charges of insurance are debtor for the stamped policies bought, and creditor for what are used. The examples he has given are very incomplete, and almost wholly taken from brokerage affairs. Entries which are complex in both terms,
although

although condemned by the best authors, are used by him. Mr. Pullen advertises a new work on foreign monies, and yet, in both his books, "Henry Passinore, of Waterford, my account current," is kept in English money only. Of company accounts, usually esteemed the most difficult, he takes no notice.

From this succinct exposition of his work, we may easily form an opinion of its merit. To employ two checks, both sufficiently tedious in real business, when either of them will answer the purpose, is surely labour in vain. Mistakes which consist merely in the erroneous position, or amount, of money, are all that these complicated processes can possibly correct; but it is not these that form the difficulties of book-keeping, or that occasion disputes. While, therefore, Mr. Pullen bestows all his labour upon trifles, he entirely forgets the concerns of real moment. It evidently appears, that he has only an empirical knowledge of the art he professes, and is totally ignorant of the principles on which it is founded. What can be more absurd, than to give a title to accounts of persons, as if they related to things; or to accounts of things as if they related to the profits or expences of business? Notwithstanding the high price of his work, (in which he has carefully followed Jones) we cannot discern in it one single improvement; that of verifying the addition of the complex entries being too trifling to deserve the name.

The printing and paper are both excellent; there are, however, several errors of the press; as, in p. 20, an for Jan; in p. 24, wew for new.

We recommend to Mr. Pullen, the perusal of an English grammar before he ventures again in public; as, in his accounts-current, we observe that the use of the pronouns is strangely confounded. Thus, we have in p. 30,

"Dr. Charles Bouchier, of Limerick.

Jan. 19. To paid *your* order to bearer.

To *your* bill to J. Pim and Co. 21 *dd* 24 Dec.

To paid *him* in person."

ART. VIII. *The Argonautics of Apollonius Rhodius, translated into English Verse. With Notes, critical, historical, and explanatory, and Dissertations. By William Preston, Esq. M. R. I. A. In Three Volumes. 12mo. 10s. 6d. Dublin, printed for the Author. 1803.*

IN the arduous, but laudable task of translating the ancient poets into modern verse, the Italians have generally borne away the palm from other nations. Their versions of Homer by Salvini

vini and Cefarotti, of Virgil by Annibal Caro and Bondi, of Horace by Maffei, of Ovid's *Metamorphoses* by Anguillara*, have been esteemed almost equal to the originals. The French, on the contrary, whose language is as averse to poetry, as the Italian is congenial to it, have nearly relinquished the undertaking in despair; and the recent *Georgics* of the Abbé de Lille afford almost as a solitary instance of any great success in such a task. In England it has long been an object of earnest endeavour to form a complete body of translated classic poets; and our most illustrious authors have not disdained to employ their talents for this purpose. We consider it, therefore, as perfectly in order, when a writer, who has by original productions already achieved the title of poet, appears as the translator of a Greek or Roman classic; nor will it often happen, we conceive, that great excellence in translating poetry shall be attained, unless the original power resides also in the person who undertakes it. The present translator, Mr. Preston, has long established his claim to that qualification; and whoever will turn back to our sixth volume (p. 155-160)† will see even there abundant proof of this assertion. His *Apollonius* comes forward, therefore, with a legitimate claim to an attention, which we shall with pleasure bestow upon it.

Yet we cannot enter upon our task without regretting the manner in which so laudable an undertaking is presented to the public. We are no friends to what he properly styles typographical luxury and parade, and can readily give credit to an author for resting his "claim to attention, merely on the matter which his volumes comprise, without resorting to the adventitious merit of presenting the admirers of fine printing with a handsome library book." But this book goes too far into the contrary extreme; the pages are small and crowded, and, what is much worse, the typographical errors, in the parts where Latin or Greek quotations occur, are so many and so gross, as to afford a specimen of incorrectness beyond, we believe, all former example. The humble and contracted form of the work is accounted for by the author, in very modest terms, from the circumstance of his being obliged to publish it at his own risque, and finding it expedient, on that account, to consult œconomy in the publication. But surely,

* This is in *ottava rima*, the heroic stanza of the Italians, and is esteemed to approach more nearly to the versification of Ariosto than any other work.

† We regret that his third volume of *Poems*, then promised, has never yet appeared. At least, we believe not.

though Dublin could not furnish a publisher willing to undertake it in a proper style, London might have supplied the deficiency; and, even in the absence of the author, a good printer here would, we will venture to say, have done more justice to his work, in point of correctness, than it has met with in its native city. One very great inconvenience pervades the whole second volume: which is, that neither any running title distinguishes to which book the notes belong, nor are the notes numbered; so that, except in the regular and straight-forward perusal of them with the text, it is extremely difficult to find a remark belonging to any particular passage. Let us hope that, under all disadvantages, this first edition will meet with such encouragement as to be reprinted speedily in a better form, and with more correctness. Nor could we think that English publisher imprudent, who should immediately agree with the author for paying the expences of the first, and preparing a proper second edition. The name of Mr. P. has surely sufficient celebrity here to authorize such a step, and we have little doubt that the accounts given of it in our public journals, will be such as to afford additional encouragement.

Mr. Preston, we conceive, has also been much misled as to the prevalent fashion of placing notes. He has been told, it seems, that printing them at the bottom of the page is so much disused, that it would appear "an ungracious affectation of singularity, were he to contend for a disposition generally exploded." P. xxxiii. This is so very far from being the case, that it has become a custom rather to load the bottom of each page with a redundant quantity of notes; with the mere exception of those books which are published for splendour and beauty, objects confessedly relinquished here. Let us hope then that, when he reprints his *Argonautics*, he will do, what it is always best for a sensible author to do, "consult his own judgment, and subjoin the notes incidental to the translation, at the bottom of each page." Let him look at the *Pursuits of Literature*; at Darwin's *Botanic Garden*, reprinted in 8vo. not without a view to elegance; at Dante, translated by his ingenious countryman Mr. Boyd, and many other recent works, and he will give up the unnecessary fear of introducing his notes in their proper places, and no longer suffer his better taste and sense to be over-ruled by an ignorant publisher.

Among the causes which induced Mr. P. to undertake the present work, there is one connected with the actual state of his country, and expressed with so much feeling and beauty in his Preface, that we cannot forbear to copy it. There seems, at the latter end of the passage, to be some foreboding of yet
further

further evils; but whether they are those which have been already developed, or still more, we are not able to say.

“ A consideration which disposed the author to employ himself in the present translation may also induce some readers to bestow a little time on the perusal. This undertaking was commenced in a season of gloom and turbulence, amidst a variety of alarming phantasms and fearful apprehensions. The dismal prospect has in some measure cleared up; yet still the horizon of social sympathy is contracting itself, and blackening into clouds and heavy darkness. Happy is he, who can find within his closet a temporary retreat from the tumult and the sorrows of the busy crowd, and lose himself in literary amusements and unambitious cares. This is an innocent and moral resource, which does not banish feeling, or unfit the mind for exertion; it is a resource which is not a satire on the individual who adopts it, or an insult on the sufferings, and the apprehensions, of the many who suffer around him. The Muses come, like divine comforters, to the restless couch of pain, privation, and despondency; not with the obtrusive declamation of a vain philosophy; not with the stale professions of consolation, which ever fail of their end; but with soothing variations from painful and immediate cares, with welcome abstractions from importunate and besieging thoughts, with innocent resources, and alleviating arts, that insensibly steal us from ourselves. Hard, indeed, it is to obtain that respite. The unpleasing sense of what we are, and what we may be, will still recur. The patriotic feelings, that remind us we have a country, become sources of fear. All the dear surrounding pledges, which, to the moral man, in times of perfect serenity, are sources of the most pure and virtuous delight, in times of doubt and dismay, are armed with poniards, to stab the feeling heart.—But I know that I shall too frequently have occasion to request the indulgence of my reader.—Let me not trespass on his patience unnecessarily, and at the very threshold, by a querulous display of the feelings and forebodings of an individual. Many cannot understand me, and those who can, feel too much already.” P. xxxiv.

This work, in its present form, is thus disposed. The first volume, after a sensible and instructive Preface, contains the whole translation of the *Argonautics*. The second is entirely occupied by the notes, which, though copious, are not, in our opinion, too much so to meet the appetite of the public for information so easily conveyed; and they are the more worthy of attention because, as the author tells us, they contain “large extracts from the Greek Scholia,” which are certainly acknowledged by the learned, to be among the most valuable remains of that species of illustration. Of these Scholia, he has given a very correct account in p. xxvi of his Preface. To these he professes to have added a “variety of hints, critical, historical, and explanatory, some few of them extracted from those of Fawkes, and the Oxford editor, but for the most part wholly new.” The third volume consists of several Essays, or Dissertations, on very interesting subjects, and executed

cuted with great taste, ingenuity, and learning; and preceded by two translations illustrative of the Poem, the one an account of the Argonautic Expedition, translated from Apollodorus; the other a prose translation of part of the Argonautics of Onomacritus, written under the name of Orpheus. The Essays are seven in number. 1. On the Life of Apollonius Rhodius. 2. On the Argonautic Expedition. 3. On the Manners of the Heroic Ages, considered with a reference to Poetry. 4. On the poetical Character of Apollonius. 5. Apollonius compared with Virgil. 6. On the Geography of Apollonius Rhodius. 7. On the Hesperides and their Gardens. These Essays will not fail to attract and please those readers who have a taste for elegant learning; and as they may be properly considered as introductory to the work, we shall analyse them before we proceed to the translation and notes.

The time appears to be well chosen for bringing forward Apollonius Rhodius to the notice of English readers. For several years past, the original poet has received an increased attention from the learned. Within our memory, he has been twice published at Oxford, in 4to. 1777, and in 8vo. 1779. Brunck then gave an edition at Strasbourg in 1780, in which he found great fault with the Oxford edition, and with Hoelzelius, the preceding editor, but himself left many things undone which every classical reader would naturally have wished: particularly in omitting the Scholia. A more elaborate editor, in some respects, and at the same time a translator, was Cardinal Fiangini, whose edition appeared at Rome in 1794, in two volumes, 4to. with an Italian version, as literal as he could make it, and twenty plates, from antique coins and sculptures, illustrative of the subject. To this edition is now added, a set of capital designs in outline, by Flaxman, similar to those since drawn by him for Homer. Lastly, this poet has employed the care of that excellent editor, Beck, who has given a first volume (1797, 8vo.) containing the whole text of Apollonius, with a corrected Latin version, and an *Index Verborum*; and promises a second volume, for which we anxiously look, where he is to give the Scholia corrected, augmented, and arranged, and a new commentary, both critical and mythological. So much care bestowed upon one author, within such a space, speaks strongly by implication for the value of his work; nor should it be forgotten, that in the same period the Argonautics have been thrice translated. Twice in English, by Fawkes and by E. B. Greene, and once in German Hexameters by Bodmer; besides the Italian version above-mentioned. The two English translations might be supposed to preclude the necessity of the present; but Mr. Preston, though he modestly declines any attempt

attempt to criticize his predecessors, has certainly a clear right to enter the lists with them, and has done much to draw the public attention to his author, by the Dissertations which we are now to analyse.

The volume of Dissertations, though the third in place, is, without doubt, the first in natural order, since every intelligent reader will be desirous to obtain the information it conveys, before he proceeds to the poem; and many will want, perhaps, the commendation there bestowed upon Apollonius, to incite them to the perusal of his work. Of the translations with which it opens we shall say little, except that they are introduced with great propriety. The extract from Apollodorus may serve as a general argument to the poem, with some variations and additions. It begins at the 16th §. of chap. ix. in the first book of Apollodorus, and continues to the end of the book. The learned reader will do well to turn, at the same time, to the valuable notes of Heyne on the same passage. The translation from the Orphean Argonautics, is given for the sake of showing a different account of the Return of the Argonauts, a subject which is illustrated also by Heyne from various other authors, in his note on the 24th section of the above-cited chapter of Apollodorus.

We now turn to the Essays or Dissertations. 1. The first, on the Life and Writings of Apollonius Rhodius, will be found, by every reader, interesting and agreeable. The account of the literary splendour of the Court of the Ptolemies, in the time of Apollonius, will be particularly captivating to every author.

“ In such a fostering seminary of talent, where a long succession of munificent and learned princes formed in their court an academy for arts and literature, for genius and philosophy, the propensities of the sovereign impress a literary stile, a tone of cultivation, not only on the court, but on the people at large; and prepared, on the confines of Lybia, a refinement and perfection of the Greek language, that equalled the happiest efforts of Athens herself, and produced a Ptolemaic age, which, though less known and celebrated, at least in modern times, may deserve to be placed in competition with the Augustan age of Rome. Boundless wealth, to reward merit, attracted competitors from every side, ambitious of obtaining the smile of royalty. No doubt, the great, the rich, and powerful of the court, who always imitate the propensities of the sovereign, wished to distinguish themselves, by an encouragement of genius and learning, according to the fashion of the day.—Thus the poet found himself a personage of importance. He was cultivated, caressed, encouraged, and rewarded. Splendour, magnificence, wealth, and elegant luxury shone on every side to elevate his fancy. All the means of cultivating the understanding were rendered generally accessible to all, in the magnificent repository of the sovereign; where were not only books, but every instrument and object of science which the world then knew. To this

this were added philosophical converse, elegant society, the emulation of genius and talent, the collision of mind, all tending to mature and digest the understanding. Here was collected the splendor of beauty with that of pomp and opulence. The taste and elegance of Greece were blended with the state and magnificence of Asia. Every delight of sense, every possible indulgence of the fancy, tended to fill the mind with images of delight. The ear was perpetually filled with the ravishing sounds of exquisite harmony; the eyes were incessantly gratified with the surrounding forms of animate and inanimate beauty.—What a situation for a poet! wrapt in the bosom of ease and indulgence; exempt from any toil, but that which the inspiration of his muse demanded; freed from the intrusion of every care, excepting that of his reputation; exempt from every source of vexation, except those created by the irritability of talent, the wakeful jealousy of genius and sensibility, and the restless impatience of competition. The exertions of genius were facilitated, by an easy access to an admirable library and museum: and, at the same time, called out by a variety of contending and powerful motives and interests.

“At the court of Alexandria, avarice was attracted and satiated to its utmost wish, by the noble rewards which the bounteous hand of royalty showered on merit. The pride and consciousness of genius were stimulated to exertion by competition, in which talent strove to surpass itself. The mind displayed powers which she did not imagine she possessed, and arrived at heights which she thought herself incapable of attaining. Vanity was flattered, by the hope of attracting the smiles, and deserving the applause, of the fair and young, of the great and the brave, of the rich and the noble, of the learned and the wise, of the elegant and the accomplished,—in fine, of every thing that the known world could then produce, of amiable, brilliant, and respectable.—The ambitious spirit marked, with graver eyes, the predilection of the sovereign for the faculties and endowments which he possessed; and anticipated, from the favour and encouragement of a discerning monarch, a certain road to eminence, in the display of genius, the exertions of art, and the researches of science.

“The literary stile of conversation that prevailed at the court of the Ptolemies, and the amenity and condescension of those accomplished princes, may be collected from a story, which is related of Ptolemy Soter, the first of the dynasty. This prince was commonly supposed to be of mean descent.—One day, after he heard, for a long time, a vain and trifling grammarian, who made a display of his skill in antiquities,—he interrupted the torrent of learning with a question—“Since you are so well versed in the learning of the ancients, tell me, without hesitation, O grammarian, who was the father of Peleus?”—The grammarian answered with promptitude—“Tell me first, O king, if you can, who was the father of Lagus?”—This answer produced no small indignation in the courtiers; but Ptolemy, applauding the humour, and pleased with the freedom of the grammarian, told them, that if it was beneath the dignity of a king to bear a jest, it still less became him to jest on his subject.

“Such was the happy situation of the arts and letters at the court of Alexandria:—a situation, how different from that in which they have

have been too generally found, in times both ancient and modern! Melancholy, indeed, is the history of arts and sciences in this respect. It is hardly any thing but a martyrology, filled with the lamentations and mournful destinies of the victims of genius; which might lead us to think, that there is an almost general conspiracy, a confederacy of ingratitude among men, which has disposed them to condemn their benefactors to the dark and doubtful recompence of posthumous fame; and to repay the exertions of those, who have presumptuously attempted to delight, instruct, or reform the world, with discouragement in every form, with envy and vexation, with pain, with poverty, and with neglect. It was the fortune of Apollonius the Rhodian, as he has been generally stiled, to be born in a country and an age thus auspicious to men of letters." Vol. iii. p. 43.

The account of the quarrel between Apollonius and his master Callimachus is also amusing, as are the conjectures respecting the *Ibis* of the latter, which is expressly said by Suidas to have been written against Apollonius. Celebrated as this Poem was among the ancients, there is hardly any among the various works of Callimachus, of which so very little remains*; a fate neither unusual nor unsuitable to abusive poems.

2. The Essay on the Argonautic Expedition collects much information that is useful on that famous subject; and Mr. Preston agrees decidedly with Heynet, Gesner, and the great majority of the learned, who suppose the whole to have had a foundation in history; rather than with Mr. Bryant, who would reduce it to mere allegory.

3. This Essay, on the State of Society and Manners in the Heroic Ages, is written with the feelings of a poet, and consequently cannot want attractions. It particularly explains that similarity of situation, between Apollonius and Virgil, which has led to a representation of nature in both, very dissimilar to the grand simplicity of Homer, and very congenial to each other. The passion of love, in particular, had obtained an importance in their days, which belonged not to it in the time of the old Bard of Greece, and naturally led Virgil to the Alexandrine poet, as a model on that subject, rather than any elder writer. Mr. Preston's observations on the effects of the *Crusades*, in this particular point, is well worthy of notice.

"Be the origin and the effects of this institution what they may, by introducing a refinement of manners and a spirit of courtesy, it gave occasion to a more marked and respectful deference for the fair sex; from which, in time, originated amorous gallantry, uniting love with

* See Bentley's Fragments of Callimachus, No. xcix.

† Notæ ad Apollod. T. ii. p. 196.

the image of war in tilts and tournaments—the predominance of love, as a general ruling passion—the cultivation of erotic poetry, as a distinct branch of literary composition.” P. 125.

4. In discussing the Genius and Character of his author, Apollonius, Mr. Preston is of course led to exalt him much more highly than it has been usual to rate his poetical merit; and we confess, that he has nearly persuaded us to adopt his opinion. The transient manner in which he is mentioned by Longinus, who calls him, indeed, ἀπτερος (or one who commits no faults), but places him at a vast distance from Homer; and the very cold sentence passed upon him by Quintilian*, have injured his fame with the learned world. On the other hand, the selection of his poem by Virgil, as a frequent model for imitation, affords a powerful inference in his favour. He was imitated also by Valerius Flaccus; and so doubtful is the opinion even of critics, that some give it clearly in favour of the Greek, and others of the Latin poet; among whom, Harles is the most decisive†. Let Mr. Preston's Essay, however, be carefully perused, with reference to the passages cited in it; and we are much mistaken, if the dogmatical sentence is not reversed by almost every reader.

5. The fifth Essay takes up a regular comparison between Apollonius and Virgil, and points out many features of similarity which have not generally been observed. The following passage deserves to be cited, for its correct feeling of the merits of Virgil, as well as for the comparison of Apollonius, with which it concludes.

“ Among the principal perfections of Virgil's poetry, we have already noted the clearness of his conceptions, his graphical talent, his skill in selecting and combining circumstances, and his luminous display of images, incidents, and emotions.—Much of this graphical talent depends on the excellence of his poetical diction; the beauty, the elegance, and majesty of which, are unequalled. We find in him a curious felicity, the offspring of united genius to conceive and express happily; and taste and industry to refine and beautify afterwards, by repeated touches of patient correctness. In this happy combination of thought and expression consist the elegance and force which may be felt, but cannot well be described;—the balmy essence of beauty and grace, too volatile to be transfused, too subtle to be fixed or analysed, by which we are struck, we are charmed, we scarce know how.—Hence result the uncommon charms of picturesque language,—the thoughts that breathe, and words that burn, while an epithet is a com-

* Gesner doubts whether he means Apollonius Rhodius.

† Introd. in Ling. Græc. p. 278.

plete picture, a single expression, a word, is tantamount*, in force, to a whole sentence. From his supereminence in these perfections, Virgil becomes an author most difficult to translate or imitate; and the same may be said of Apollonius. It is next to impossible to transfer into another language that exquisite poetical colouring, those graces which seem to be inimitable hues.—What tints, what art of the painter, can fully imitate the delightful carnation of nature, where the pure and eloquent blood speaks in the cheek?—Many great and illustrious painters have arisen—the hand only of Titian could rival nature in this respect.

“ Yet, even here, we must, in great measure, withhold from Virgil the palm of originality. In his diction, as well as in his other excellencies, he is very much the child of imitation. It must be owned, however, that in what he has borrowed from preceding poets, he displays a taste and judgment which claim a praise nearly equal to that of original invention. Apollonius, the favourite poet of Virgil, was his great master, in elaborate correctness, and in picturesque and poetic diction.” P. 228.

We should willingly add what he says, in the next place, respecting Homer, Apollonius, and Virgil; but that we cannot so far extend our account. The whole Essay is addressed rather to the learned than the common reader, but has much ingenuity and merit.

The two remaining Essays are short; the sixth, on the Geography of Apollonius, is very necessary to the right comprehension of the poet, particularly the return of his heroes; and the seventh, on the Gardens of the Hesperides, affords a very pleasing illustration of a particular part of the Argonautics. These Essays, besides doing honour to the learning and ingenuity of the writer, must tend to make Apollonius more known, and his poetical character more considered. In our next Review, we shall more particularly examine the translation itself, with the accompanying notes, and thus conclude our account of the work.

(To be concluded in our next.)

* *Tantamount* is an awkward word; but we see with more regret some still less authorized words, such as *germs*, p. 124; *verbiage*, p. 130; *recherchée*, pp. 159 and 230, an unnecessary French term; *role*, the same, p. 217; and other instances. Mr. Preston is too good a writer to be allowed to disfigure his English.

ART. IX. *A Commercial Dictionary: containing the present State of Mercantile Law, Practice, and Custom. Intended for the Use of the Cabinet, the Counting-House, and the Library. By Joshua Montefiore, Author of Commercial Precedents, &c. &c.* 4to. 2l. 2s. to Subscribers; 2l. 12s. 6d. to Non-Subscribers. London, printed for the Author. 1803.

IN a nation which derives so much of its importance from commerce, every publication relating to mercantile affairs excites considerable interest. The merit of Mr. Montefiore's former book, "*Commercial Precedents*," being generally acknowledged, secured a favourable reception to the present work. It must however be allowed, that the present is by no means equal to his former publication. As a repertory of commercial law, it may be of considerable use; in the other departments of mercantile knowledge, it is very defective; while, at the same time, it contains many articles which relate only indirectly to commerce. Mr. Montefiore does not appear to have duly weighed the extent of knowledge required in a general commercial dictionary; or to have appreciated, with sufficient exactness, the difference between mercantile law, and the other branches of commercial knowledge, which, although related to it, are still perfectly distinct. This will plainly appear from the following observations.

In a preliminary Essay, he gives a historical sketch of the growth of commerce in Great Britain. This is, as he justly styles it, "*a rapid survey*," being, by no means, sufficient to enable us to form a distinct idea of the several steps by which the trade of this country has attained its present state.

That portion of the laws of Great Britain which relates to mercantile affairs, is professedly the principal object of the work; and has, of course, engrossed a large share of Mr. Montefiore's attention. As this subject has of late received much illustration (several treatises having been professedly written on different parts of commercial law) the articles that relate to it appear to much advantage among the others. The laws of bills of exchange and promissory notes, of arbitrations, bankruptcies, and agencies, as well as the regulations to which the legislature has thought fit to subject the importation or exportation of commodities, are minutely and copiously detailed. We cannot do better than give a specimen of one of these articles, which our limits oblige us to choose for its brevity.

“ **AUTHORITY** is a delegated power, by which one person authorizes another to act generally or specially in his name; and by whose acts, where the authority is strictly pursued, the party delegating such power will be bound. An authority may be given either verbally or in writing, but the latter is the most usual and regular.

“ If the person who undertakes for another have no authority, he is guilty of fraud, and the party undertaking ought to be personally liable; but where such authority is given, it is only acting for another; like the case of a factor or broker acting for their principals, who were never held to be liable personally. But where one undertakes for another, under an authority, he must, in order to protect himself from being personally bound by such undertaking, strictly pursue his authority.

“ Wherever there is a general authority coupled with an interest, that authority may be executed by attorney. But if the attorney execute it contrary to the effect of his authority, this is utterly void; and if he execute his authority, and go beyond the limits of his warrant, it is void for that part only wherein he exceeds his authority.

“ Where one is delegated to act for another, he must not use his own name only, but the name also of the person who gave the authority, 9 Rep. 76. So on the execution of a deed, the agent should sign the name of the principal coupled with his own.

“ A person is not bound to accept of a conveyance executed under a power of attorney. 1 Esp. 115.

“ Although it is a rule that every authority shall be countermandable, and determined by the death of him that gives it; yet when an interest is coupled with an authority, it cannot then be countermanded or determined. *Dyer*, 190.

“ Where an authority is given by law, it must be strictly pursued; and if a person acting under such authority exceeds it, he will be liable to an action for the excess.

“ A power granted to several persons may be executed by the majority of them. *Withnell v. Gartham*, 6 T. R. 388.

“ On the dissolution of a partnership between A, B, and C, a power given to A, to receive all debts owing to, and to pay all those owing by the late partnership, will not authorize him to indorse a bill of exchange in the name of the partnership, though drawn by him in that name, and accepted by a debtor to the partnership after the dissolution, so that the indorsee cannot maintain an action on the bill against A, B, and C, as partners. *Kilgour and Finlayson, Galbreath and Harper*, 1 H. B. 155. See *Agent, Bills of Exchange, Broker, Factor, Power.*”

Next to mercantile law, properly so called, the laws relating to marine affairs, as those of shipping, insurance, loans upon bottomry or respondentia, are the parts most accurately discussed by Mr. Montefiore. These two portions of law are certainly intimately related, but they are here intermixed with other articles which belong to the rights of individuals in general, and have but a slight connection with mercantile affairs.

Of the latter kind are, administrator, bail, courts, deed, defamation, defeasance, distress, evidence, executors, habeas corpus, judgment, jury, legacies, libels, maintenance, mines (a very defective article), necessity, nuisance, offence, office, outlawry, pardons, personate, prisons, property, recaption, trover, verdict, will and testament, witness, and several others of less extent.

The above relate exclusively to the law of England; but the same observation may be made respecting the articles, ambassador, foreign courts, foreign state, government, law of nations, messengers, state, neutrality, peace, safe-conducts and passports, treaties, war. These are certainly superfluous in a work of this kind. They relate to all conditions of mankind, and affect the landed proprietor, or the cottager, as well as the merchant. They merit, however, the attention of those any way concerned in them, as they appear to be carefully extracted from the best authorities.

To the theory of commerce, although a most important subject, Mr. Montefiore has been less attentive; we find, however, a few good articles on this subject; and extract the following as one of the best. But in this he has been led, from local circumstances, to confound value of account, or the common measure of value, with the value of coin. The first is of a fixed and immutable nature; the other variable, at the pleasure of the government. In England, of late, the current coin does, for the most part, bear a fixed value in account; but, in some foreign countries, this value varies every day, according to the plenty or scarcity of each particular species, and the wants, or speculations, of individuals.

“VALUE has two different meanings. It sometimes expresses the utility of an object, and sometimes the power of purchasing other goods with it. The first may be called value in use, the other value in exchange. The value in use may be very great, when the value in exchange is little or nothing. Water, for instance, is of great value in use, and of almost none in exchange. A diamond or a pearl has a great value in exchange, but very little in use.

“Value in use is a mere *simple effect*, arising from the nature of an object, and its being more or less conducive to the necessities, the comforts, or enjoyments of men. The other value is of a compound nature, composed of the value in use, and the labour necessary to procure the object in question. Values are measured by money, which has become a common standard of comparison for all different commodities. The value of this common standard measure is itself rather value of exchange than of use; for the precious metals are of less utility than iron, brass, and steel, which have, in comparison, a small value in exchange.

“In addition to these two species of permanent value, there is to be taken into account, a floating or changeable value, which arises from

from circumstances, from the value in use, and the difficulty of obtaining the quantity necessary. The value in exchange then rises, independent of any other causes but these two. All articles that have a great value in use are liable, more or less, to these variations of value in exchange. Corn and butchers' meat are most liable to these variations; but even water, on particular occasions, has been exchanged for its weight in silver, and a pound of bread for its weight in gold. In a commercial sense, the expence of producing an object settles its value in exchange; and where the value in use is not of that degree that procures for an article the appellation of an article of necessity, values find their level; but they do not always do so with objects which have a great value in use. See *Maximum, Money.*"

Both here and elsewhere, the author appears partial to the establishment of a maximum, in articles of the first necessity; attributing the ill effects which followed the introduction of a similar law in France, to other causes. A maximum upon provisions bears, to the inhabitants of towns, an imposing aspect at first view; but, on a closer examination, the appearance is much altered. It might at first be conceived, that the simple state of the dispute was, whether the profits of the agriculturist should be diminished, in order to enable the townsman to live better, at the same expence. The effects, however, of this policy are so extremely injurious to the public welfare, that its reaction upon the towns is of more detriment to the œconomy of individuals, than can be compensated by the benefits arising from it in the first instance.

Although, by means of a maximum, the inhabitants may pay less for the provisions they consume, their expences will, in the end, be much greater. Government must of course be obliged to pay the charges of bringing the greatest part of the provisions to market, or supply the cities by requisitions from the surrounding country. Of this we have ample experience in the Roman empire. Rome was obliged to be provisioned by government; and the case is, to this day, the same in the Eastern empire; the neighbouring villages being unable to furnish the necessary supplies, and the price, calculated only for them, not allowing distant farmers to supply the market at a heavy expence of carriage.

A maximum, as experience shows, must ever be a pre-disposing cause of famine; both from the discouragement it throws upon husbandry, and the waste it occasions in expenditure. The ancient Roman laws on this subject, which the Ottoman dynasty has not abrogated, are probably the principal cause of the present inferiority of the countries under its dominion; although these provinces, before they were conquered by the Romans, were extremely productive. This decline has indeed been attempted to be explained otherwise.

wife. Enthusiasts in religion, or in politics, have attributed it to the spirit of the Mahometan religion, or to the despotism of the government: that neither of these is the true cause, seems evident; because this alteration is not to be found in the other countries which have adopted that religion, or which still retain the ancient form of government. Spain also, which has adopted the same policy, affords another example of its bad effects.

Mr. Montefiore does not seem consistent on this subject, and appears to be too much influenced by local circumstances, and his own habits of life. In treating of interest, he offers many arguments against the maximum which is here adopted with respect to it. A limitation of profit is, in this peculiar case, beneficial to the state; not only by enabling the government to borrow on reasonable terms, but also by forcing monied men into active lines of life, in order to make a greater profit on their capitals. It can only be hurtful to individuals, by rendering it difficult for them to procure the loan of small sums, otherwise than upon pawns, or other privileged contracts. A kind of libration exists in these affairs; decreasing the profit on commodities, and encreasing that on money, must have the effect of depressing the active energies of a nation, and thus cause it to decline; while, on the other hand, its prosperity depends in great measure on a contrary proceeding.

Commercial geography comes next in order, as to the attention Mr. Montefiore has bestowed on the various subjects of which he treats. The articles that relate to it are very unequal, nor can we say that we are perfectly satisfied with any of them. That of Russia, extracted from the memoir of Professor Petri, of Erfurt, is certainly the most complete. It wants, however, the whole detail of the commercial usages of the country, which is a general defect in all the geographical articles. This defect is the more obvious, from the relation it bears to the main object of the work, which, in our opinion, should have led Mr. Montefiore to have enlarged upon that point. The usances at which bills of exchange are drawn, all crowded into one single article, are almost the only foreign customs he has noticed.

The Bank, and several others of the incorporated companies of Great Britain, meet with attention from Mr. M. although he has by no means exhausted the subject. The principal banks of Europe are also noticed; but of the foreign trading companies he scarcely speaks: yet several of these companies, from the singularities of their formation, or other causes, are worthy of particular notice.

The

The laws which relate to the customs and excise, are detailed at considerable length, but no account is given of the duties charged upon the commodities, which to most persons will appear a great deficiency. Foreign writers on commerce, have not only given the duties chargeable on goods at the place for which they wrote, but also quoted the usual limits of their prices. Mr. Montefiore pretends to explain the manner of passing entries at the custom-house, but we cannot say, that we think he has been happy in this explanation.

A general account of the public funds is given in this Dictionary. We expected also a description of each particular stock; and consider the want of this information as a capital defect.

Of monies, weights, and measures, the mediums by which commerce is carried on, we have, by no means, a complete account. Of the first, a general view is given, under the word "coins," which exhibits the relative value the monies of several countries bear to each other in native money, and what they are worth in sterling. The latter are both crowded into a single very defective article, which can by no means afford a satisfactory answer to many enquiries of constant use in commerce.

Accounts also, which may be esteemed another medium of trade, are treated in the same defective manner. A slight sketch of book-keeping is indeed given; but this includes only the most obvious accounts. Of the difficulties of that art, not a single word is said; that these difficulties merited attention, we believe few commercial men will deny.

We are sorry to be thus obliged to condemn so many parts of a work, which has certainly cost much labour in the execution. The most striking defect through the whole performance, is, that while our own laws and customs are detailed in a prolix manner, there exists a great want of information respecting those of foreign countries. This information is a most essential point in commercial affairs, a general merchant being truly a citizen of the world. Mr. Montefiore appears to have been himself of this opinion; but, in lieu of the municipal laws of the principal marts, he has given us the law of nations. It appears evident, that although he is well acquainted with our own law writers, he has paid little or no attention to the foreign authors on commerce.

The principal cause that has led Mr. Montefiore into so many defects, seems to have been the want of duly considering the subjects on which he undertook to write. He appears to have collected from the authors with which he was acquainted, whatever he thought necessary to his proposed subject; and

and to have published his collections hastily, without reflecting whether they were as perfect in all their parts, and reciprocal relations to each other, as they might be made. He does not seem to have been sensible, that although an alphabetical arrangement is frequently adopted, for the convenience of the readers, yet it is necessary for the author, to trace at least the outlines of the work on a systematic plan, in order to form a regular connection between the several parts. A plan should also be laid down for the execution of articles belonging to one subject; but these considerations have been entirely overlooked by the author. Hence arises, not only a want of connection between the several parts, but also an inequality in the articles; those most similar to each other, being treated in a very dissimilar manner.

So little attention has Mr. Montefiore paid to the composition of his articles, that even in those which relate to law, and of course those on which he has bestowed the most care, we find repetitions of the very same observations, sometimes even close together. Thus, in "auctions," we have the cases of *Payne v. Cave*, 3 T. R. 148; *Howard v. Castle*, 6 T. R. 642; *Williams v. Millington*, 1 H. 13, 81; which, at a small distance, are repeated; some even from the same reports, and in the very same words. *Payne v. Cave*, Esp. 29 Geo. III. 3 T. R. 148. *Howard v. Castle*, as before. *Williams v. Willington* (as it is now quoted) H. Pol. Rep. 81. Similar repetitions occur in some places of the article "excise."

From the professional habits of the author, we were led to expect the utmost accuracy of expression. We leave our readers to judge whether that accuracy is to be found in the following extracts.

"AUGSBURG, a city of Germany.—Some houses, however, carry on a little banking trade, and this way through Tyrol, and Graubunter occasions some little exchange between this place and Germany."

"BANK OF GENOA. This establishment, denominated the St. George's Bank, is the most ancient of any of a similar description in Europe. The capital was composed of certain branches of the public revenue, appropriated by the government for that purpose, and this fund has ever been kept sacred and inviolate during the greatest troubles by which the state has been agitated. This society, from the administration of it being for life, and partly in the hands of the citizens, has a powerful influence over the subjects of the republic, and is a salutary check to the encroachments of aristocracy; and, whilst Genoa preserved her neutrality in the quarrels of the great belligerent powers of Europe, this bank supported its circulation, and was the prop of commerce and public credit; but when unfortunately this state was drawn within the vortex of ambition, their commerce, and the

the regulation of the bank of St. George, were swallowed up in the gulf.

“ The republic of Genoa was altogether a sort of bank, and lent upon good security to individuals, but to the French nation it advanced more than 400,000,000 of livres. It is consequently the greatest creditor of France; but in this, as in many other cases, the creditor is the servant and slave of him who owes.”

It would be difficult to ascertain from this article (of which we have extracted the whole) whether the bank of St. George itself was destroyed, or only its peculiar regulation.

“ BORNEO.—The chief commerce is maintained with China.—The best mode of introducing the manufactures of this country into the interior of China would probably be, by having houses well assorted there to exchange with the Chinese, who traffic with it in vessels of their own construction.”

“ COLOGNE.—If this city were peopled, and traded in proportion to its extent, it would be of a second rate in Europe; and, although very ancient, has long been on the decay.”

“ DISCOUNT.—The reason why this statement is here given is, that the transactions of such establishments (public banks) are generally enveloped in mystery at the time, and seldom published afterwards; as, owing to particular circumstances, the above facts were made public at the present occasion.”

“ GEORGIA, a country of Asia, one of the seven Caucasian mountains in the countries between the Black Sea and the Caspian.”

“ MONEY.—When metals are pure, their weight is exactly proportioned to their bulk; or, in other words, their specific gravities are equal. Gold or silver, wherever they are found, when purified, are exactly the same in every respect, and there is not any possible mode of discovering a difference. It follows, that of pure metals, similar as they are, the alloys or mixtures made in equal quantities will also be similar.”

Mr. Montefiore means, that the same metals, from various countries, are similar to one another, and have each of them a peculiar specific gravity; not that the specific gravity of silver is equal to that of gold, as a person unacquainted with the subject might be led to imagine.

With all due deference to the high authority from whence Mr. Montefiore has extracted his information, the following article, of which we give the whole, is surely very obscure.

“ DISAGREEMENT will make a nullity of a thing that had effect before; and disagreement may be to certain acts to make them void, &c. *Co. Lit.* 380.”

Mr. Montefiore has given what he calls “ a complete copy” of Magna Charta; but this is in fact a translation of the *In-*

speximus by Edward I. of the confirmation of that charter by Henry III. The name of John is not mentioned; so that a person not acquainted with English history, would suppose it had originally been granted by Henry III. and written in modern English.

In *excise*, he refers to *rectifiers*; where, instead of finding any further information, we are referred back again to excise. In *forestalling*, he refers to *ingrossing*; in *jetzam* to *slotzam*; in *commodity*, to *prices*; in *commission*, and elsewhere, to *del credere*; in *judgment*, to *warrant of attorney*; in *lien*, to *retainer*; but unfortunately not one of the words to which he thus refers are in the work. At *New York*, in lieu of any information, we are referred to *York, New*; and at *New Zealand*, to *Zealand, New*; but the words referred to are again omitted. In *funds*, he seems to have intended to mention the charge of a letter of attorney, and the registering of a will for the transfer of India Stock; the charges, however, are omitted; and the lines left imperfect.

Although no table of errata is given, it must not be supposed that such a table is not wanted, as we have observed several errors of the press. Of these, we shall only mention two. In "Bank of Amsterdam," we are told that this establishment,

"some time ago, came to a resolution to sell, at all times, bank money for currency, at five per cent. *agio*, and to buy it again at five per cent. In consequence of this resolution, the *agio* can never either rise above five, or sink below four per cent."

It is evident, that the purchase should be stated at four per cent. as Mr. Montefiore himself says, when he speaks of the profits made by the bank. In treating on these profits, we should be led, from his expressions, to suppose that they were absorbed by the bank itself. The Dutch writers, on the contrary, say that the bank being merely a place of deposit for the convenience of the inhabitants, the city pays all the expences, and the fees, forfeitures, and profits go to the poor. In *exchange*, we are told that the value at par in sterling money of an asper in Turkish towns is 4s. 6d; in *coins*, the value of an asper is stated at three fifths of a penny; the latter is its real value; for *asper*, in the first instance, we must read *piastre* or dollar.

Mr. Montefiore has given a plan of the Royal Exchange; but several of the walks are omitted, and others are wrongly placed: this we think the more inexcusable, as, from the proximity of his residence, he might easily have obtained accurate information on that head.

Since

Since the above was written, we have seen an Appendix to this work, consisting of five sheets; price to subscribers, 5s. to non-subscribers, 10s. 6d. It contains an abstract of the new Acts of Parliament relating to commerce and the city of London. Of the various omissions we have above noticed, we observe only one supplied, namely, *New York*.

ART. X. *The Philosophical Transactions of the Royal Society of London abridged.* By Charles Hutton, LL. D. F. R. S. George Shaw, M. D. F. R. S. F. L. S. Richard Pearson, M. D. F. A. S. Vol. I. Consisting of Four Parts, published monthly. 552 pp. 10s. 6d. each. C. and R. Baldwin. 1803.

THE Royal Society of London was established at a period when, in consequence of the numerous and important discoveries in almost every department of art and science, such an institution seemed highly requisite, and likely to produce the most beneficial effects. The publication of Lord Chancellor Bacon's works, "*De Dignitate et Augmentis Scientiarum*," "*Novum Organum*," and "*Silva Silvarum*," in the earlier part of the seventeenth century, had considerably diminished the blind attachment of many to the Aristotelean philosophy; had taught them, that it was not the business of a philosopher to invent a scheme of physics which might square with his preconceived logic; and had convinced them of the propriety of laying aside every theory, that was not the result of fair induction, from reiterated experiments. Lord Bacon's exhortations and example produced the happiest effects. From his time, the different branches of science were cultivated with greater ardour, and a judicious union of physics and geometry caused them mutually to aid each other's progress. Galileo and Kepler, the deservedly celebrated contemporaries of the English philosopher, distinguished themselves equally by the warmth of their attachment to genuine philosophy, and by the brilliancy and importance of their discoveries. To Kepler we owe the discovery of the true figure of the orbits, and the proportions of each motion in the solar system; and, from the language he uses in his *Epitome Astronomiæ*, it should seem, that he had some faint glimmerings of the cause of those motions, not very widely different from that of gravity. The excellent Galileo was no less successful in his philosophical enquiries, than in his celebrated discoveries in the heavens, by means of the telescope. He treated clearly and geometrically

the doctrine of motion; gave the theory, not only of equable motions, but of such as are uniformly accelerated or retarded, and of these compounded together; he proved that the path of a projectile, in an unresisting medium, is the curve of a parabola; and, by discovering the gravity of the air, and, in some cases, the effects of its resistance, he opened the way to several other enquiries for future philosophers. To the judicious exertions of these illustrious men must it be ascribed, that the views of other philosophers began about that period to be much enlarged, and their enquiries to take a more extensive range. Thus we find, that about the middle of the seventeenth century, the learned men, in almost every part of Europe, united their efforts to promote the knowledge of natural science. Auzout, Borelli, Cassini, Des Cartes, Campani, Guericke, Hevelius, Huygens, Paschal, and Torricelli, on the continent; and Brouncker, Boyle, Hooke, Rooke, Wallis, Wilkins, and Wren, in England, were among the most active and able contributors to the general stock. It was at the period of these indefatigable and unprecedented exertions, that the philosophers of England formed the happy project of a *Philosophical Society*, whose objects should be, "to make faithful records of all the works of nature or art which came within their reach; so that after ages might be enabled to remark the errors which had been strengthened by long prescription; to restore truths that had been long neglected; to extend those already known to more various uses; and to open the way to what remains unrevealed." The first meetings of the gentlemen who afterwards constituted the Royal Society were held in 1648; but it was not till after the Restoration (1662) that they obtained their first charter. Three years after this, the *Philosophical Transactions* were begun by Mr. Oldenburg, then Secretary to the Society; which, with the exception of a few slight temporary interruptions, not necessary to be specified here, have been regularly continued, from that period to the present time. Until the year 1752, these Transactions were published in numbers, quarterly; and the printing of them was always, to that time, the single act of the respective Secretaries; but, at that period, the Society appointed a committee for the management of this concern; and they have since been published annually, in two Parts, at the expence of the Society.

When it is considered, that besides several of the philosophers mentioned in the preceding sketch, such men as Barrow, Collins, Glisson, James Gregory, Goddard, Halley, Lower, Maclaurin, Newton, Ray, Willoughby, and many other eminent philosophers, physicians, naturalists, &c. enriched the
earlier

earlier Transactions by their communications; that many of the most brilliant discoveries in astronomy, in optics, in anatomy, in analysis, in mechanics, in physiology, &c. are recorded, exemplified, illustrated, and defended in these volumes; that the Transactions are, in fact, a universal repository or store-house of nearly all the valuable accessions to the different departments of human knowledge in the course of a century and a half; and that the great expence of more than ninety quarto volumes (not to dwell upon the scarcity of the earlier part) is such as to put them far beyond the reach of a great majority of students; it is really matter of surprise, that no attempt to present the public with their substance, in an abridged form, has not been made during an interval of fifty years. The abridgment by Baddam was judiciously performed, considering the confined scale on which it was undertaken; and the quarto abridgment, begun by Lowthorp, and continued by Jones, Eames, and Martyn, to the year 1750, though conducted on a plan which is subject, in our opinion, to numerous objections, must still be acknowledged a performance of much utility; and conveys, on the whole, a tolerably fair view of the works of the learned contributors, from the establishment of the Society down to that period. But, as none of the papers in foreign or in dead languages are translated, this circumstance prevents many readers from consulting that abridgment with advantage; and, as the publishers deviated from the chronological order, for the sake of classing the different subjects, a person may have been in the frequent habit of recurring to the work, without obtaining a just idea of the nature and plan of the original Transactions. Considering then, as we decidedly do, the Philosophical Transactions of our Royal Society as an honour to our native land, and being solicitous to support the claims of our countrymen to many noble discoveries, which foreigners strive to wrest from them (an object which, among many others, a judicious abridgment of the Transactions seems calculated to attain), we were pleased to hear of a new abridgment, under the management of men of such established talents in their respective departments; and we have thought it our duty to give our readers an early account of the Parts already published.

In the abridgment, four Parts of which are now before us, the editors have adopted a very commendable plan, as will appear by an extract from their Prospectus.

“ The subjects will be presented in the same order in which they appear in the original. The more important dissertations will be reprinted in the style and language of the respective authors, with the adoption, however, of the modern instead of the old orthography. The less important dissertations will be considerably abridged; and
when

when papers occur, the subjects of which are deemed uninteresting, or of which better accounts are to be found in some of the subsequent volumes, the titles only will be given, with short explanatory notes; but no paper will be left wholly unnoticed. Those which are written in foreign languages will be translated, unless, from the nature of the subject, there would be an impropriety in giving them in English. All the figures contained in the plates of the original Transactions will be re-engraved by eminent artists, excepting such as relate to uninteresting papers of the description before-mentioned. When necessary, the papers will be elucidated by critical and scientific notes; and a short biographical notice will accompany the first mention of any principal contributor to the original work."

We are aware that, in such an undertaking as an abridgment of many ponderous volumes on multifarious and heterogeneous subjects, much difference of opinion must exist, as to the path which ought to be pursued; while some will prefer an abridgment in which the order of the original work is preserved, others would be better pleased with an abridgment arranged according to the nature of the respective subjects*; it will be seen that we give the preference to the former. But the most difficult thing is to abridge, in such a manner as to remove every ground of objection, from people of different tastes and studies. The physician may perhaps be desirous to see the articles on chemistry, anatomy, physiology, surgery, &c. abridged but slightly, while those on mathematics, mechanics, music, &c. shall be reduced almost to nothing. The mathematician might wish to have the abridgment filled with analysis, geometry, increments, fluxions, &c. so as scarcely to leave a corner for any other subject; and the mere virtuoso might ardently hope that neither anatomy nor analysis, geometry, nor mechanics, should be allowed that space which he would give to the description of a curious shell, or the delineation

* Such an abridgment, though apparently but little known in this country, was published at Paris in 1787—1791, under the superintendence of Gibelin, a Doctor of Physic, with some able coadjutors. It consists of fourteen volumes, 8vo. with plates. The subjects are thus distributed. 1. Natural History, two volumes, 1787, by Gibelin. 2. Materia Medica and Pharmacy, two volumes, 1789, by Wilmet and Bosquillon. 3. Botany, two volumes, 1790, by Gibelin. 4. Natural History, two volumes, 1790, by Regnier. 5. Anatomy and Animal Physiology, one volume, 1790, by Pinel. 6. Antiquities and Fine Arts, two volumes, 1789, by Millin de Grandmaison. 7. Miscellaneous Observations, Travels, &c. one volume, 1790, by the same. 8. Medicine and Surgery, one volume, 1791, by Pinel. 9. Chemistry, one volume, by the same. This account we have taken from a set which is in the library of the Royal Institution.

tion of a beautiful fly. So long as this is the case, it is impossible that readers of all descriptions should be thoroughly satisfied: and had the abridgment been conducted by any one man, however enlarged his knowledge and liberal his views, it is probable there would have been a danger of such predominance in some line or other; but as the present work is composed by men of eminence, in widely different pursuits, and each at the same time possessing a competent share of general knowledge, they will naturally act as a kind of check upon each other, and thus it may be expected, that the lengths of the various articles will be duly and fairly apportioned. We have examined with much attention the parts which are published, yet have not observed an instance in which we think the subject or articles, in proportion to their importance, negligently treated. Nor can there be much suspicion, on the other hand, of redundancy, when we say, that in the compass of 744 quarto pages, the editors have comprised their abridgment of the first seven volumes of the Transactions.

It would draw us far beyond our limits, were we to show the fairness of the abridgment by extracting an article from the original work, and placing immediately after it the same article in its abridged form: nor indeed would a single extract from each performance suffice to prove, that the whole was judiciously executed. But we can in less compass give specimens of the manner in which the editors have enriched their performance with biographical and critical notes, by presenting the reader with one or two of each.

Our first extract is taken from a note at p. 319, respecting that great physiologist Harvey. Our readers in general are, we doubt not, ready to ascribe the discovery of the circulation of the blood to this illustrious Englishman; they will, nevertheless, derive pleasure from the perusal of a note on the subject of that discovery: we therefore insert it here.

“ It is not possible to do justice to the memory of the great Harvey within the limits of a note. His life will perhaps be inserted in the miscellaneous volume intended to be added to this Abridgment. In the mean time, in place of a biographical sketch, we shall lay before our readers a summary account of the circulation of the blood, as explained and demonstrated by him in his immortal work, entitled *Exercitatio Anatom. de Cordis et Sanguinis Motu*, first published in 1628; though he had announced, several years antecedent to this publication, the leading facts belonging to this important discovery, in the lectures which he delivered before the college of physicians. In the above-mentioned treatise (the abstract of which here given is taken from the account of Harvey prefixed to the edition of his works by the London college) he shows, by experiments made on living animals,

that

that the motion of the heart is performed by the contraction of its muscular fibres: that the auricles contract first, and thereby propel the blood into the ventricles; then the ventricles contract, whereby the blood is driven into the arteries; being prevented from returning into the auricles, by the situation and connexion of the valves. Now as by the repeated contractions of the ventricles more blood is constantly propelled into the arteries than can be supplied by nourishment thrown into the veins (as appears upon calculation), and as moreover the arteries cannot receive blood through any other channel but the veins; it follows either that the veins must be quickly emptied, and the arteries on the contrary every moment more and more distended, which however is not the case: or that the blood must flow back again from the arteries into the veins, by certain secret passages, or by pores of the flesh, or by mutual anastomoses of the arteries and veins. He demonstrates that the last-mentioned communication takes place in the lungs. Again; as along the course of the arteries more blood is sent from the heart to all parts of the body than is necessary for the nourishment of those parts, he infers that the superfluous blood is returned by the veins (that they may not be left empty) from this fact, that no blood is found in the veins if the great artery be tied. On the other hand, if a ligature be passed round the vena cava at the place where it joins the right auricle, it will immediately become distended in a very surprising manner. Moreover, it must be evident to every one (he observes) who considers the situation and connexion of the valves, that the blood passes from the smaller branches of the veins into their trunks, and from thence to the heart. The true movement of the blood being thus discovered, Harvey was enabled through it to account for the distribution of nourishment and warmth to every part of the body, and to throw great light upon many obscure points relative to the animal œconomy, both in health and disease. No doctrine could be supported by proofs more simple and decisive: nevertheless they were disputed by several of his contemporaries, and particularly by Riolan, to whom he made an able reply. Others, instead of combating the truth of his discovery, endeavoured to rob him of the merit of it, by pretending that it was known to Aristotle and Galen among the ancients, and to Cerverus, Columbus, and Cesalpinus among the moderns. Some indeed of the last mentioned authors had made considerable progress towards a just conception of the blood's motion, intermingled, however, with the errors imbibed from the ancients above-mentioned; but none of the passages quoted from their writings show that they taught or understood that the blood moved in a regular uninterrupted course from the heart to the arteries, and from them through the veins back again to the heart. As for what relates to the story of Pauli of Venice having been acquainted with the circulation of the blood before Harvey published his account of it; this circumstance has been cleared up in Dr. Clark's Letter, inserted in the preceding part of this Abridgment, p. 248. Thus does our countryman, the immortal Harvey, remain in full possession of the honour of a discovery, which has led to elucidations of some of the most important phenomena of animal life, and is the main clue by which we have

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been conducted to a more accurate knowledge of diseased actions, and to more simple as well as more rational modes of counteracting them. Harvey was born at Folkstone in Kent in 1578, and died in 1658, having completed his 80th year. The London College of Physicians published his works in 4to. 1766. Among these his *Exercitatio de Generatione Animal.* holds the next place after his treatise on the heart and circulation above-noticed."

A short biographical account of the celebrated Mr. John Collins, is given at p. 207; but some supplementary particulars, not very generally known, are added in a note at p. 338, where it is observed, that

"He was of great benefit to the sciences in general; keeping up a constant correspondence with many of the most learned men of his time, both at home and abroad, and promoting the publication of several valuable works, which without his encouragement would never have been seen by the public; particularly Dr. Barrow's optical and geometrical lectures, also the doctor's abridgement of the works of Archimedes, Apollonius, and Theodosius; likewise Brouncker's translation of Rhonius's algebra, with Dr. Pell's additions, &c. which were procured by his frequent solicitations. Some time after his death, among his papers, were found a multitude of manuscripts, on mathematical subjects, of Briggs, Oughtred, Barrow, Newton, Leibnitz, Pell, and many others. From whose letters, and those of other celebrated mathematicians, it appears that Mr. Collins spared neither pains nor cost to procure what tended to promote real science. Also many of the discoveries in physical knowledge owe their chief improvement to him; for while he excited some to disclose every new and useful invention, he employed others in improving them. Sometimes he was peculiarly useful, by showing where the defect lay in any branch of science, pointing out the difficulties attending the inquiry; at other times explaining their advantages, and keeping up a spirit and energy for improvement. In short, Mr. Collins was like the register of all the new acquisitions made in the mathematical sciences; the magazine to which the curious had frequent recourse; which acquired him the appellation of the English Merfenne. And had not some of his correspondents obliged him to conceal their communications, there could have been no dispute about the priority of the invention of a method of analysis, the honour of which doubtless belonged to Newton; as appears from the papers printed in Collins's *Commercium Epistolicum*; a work which was made out from the letters left in possession of this author.

"Mr. Collins wrote and published himself a variety of useful works: as, *An Introduction to Merchants' Accounts*, &c. 1652; *The Sector on a Quadrant*, 1658; *Geometrical Dialling*, 1659; *The Mariner's Plain Scale new plained*, 1659; also several ingenious papers printed in the *Phil. Trans.* besides some useful commercial tracts, highly acceptable to the public.

"Mr. Collins's birth and early prospects, like those of many other great men, were but low and humble. He was born at Wood Eaton near Oxford in 1624, and at 16 years of age was put apprentice to a

bookfeller in this city; but appearing to have a remarkable turn for the mechanical and mathematical sciences, he was taken under the protection of a Mr. Marr, a person who drew several curious dials, which were placed in different positions in the king's garden; and under him Mr. Collins made no small progress in mathematics. In the course of the civil wars he went to sea for seven years, but still prosecuted his favourite study; and on his return he assumed the profession of an accountant and civil engineer, giving his advice and directions in nice and critical cases, relating to matters of commerce, of accounts, and of engineering, till the time of his death, which happened in the year 1683, in the 59th year of his age."

Not long after the time of the establishment of the Royal Society, the celebrated experiment of the transfusion of the blood was made by many persons in England, and by Monsr. Denis at Paris. At that period, when many important and extraordinary discoveries were made by philosophers, it was fondly hoped that this new experiment would, in their hands, be found productive of the most beneficial effects; that it would furnish, in many cases, an easy method of removing disease, and of procuring indefinite longevity. Accordingly, we find that the business was ardently taken up in England, as well as on the Continent, and several instances of transfusion are related in the earlier numbers of the Transactions, of which abridged accounts are given in the work before us. In a note to one of these, we find mention of the accurate and judicious experiments of the present Professor of Anatomy at Cambridge, Dr. Busick Harwood.

"These experiments place it beyond a doubt that, in cases of sudden and profuse evacuations of blood, the fatal consequences which would otherwise ensue may, in the brute creation, be prevented by the immediate introduction of a proportionate quantity of fresh blood from another animal, in a healthy state; a fact which seems controvertible to medical use, in certain cases of hemorrhage occurring in the human subject."

All who are acquainted with the sound judgment and talents of the Professor here mentioned, will attach great consequence to any pursuit, in which he may warmly engage, and will naturally expect that, whatever good can arise from well-conducted and reiterated experiments, will be struck out ultimately by a man of his energy of character. To detail many of his experiments would, we confess, gratify us, but this cannot be done now without giving this article a disproportionate extent. It must suffice, therefore, if we extract one, as here described.

"Experiment 4. All the blood of a pointer was let out (as far as it was possible to evacuate it) till the animal was in convulsions on the

table, and apparently expiring. The blood was then transfused from the jugular of a sheep into the correspondent vein of the dog, and in less than half a minute after the introduction of the tube, he began to respire, and as soon as he had received a quantity of sheep's blood equal to what he had lost of his own, he leaped from the table and walked home, without experiencing any apparent inconvenience either then or at any subsequent period. This experiment was performed before a very crowded meeting at the public schools in the Botanic garden of the university. It has been frequently repeated since, and a variety of other animals have been subjected to the same experiments, and with equal success.

“ From all the numerous experiments which have been lately made upon this subject, one important fact seems to be fully established, that the blood of an *herbivorous animal* may be substituted for that of a *carnivorous animal*, and *vice versa*, without danger, or even inconvenience to the animal who receives it. In cases therefore of such copious evacuations of blood as to threaten the death of the patient, would not transfusion be expedient? and if death should be inevitable without it, does it not become a duty to make a trial?” P. 186.

Here then, for the present, our extracts must end. We conceive the work before us to be even of national importance; and, if the whole be carried through with the spirit, taste, and judgment which are exhibited in this first volume, it will be a *national honour*. It will tend to convince many foreigners who have not opportunities of perusing the original Transactions, how much every science and every art owes to British improvement. It will be a means of preventing any impudent pretenders from robbing our illustrious forefathers of the fame which is so justly their due. It will disseminate more widely the principles of real and useful knowledge; it will show more clearly how different objects of human enquiry reciprocally illustrate and support each other; and prove the truth of that observation of Cicero: “*Omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur.*”

We shall think it our duty to watch the progress of this work, and when we find any thing which calls peculiarly for either censure or commendation, shall again bring it before the public. A fair estimate, however, may be formed from what has already appeared, and, judging from this, we have no hesitation in recommending so useful and valuable a performance to general patronage and support.

ART. XI. *The History of Ilium or Troy: including the adjacent Country, and the opposite Coast of the Chersonesus of Thrace. By the Author of "Travels in Asia Minor and Greece."* 4to. 167 pp. 10s. 6d. Robson. 1802.

THIS publication, by Dr. Chandler, is a proof that the controversy concerning Homer and his works is not drawing to a conclusion; and, to confess the truth, while it continues under the management of so many learned men, we enter with pleasure into every part of the debate; especially where we find it conducted with liberality of sentiment, or where it tends to illustrate the character of the poet, or the excellence of the poems. But we have no hesitation in condemning petulance, arrogance, and party spirit, wherever they appear, as totally foreign to a question of literary enquiry.

In this view the History of Ilium affords us much satisfaction, for though the author is equally adverse to Mr. Bryant's system, which annihilates Troy and all that concerns it, and to Mr. Chevalier's endeavours to introduce a new Scamander into the topography of the Troad, he conducts his arguments with so much candour and moderation, that though neither of his opponents may accede to his opinion, both will have reason to be pleased with his moderation.

New matter of dispute is also likely to arise from a recent survey of the country by Professor Carlisle; and the splendid edition of the poet just received from Göttingen, must necessarily suggest a variety of considerations intimately connected with the subject, and affording ample matter of discussion to all that feel interested in the decision of the question. Professor Heyne, indeed, has treated all our countrymen with a degree of fallidiousness, which may hereafter provoke that sort of reply which he so carefully deprecates; for he asserts, that they who have visited the Troad, and they who have written upon the subject, were not sufficiently qualified to form a judgment, and too little acquainted with Homer to deliver an opinion, while that of the commentator himself is undetermined! We shall not at present enter further into this censure, nor undertake the defence of English travellers or English writers; but we wish barely to observe, that in no country of Europe is Homer so generally read, or his excellence so justly estimated and admired, as in England. We now mention this edition incidentally, as affording much matter for future controversy; and we shall not be averse to pursue the question through whatever channels it may deviate in its progress.

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On that portion of it which is before us, we do not hesitate to say, that Dr. Chandler has contributed essentially to establish the existence of Troy, and the reality of the Trojan war, in opposition to the hypothesis of Mr. Bryant; and though it will be said, that Mr. B. never denied the opinion of the Greeks themselves upon this subject, and that therefore all the testimonies produced from Greek writers, prove only the deception of the whole nation in this respect; still we cannot help thinking, that testimonies, collected as those of Dr. C. are, and brought to bear upon the point in every direction, afford evidence which cannot be set aside, but by that method of reasoning which Lord Bolingbroke adopted, to question all history, for the sake of invalidating the history of the Bible. Nothing is more easy than to descry difficulties, obscurities, inaccuracies, and inconsistencies in any narrative that is set before us, and yet the main fact may nevertheless be perfectly true.

With this view, we shall present our readers with the following extract.

“ It does not often happen that ancient fiction can, as in this instance, be traced to its source; and scepticism or incredulity is frequently the result of difficulty in discriminating true history from its alloy. Mr. Bryant has contended, that the two poems of Homer are mere fables; and that no such war, no such place as Troy, has ever existed. Having made a large collection of idle and absurd stories from different authors, about Jupiter, and Leda, and Helen (whom he will not allow to have been carried away from Sparta by Paris), and several other persons concerned, he declares, and nobody, I imagine, will dissent from a position of so great latitude, that “ the account of the Trojan war, as delivered by Homer, *and other Grecian writers*, is attended with so many instances of inconsistency, and so many contradictions, that it is an insult to reason to afford it any credit.”

“ In the description, says the same learned person, of the siege of Troy, and the great events with which it was accompanied, Homer “ is very particular and precise. The situation of the city is pointed out, as well as the camp of the Grecians;” and various objects, “ with the course and fords of the river, are distinctly marked, so that the very landscape presents itself to the eye of the reader.—The poet also” mentions “ several ” subsequent “ events—in medias res non secus ac notas auditor-em rapit”—all which “ casual references seem to have been portions of a traditional history, well known in the time of Homer; but, as they are introduced almost undesignedly, they are generally attended with a great semblance of truth. For such incidental and partial intimations are seldom to be found in Romance and Fable.” Who, on reading these remarks, would suspect it to be the scope of the author to prove the whole story of Troy as ideal as a fairy-tale?

“ I will

“ I will not enter here on a particular examination of the arguments used by Mr. Bryant on this occasion. Some of them I shall be obliged, though unwilling, to notice as we proceed. It may, however, be now mentioned, that among other novel opinions, for which I refer to his Dissertation, he maintains, that the ground-work of the *Ilias*, if it had any, was foreign to the country on which we are employed; that the history never related, but has been borrowed and transferred, to it; that, in short, the original poem of *Troy*, the parent of the *Ilias*, was an Egyptian composition. I shall add a companion or two to this notable discovery. A disciple of Epicurus undertook to prove the *Ilias* to be entirely an allegory; and I have somewhere read, that it was not first written in Greek, but is a translation from the Celtic language.

“ I subjoin the very different opinion of a respectable writer in the *Ancient Universal History* on the same subject. “ The name of King Priam will ever be memorable, on account of the war which happened in his reign; a war, famous to this day for the many princes of great powers and renown concerned in it, the battles fought, the length of the siege, the destruction of the city, and the endless colonies planted in divers parts of the world, by the conquered as well as the conquerors.” “ Truly, says my author, the siege and taking of *Troy* are transactions so well attested, and have left so remarkable an epocha in history, that no man of sense can call them in question.” P. 25.

It does not come within the compass of our work to follow Dr. Chandler through the detail of his narrative; but his account is carried on, through the sixth, seventh, and eighth Chapters of his work, with much learning and great ability, till he reaches on the firm ground of history in the ninth; when we find the memorial of Achilles preserved on the spot where he was buried. Was this a fiction, invented by the inhabitants to amuse the Athenians upon landing on their territory? Or was it found existing as the tradition of the country? Herodotus expressly mentions it, upon this occasion, as the Achillean city. If the historian was deceived into the belief of the Trojan war, like the rest of his countrymen, he was not the inventor of the name; it was found there already existing, not derived from history, but tradition; and the other places or cities in the neighbourhood, mentioned by Homer, such as Dardanus, Sestos, Abydos, Perote, and the rivers, were all found in the situations in which he had described them. If the whole were then a fiction, it was founded on circumstances such as no fiction ever obtained for its support. If it were a fiction, giving rise to a tradition from the time of Homer to the age of history, and from the dawn of history till it was controverted within these thirty years, it is unparalleled in any other instance; and has more evidence to support it than any doubtful history, or any thing approaching to a similar case that can be produced.

It is not till the thirteenth Chapter that we are at length introduced to the second Ilium, as it was known to the historians from the time of Xerxes (p. 52) to the reign of Julian; and the history of the city, deduced through a variety of fortunes, we conceive will be charge^d to the author as a work of supererogation. Perhaps it will be said, notwithstanding the caution given (p. 53), that the detail of this narrative is foreign to the title of the book; that the title-page announces the history of the original Ilium, or Troy itself, while greater part of the work contains the account of its representative only, the existence of which was never denied, and therefore forms no part of the controversy. We cannot wholly exculpate the learned author in this respect; yet we perused this portion of his research with some degree of interest, as being attached to the main point of the subject, and as continuing to keep alive and maintain the tradition which was common to the Asiatics, to the Greeks, and the Romans. So far it is connected with the whole; and the performance of the task indicates the learning and diligence of the author; while his personal acquaintance with the country gives a warmth and relish to the deduction of particulars, which would not have been given by a person less interested in the subject.

As a proof of this, and a corroboration of the tradition, we offer the following extract to the notice of our readers.

“Demetrius related concerning Scepsis, that it was founded, and that the people had removed into it, under Scamandrius, son of Hector, and Ascanius, son of Æneas; that the monarchy established in these two families had been succeeded, after a long continuance, by an oligarchy; which, a colony of Milesians becoming co-citizens, yielded to a democracy; but that the title of kings had remained to their descendants, and that they had enjoyed certain honours, down to the time of the removal of the people by Antigenus; his zeal for its antiquity and glory, as Strabo has observed, overcoming, in this instance, his reverence for the authority of Homer, by whom the race of Priam is declared in the *Ilias* above to be extinct; moreover, that the Scepsians were permitted to return to their own country by Lyfimachus; but that the Cebrenians, with whom, separated only by the river Scamander, they had been always at war and enmity, were retained with the other people at Alexandria. Scepsis recovered in some degree its pristine consequence; and Theophrastus, a pupil of Aristotle, and his successor in his school at Athens, gave his library, which included that of his master, the first on record, to a Scepsian, one of their disciples; who removed it to this city, and left it to his descendants, many years the unworthy possessors of that invaluable treasure.” P. 75.

Several other parts of the work might have been extracted with equal propriety; but, as Demetrius was a native of the country, and published a voluminous dissertation on the catalogue

logue of the Trojan forces in Homer, a specimen of his opinion in regard to the tradition, and the general account of the Troad, can hardly prove unacceptable to those whose curiosity has been excited by the late publications on the question.

The work is conducted afterwards, through an industrious collection of general and minute circumstances, to its conclusion, with the invasion and destruction of the Greek empire by the Turks; and, subject to the exceptions already specified, we do not hesitate to consider it as a valuable accession to the mass of information, produced by the many learned writers who have engaged themselves in this controversy, from the first proposal of Mr. Bryant's doubts to the present day. We understand that Dr. Chandler is employed at present upon a work, more specifically examining the geography of the Troad, which we shall be glad to see presented to the public.

BRITISH CATALOGUE.

POETRY.

ART. 12. *The Poet's Day, or Imagination's Ramble; a Poem, in Four Books, with some smaller Pieces.* 12mo. 112 pp. Watts and Bridgewater. 1803.

This very small volume exhibits a perfect picture of modest merit, without a dedication, without a preface, with no author's name affixed, it comes out into the world, to make its way against all chances; for which reasons we are the more anxious to call it into notice. Accident has thrown it in our way, without an intimation of its origin, except what appears in the title; but no accident shall make us delay its eulogium. Full of good poetry and good principles, it would be a reproach to a sound critic to let it slumber in obscurity.

As Thomson has given four Books to the Seasons, this poet has made a similar division of the natural day, and divides his subject into Morning, Noon, Evening, and Night. These are in part descriptive like the Books of Thomson, but in a greater proportion given to moral and religious reflection, and excursions of the imagination. The author seems to have made Cowper his model more than Thomson; nor

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is he unstudied in the Night Thoughts. These are certainly the best sources of blank verse, not rising to Miltonic dignity, and the writer does not disgrace their school. Let us give, as an example, his reflections in a place of burial.

“ Why lie these sleepers here ? Is this the end ?
 The final end of man ? Was heav’n’s last work,
 The wonder of angelic hosts, design’d
 To rise a vapour from this mass of earth
 Blaze in the dark one moment, then expire
 The wonder of angelic hosts again ?
 Come forth proud reason, try thy vaunted strength,
 Rouse into energy, exert thy skill,
 And summon up afresh each active pow’r,
 In the full force of argument array’d.
 Let thy keen eye pierce through th’ incumbent gloom
 Which veils from finite minds the ways of heav’n :
 Then with an arrogance thine own, proceed
 To weigh the Deity in equal scales ;
 And scan the workings of omnipotence !
 This previous task perform’d, to man declare
 His last unchanging state : must he remain
 The pris’ner of his mother earth ! or rise
 Refin’d and pure, a claimant of the skies ? ”

This rhyme should have been avoided ; and some weak lines follow.
 Then, speaking of reason, the author says,

“ Full well ye know how circumscrib’d and short,
 Her utmost fallies fall of that great end
 To which aspires all wisdom worth the name.
 A purer fire must burn within the soul
 From revelation caught, ere she explore
 Nature’s grand secret, most profoundly kept :
 Draw back the curtain which involves this scene :
 And take a view of that beyond the grave.
 Here day-break opens on the wond’ring soul,
 And skilful death unfolds mysterious life.” P. 15.

After so many poetical forms as have been produced, it is difficult to give novelty to the description of such a scene, yet this poet has succeeded in so doing towards the end of his first Book. We cannot give room for the whole, but the conclusion must have a place. While the sea was calm, he says ;

“ Forth from yon beach th’ unwary pilot launch’d
 His shatter’d bark, unmindful of the storm
 Which then in embryo hung. Ill-fated choice
 To brave the tempest in a leaky skiff,
 When that large vessel from her anchors broke,
 Hurl’d o’er the angry main, now scarcely lives,
 Nor can the torrent stem. Methinks I see
 Rais’d on her main-mast waving in the air,

Some signal of distress, some mark hung out,
 To call forth aid, whilst the dread minute guns
 Like messengers of death assail my ear.
 Why start I at the sound? if dreadful here
 How must yon weary seaman stand appall'd,
 Amidst the howlings of the tempest's rage?
 Long has he fearless plough'd the briny deep,
 And weather'd oft the cruel wintry blast;
 And must he perish now? perish in sight
 Of Albion's cliffs, nor ever gain the port,
 Though full in view, where all his wishes tend.
 What wreck'd upon the shore? the long fought coast?
 So many dangers past—Ill-fated bark!
 No—still the lives, and O! propitious heav'n!
 Amid this tumult; this conflicting jar
 Of elements, avert the threaten'd stroke,
 Bid *these* subside, or *her* outride the storm." P. 27.

We should make an article of very considerable length, were we to extract even a small proportion of the parts that have pleased us in it. The three first Books have their share of description; but the fourth is almost wholly occupied by an imagined picture of the Day of Judgment, in which arduous subject the author is by no means unsuccessful; even after Young. A few Poems are subjoined, in couplet or stanza. In these the author is not so practised, apparently, as in blank verse, yet far from deficient. The Eulogy on Britain, highly commendable for its patriotism, is by no means unworthy of the subject, and concludes with a sentiment well deserving of recollection. After extolling Religion and Liberty as the great supporters of the country, the poet, adverting to our present situation, recalls to mind the destruction of the famous Armada, and thus winds up the whole:

"Such was the safety of thy state, in days
 When God was honor'd, and his works met praise;
 And shall be still, if still Omnipotence
 Be own'd thy safeguard and thy sure defence.
 While ye obey, your guardian is divine,
 His pow'r protects you, and his arms enshrine.
 But if regardless of his might, ye rise
 And lift your heads rebellious to the skies;
 Ye fall—and falling spread this truth abroad,
 That nation sinks which dares depart from God." P. 108.

Some few improvements might be suggested to particular lines; but the places which require them will probably catch the author's own eye in a future perusal.

ART. 13. *The Inquiry. Part I.* Small 8vo. 44 pp. 1s. Hatchard, Piccadilly. 1803.

If we deviate from our general plan, it must be in favour of distinguished merit. So it is with respect to this little tract, which, as imperfect, would otherwise have been suffered to wait for its completion. A casual inspection, however, showed us powers of writing and of reasoning.

reasoning, which ought by no means to remain in obscurity. The Enquiry here undertaken, is into the immortality of the human soul : the scene is placed in a venerable church, at the time of an evening funeral. The opening is therefore descriptive, and the description is very animated.

“ How faint the tapers wav’ring on the wall!
 What awful shades from these dark pillars fall!
 Here only reigns, at noon’s full blazing height,
 A dim, discolour’d, visionary light;
 Through vista’d aisles, or o’er the martyr’s tomb,
 The deep-stain’d arches shed religious gloom,
 Till from the west, through ev’ry fainted row,
 Rich evening pours a transitory glow,
 And o’er the dusky columns wand’ring run
 Hues steep’d in fire, and colours of the sun:
 But now the murmur’ing roof’s o’erarching height
 Darkness usurps, and undisturbed night.
 The time-worn banner, pendent from on high,
 Half lost in gloom, with melancholy sigh,
 Whispers of death. In ev’ry low-brow’d cell
 Prophetic fear and silent horror dwell,
 Chilling the mortal’s heart, whose steps invade,
 With foot profane, the consecrated shade.

Dark tombs and shrines I pass; and softly tread
 On echoes that seem utter’d by the dead;
 Mourn o’er the faithful monument that weeps,
 Where many a talent, many a virtue sleeps;
 Or mark the silent wreck of ages past,
 The mould’ring tomb with spiry fret-work grac’d,
 Recumbent chiefs that pious hands uphold,
 Sword, gauntlets, helm, emblazon’d shields, and gold:
 Stain’d with green damps, I view the beauty’s bult,
 Like her, returning to the formless dust;
 Or, on the pavement, mitred saints explore,
 And brazen legends, legible no more.
 Ah, fleeting man! ah, frustrate thirst of fame!
 And fruitless toil t’ immortalize a name!” P. 3.

It is evident that the poet has studied with care Hawkins Brown’s fine Poem, “*De Animi immortalitate*,” and he has done wisely. The following passage almost proves his intimacy with it.

“ Or were this being sure with life to close,
 And perish in the gulf from whence it rose,
 Then should *Næra* to my heart be press’d,
 Sooth’ ev’ry pang, and lull my cares to rest;
 On Beauty’s bosom should my head recline,
 And one short hour of bliss on earth be mine!” P. 6.

Compare this with Brown’s,

“ Quare

“ Quare age, vina liques : epulæ, convivia, lusus,
 Pfallere docta Chloe, citharæque perita *Neæra*,
 Non absint, volucris rape lætus dona diei ;
 Quærere nec cures quid crastina proferat hora.”

The following question gives a good specimen of the nature of the enquiry : and beyond it we cannot at present allow ourselves to extract.

“ Hath he, whose works magnificently shine
 With pow’r, benevolence, and high design,
 On his prime fabric all his skill employ’d
 To bid it sink amid a senseless void ?
 Shall this unbounded godlike soul of man,
 That grasps infinitude, but fill a span ?
 Thoughts that through endless worlds delight to run,
 Perish in what they scorn, this earthly one ?
 And Genius, Wisdom, Virtue, all decay,
 To fill up pits with intellectual clay ?
 Are Newton’s energies in dust confin’d,
 And frustrate every hope of Johnson’s mind ?” P. 8.

Some intelligent notes are subjoined, chiefly directed against Hume and Voltaire. We shall be very desirous to see the continuation of this Poem.

ART. 14. *Poems. By Mrs. G. Sewell, Relict of the Rev. George Sewell, Rector of Byfleet, Surry.* 12mo. 3s. 6d. Longman and Rees. 1803.

These Poems appear with a very forcible claim to our respect and attention. They are the production of a clergyman’s widow, and were not originally intended to be published by subscription ; the necessary inference will be drawn by every benevolent reader. But they possess still other pretensions ; they are elegant, interesting, and often highly poetical ; they evince refined feelings and correct taste, and may on this account be recommended to every friend of the Muses.

We give one short specimen, and would willingly give more if we could.

“ VERSES ON A PARTICULAR OCCASION.

“ When Royalty its gracious ray extends,
 And princely power with condescension blends,
 All hearts must then the heaven-born light adore,
 The smile that cheers when Fortune smiles no more ;
 By sorrows and by fear the heart deprest,
 Shall feel its warmth more grateful than the rest :
 And long the memory of that love retain,
 When cold oblivion spreads its shade in vain.
 Thus, mighty Prince, the sun’s resplendent beam,
 The poor man’s cordial, and the poet’s theme ;
 Whilst o’er the noblest scene it casts its ray,
 And throws the splendour of unclouded day ;

O'er the pale ruin still it shines as bright,
And gilds the humblest cottage with its light."

The volume is inscribed to her Royal Highness the Dutchess of York; and a numerous list of most respectable subscribers is prefixed.

ART. 15. *The Suicide, with other Poems.* By the Rev. Charles Wicksted Eibelfton, M. A. Rector of Worthenbury. 8vo. 5s. Cadell and Davies. 1803.

Some of these Poems, the author informs us in his Advertisement, are the offspring of a juvenile fancy, and appeared, though not exactly in the same dress, many years ago, in a periodical work. The principal Poem in the collection was occasioned by reading that preposterous and mischievous work, the Sorrows of Werter. This is in blank verse, and has some vigorous lines. The next is Howard, a Poem, in rhyme, which we think far preferable to the former. The Story of Ivan the Third, is introduced at the end of the Poem, to the extent of twenty pages, we believe almost verbatim from Mr. Tooke's Life of Catharine the Second of Russia. This looks too much like book-making. The other compositions are of a miscellaneous kind, chiefly however grave and melancholy; the best of the whole is the last, which is an Ode to the Genius of Britain, which has certainly a great share of animation, and patriotic feeling.

ART. 16. *Society. A Poem, in Two Parts; with other Poems.* By James Kenney. 12mo. 3s. Longman and Rees. 1803.

We cannot bestow on these Poems a greater praise than that of mediocrity; which, we fear, will hardly satisfy the author's wishes. They commence with a very long didactic Poem, in two Parts, called Society; and conclude with some lighter miscellaneous pieces. We prefer the latter. The two last Sonnets are humorous enough; and the Discontented Rabbit is not without merit, both in its design and execution.

DRAMATIC.

ART. 17. *The Maid of Bristol. A Play, in Three Acts, as performed at the Theatre Royal in the Haymarket.* By James Boaden. With the Address to the Patriotism of the English People, as an Epilogue, by George Colman the Younger. 8vo. 2s. Longman and Rees. 1803.

This piece was represented with success at the Haymarket Theatre, and probably pleased better on the stage than it can reasonably be expected to do in the perusal. The Epilogue has considerable spirit. Mr. Boaden has written other and better things before, and doubtless will do so again.

NOVELS.

NOVELS.

ART. 18. *Barbara Markham, or the Profligate reformed. A Novel. Two Volumes.* 8vo. 7s. Vernor and Hood. 1803.

This is a strange inconsistent tale, in which a young woman of modesty and virtue is made to assume the dress of a man, and associate with sharpers, blacklegs, and profligates. Yet the moral is good; for the prevailing follies and vices are condemned and punished, and the practice of morality and virtue enforced and recommended.

ART. 19. *Human Frailties. A Novel, in Three Volumes. Interspersed with Poetry.* By the Author of "*the Observant Pedestrian*," "*Montrose*," "*Mystic Cottager*," &c. *Three Volumes.* 12mo. 10s. 6d. Dutton. 1803.

We acknowledge that we must labour under the imputation, disgraceful as it may be, of never having either seen or heard of the Observant Pedestrian, Montrose, or the Mystical Cottager; and, if "*Human Frailties*" had not fallen in our way, we should have had no great occasion to repine. These three volumes possess the common ingredients to be found in all novels of the kind. Take of fine names, intrigues, hair-breadth escapes, love, and marriage, equal quantities; fiat mixtura, repetatur haustus, as the patient's stomach may be able to bear it. Where it excites sickness or loathing, it will of course be discontinued; and this we think very likely to happen.

MEDICINE.

ART. 20. *Account of the Introduction of the Cow Pox into India.* By George Keir, M. D. 12mo. 112 pp. Printed at Bombay. 1803.

The public are much indebted to Dr. Keir, for the interesting account he has given of the introduction and progress of vaccine inoculation in various parts of the East Indies. As the matter or virus could only be procured from Europe, considerable difficulty occurred, and many fruitless experiments were made, before it was obtained in an active state. It is pleasing here to observe the zeal with which the endeavours of the physicians and surgeons of Bombay, Ceylon, and other settlements, were seconded by the Governors and civil officers in the different places. Among these, the Honourable Jonathan Duncan, Governor of Bombay, the Marquis of Wellesley, and Lord Elgin, at that time his Majesty's Ambassador at Constantinople, are particularly eminent. The small-pox, taken by effluvia, or in the natural way, as it is called, is much more fatal, as well as frequent and general, in India than in Europe; at some seasons, destroying one third or one fourth of all who are affected with it; and even when communicated by inoculation, destroying one in forty of the patients; and not unfrequently entailing scrofula, or other severe diseases, on those

those that survive. The introduction of the cow-pox, therefore, which is found to be an infallible antidote or preservative against this cruel disease, became a matter of general interest and concern in those countries. The first attempt was, to obtain the matter for inoculation from Constantinople, where Lord Elgin had successfully introduced the disease; early in the year 1801. But as in so long a passage it was likely to become effete and useless, the matter was sent from Constantinople, to Dr. James Short, at Bagdad, who, early in the year 1802, after some abortive trials, fortunately succeeded in producing the true vaccine disease at that place. Fresh matter was forwarded from thence to Mr. Milne, surgeon, at Buffora, who, after establishing the disease there, sent various parcels of the infecting matter to Bombay. Of more than thirty specimens sent, one only succeeded. Ann Duffhall, the child of a female servant of Captain Hardie, was inoculated with the rest, by Dr. Scott of Bombay, June 14, 1802, and took the disease; from her, five other children were inoculated, with equal success. Care was now taken to keep up a succession of patients, and to extend the disease gradually all over India. "The medical board," Dr. Keir says, "impressed with a just sense of the important consequence of the acquisition they had made, and anxious to diffuse it throughout India, directed virus to be forwarded to Bengal, Fort St. George, Ceylon," &c. in all which, they were powerfully aided by the government of Bombay. Accounts of the disease were published in the Persian, Sanscrit, and other languages, and distributed among the natives; and the country physicians were instructed in the mode of inoculating. In one district in Ceylon, above two thousand persons were inoculated in the month of October. The disease has been found equally mild, and equally efficacious in preventing the small-pox, in India as in Europe. "I have not found," one of the correspondents says, "that any cause or complaint should operate as an objection to communicating this disease, where we are in danger from small-pox. We have inoculated young and old, robust and delicate, healthy and sickly subjects, and numbers covered with herpetic and psoric affections of the skin; and have not found, that any of these circumstances have altered the appearance or progress of the disease." From the number of persons that had been inoculated at the time this account was printed, only a little more than twelve months from the reception of the complaint there, and the eagerness with which the natives flocked to be admitted to the benefit of the operation, vaccinating inoculation seems likely to be more generally adopted in India than in this country, where it originated.

ART. 21. *A Treatise on the Cow-Pox; containing the History of Vaccine Inoculation, and an Account of the various Publications which have appeared on that Subject, in Great Britain and other Parts of the World.* By John Ring, Member of the Royal College of Surgeons in London. Part II. 8vo. 13s. Johnson. 1803.

In our Review for December, 1801, we gave an account of the first volume of this laborious and useful publication, in which we have a complete history of the discovery, introduction, and progress of vaccine inoculation, not only in this country, but in all parts of the globe;

globe; with analyses and critical observations on all the works that have appeared on the subject. In the present volume, the editor appears to have neither abated in zeal or industry: he pursues his course with the same ardour; and, regardless of the rank of the parties, lashes indiscriminately all who oppose the dissemination of the practice of vaccine inoculation, and sometimes with no small degree of severity. It is remarkable, that the practice of vaccination is less general, is pursued with less zeal, and even meets with more opposition in this country, where the efficacy of it was first discovered, than in almost any other part of the world. "I have lately received," the editor says, Preface, p. 5, "a pamphlet, published by Dr. Anderson, at Madras; from which it appears, that vaccination is welcomed there with the warmest enthusiasm; and that the Governors, and medical officers of the British establishments in India, vie with each other in their zealous exertions to promote the practice. This is very different," he adds, "from the reception it met with in our frigid climate! where it first occasioned a very long and general cold fit, then a very short and partial hot fit, which terminated in a critical sweat of a few guineas." This, though not wit, shows the editor's not unjust indignation at our supineness on a subject of such infinite importance to the health and lives of the people. In this volume, the editor has given two plates, neatly and accurately engraved and coloured, representing the progress of the vaccine vesicle; also a copious Index, referring to all the persons and circumstances mentioned in the work.

ART. 22. *A Description of the Muscles of the Human Body, as they appear on Dissection; with the Synonyma of Cowper, Winslow, Douglas, Albinus, and Innes; and the new Nomenclature of Dumas, Professor of Anatomy at Montpellier. With Prints and Maps, showing the Insertions of Muscles. By Joseph Constantine Carpie, Member of the Royal College of Surgeons, Surgeon to his Majesty's Forces, and Teacher of Anatomy.* 4to. 12s. Longman and Rees. 1801.

This work, the scope of which is fully explained in the title-page, will afford considerable assistance to the student in anatomy. The maps merely show the insertions of the muscles; the shape, size, connexion, and particular appearances of which must (he observes) be studied in the dissecting-room.

ART. 23. *Historical Surgery, or the Progress of the Science of Medicine, on Inflammation, Mortification, and Gun-shot Wounds. By John Hunt.* 4to. 407 pp. Loughborough printed; Rivingtons, London.

The title of this work is comprehensive and inviting; but we fear that they who expect from this author a history of surgery, or a methodical account of the progress of that branch of medicine, will be grievously disappointed. Yet there is no lack of words; on the contrary, we are presented with 407 pages in quarto, consisting almost entirely of extracts from Wileman, Sharp, Bromfield, Pott, and J. Hunter, interspersed with a few observations by the compiler. Then follow, without the least attention to order or connection, a string of remarks on the treatment of what is termed the phlogistic diathesis by bleeding,
anti-

antimonials, &c. on the use of the bark in intermittents, putrid fevers, &c. on the employment of opium in visceral inflammation, and some other disorders; on the effects of digitalis in pulmonary consumption; on certain states of the lues venerea and rheumatism, &c. &c. &c. In short, under the title of "Historical Surgery," the author has published *his common-place book*.

ART. 24. *An Essay on the proximate Cause of Animal Impregnation; being the Substance of a Paper read and discussed in the Medical Society at Guy's Hospital, in October, 1799. By John Pulley, Member of the Royal College of Surgeons.* 4to. 31 pp. 2s. Cox. 1801.

The author's design in the present Essay is, to prove the insufficiency of the doctrines delivered by Dr. Darwin, Dr. Haighton, and such other physiologists as assign exclusively to one sex the power of reproduction. He contends, that the embryo is not derived from the "feminal animalcule" of Lewenhoeck, nor from the "living filament" emitted from the male, as the author of *Zoonomia* fancifully describes; nor, on the other hand, from the formative power of the female, without the immediate contact of the semen masculinum, as some living physiologists maintain; and concludes, that impregnation can only be effected by the feminal fluid of the male coming into actual contact with the contained matter of the ovum or vesicle of the female, through the medium of the fimbriated extremity of the Fallopian tube.

In the course of his enquiries, Mr. Pulley observes that Buffon's theory of "organic molecules" seems to have been taken from Highmore, whose History of Generation was published in 1651.

DIVINITY.

ART. 25. *A Sermon, preached in the Cathedral of Peterborough, on Wednesday, October 19, 1803; the Day appointed for a General Fast. By the Rev. Spencer Madan, A. M. Prebendary of that Cathedral.* 8vo. 23 pp. 1s. Jacob, Peterborough. 1803.

This preacher, whose abilities are extensively known and admired, states, that the text (Habakkuk iii. 2) has given occasion to some difference of interpretation, and of comments. But the general sense of it being plain, he does not detain his readers by any critical observations; which however, in a cathedral, might, we conceive, have been ventured, without impropriety. But the main purport of the discourse, the enforcement of our duties, is executed with sagacity and vigour. From two great points, our proper sense of fear, when we hear "*the speak of God*;" and our hope of "*mercy in the midst of wrath*;" are drawn the fittest inferences for a due observance of the solemnity of the day. The discourse shows the preacher to be well acquainted with the present, as well as the past manners of our nation; of which acquaintance, the following passage exhibits a striking specimen: "At the present æra, it is in our christian character, it is chiefly in practical religion, that we fail. The speculative doc-
trines

trines of a false philosophy are unhappily a prominent feature of the age; but still the obligations of religion are better known than noticed. For the most part, we feel our duty, though we fail to practice it—though we disregard, we do not disbelieve—though we are defaulters, we are not apostates! 'Thouands (I am well persuaded) would defend with their lives the Temple of Religion, who daily by the tenor of those lives undermine its interest, and betray its cause! It might be superfluous, to wish the great body of the nation more loyal than they are, more warmly attached to their King and Country; but, to prove their attachment as they ought, they must be more obedient to their God. Would they but serve that God with half the zeal with which they oppose the artifice of sedition, the dagger of treason, and the sword of invasion; we might indeed assure ourselves that all would yet be well!" P. 20.

ART. 26. *An Admonition to Parents and Children; chiefly intended for the lower Classes of Society.* By James Corwe, M. A. Vicar of Sunbury, Middlesex. 8vo. 25 pp. 1s. Rivingtons. 1803.

At the close of a Charity Sermon, lately preached at Hampton, this Admonition was addressed to the poor parents and their children. It states their reciprocal duties in a plain and affecting manner; and will be a very useful present from benevolent persons to their indigent neighbours. We recommend it to be among their *New Year's Gifts*, on the approaching occasion.

ART. 27. *The Christian Faith: or, the Catechism of the United Church of England and Ireland, briefly proved and explained from Scripture: addressed principally to Parents, Masters of Families, and Instructors of Youth.* By the Rev. Samuel Turner, A. M. Chaplain to the Earl of Scarborough, Rector of Rothwell, Lincolnshire, and Vicar of Attenborough cum Bramcote, in the County of Nottingham. 12mo. 62 pp. Cadell and Davies. 1803.

"The design of this work is, to point out to the young and ignorant the nature and obligation of that vow which their godfathers and godmothers at their baptism undertook for them, the doctrines they are required to believe, and the duties they are bound to perform." P. 7. And, in the next page, Mr. T. says, "My sole object [objects] in this manual is [are], brevity and utility. The design proposed is executed in a commendable manner; brevity and utility are successfully studied; and though we had, before this, a good provision of expositions of the Catechism, yet we must acknowledge, that a Parish-Minister is well employed, who adds but a mite to so useful and necessary a stock.

ART. 28. *Society for bettering the Condition of the Poor. The Cottager's Religious Meditations.* 12mo. 84 pp. 6s. Hatchard, &c. 1803.

The title of this tract would have been more complete, if after the word "Meditations" had been added, on select passages of Holy Scripture. The editor does not claim much originality; but acknowledges his obligations to Dr. Doddridge, Mr. Gisborne, and the author

thor of Sermons on the Doctrines and Duties of Christianity. Such names will sufficiently recommend this book; and we need only add, that it is a very suitable present to cottagers, and worthy of the excellent Society from which it proceeds.

ART. 29. *The Millennium, or cheerful Prospects of the Reign of Truth, Peace, and Righteousness; and serious Reflections on the Commencement of the New Century. Two Discourses, preached, the First on November 5, 1800, and the Second on January 4, 1801, in the New Chapel, Bridport. With Notes. By Thomas Horne. 8vo. 62 pp. 1s. 6d. Longman and Rees.*

The text of the first of these sermons (the author of which is a Dissenting Minister) is taken from Rev. xi. 15, one of the chief passages in Scripture, upon which the opinion of a Millennium is founded, "The great earthquake, which is to precede this happy state, the author interprets to mean "great commotions, changes and revolutions in the world." This period of *woe*, he thinks, has already commenced, and he anticipates, with some confidence, the glorious era which is to follow it. There will then, he thinks, be a general diffusion of knowledge and truth, a general establishment of liberty and peace, and a general prevalence of piety and virtue. Some good practical admonitions are deduced from these premises; and we see not any thing objectionable, except an insinuation, that the Unity of the Deity is not maintained by "all Protestants (p. 18) and that we retain doctrines of the Romish Church, which must be supported by arguments similar to those by which transubstantiation is vindicated by the Catholics." This is like the insinuation of a Socinian, which we are sorry to see approved by "a Society of Protestant Dissenters." The second sermon is on the commencement of the Century (Eccles. i. 4) and has many very just religious reflections and exhortations.

ART. 30. *The Sum and Substance of the Prophecies relating to the Last Times; or, Gleanings from the Works of the celebrated Mr. Mede and his Disciples. 12mo. 24 pp. 6d. Hazard, Bath; Williams, London. 1803.*

These extracts are gleaned from Mr. Mede, Dr. Goodwin, Peter Jurieu, Mr. Fleming, and an anonymous writer in 1692; and the design of them is, to establish this point, that the year 455 was the epoch of the 1242 Julian years of the Romish triumphs.

POLITICS.

ART. 31. *A few curjory Remarks upon the State of Parties, during the Administration of the Right Honourable Henry Addington. By a near Observer. Sixth Edition. 84 pp. 2s. 6d. Hatchard. 1803.*

In the examination of political writers it is scarcely possible, nor, indeed, always desirable, so far to separate their literary from their political merits, as to discuss the former without adverting to the latter;

in disclosing those sentiments on the subject of controversy which the perusal is calculated to excite. But of so peculiar a kind is the tract before us, so various are the emotions which arise from the perusal of it, that we have almost wished to pass it over, or to discuss it solely as a literary composition. The author styles himself "A near Observer;" and he must have been something more, even a confidential friend of the parties, if he could *know* all the facts which he asserts; and, if he *knew*, we hardly think he could have had permission to divulge them.

The "Cursory Remarks" appears to have been written for two objects; the first (which we think laudable) is, to display the merits of the present administration in the strongest and clearest light. The second (respecting which we entertain a different opinion) is to throw as much odium as possible on the conduct of those members of the late ministry who have opposed the measures of their successors; and peculiarly to stigmatize Mr. Pitt, for not having given them of late an unqualified support.

The author begins, by drawing as dark a picture as possible of the state of affairs, at the time of the late Ministers resignation, in order to heighten the merit of those who then undertook to conduct them. To ascertain how far this picture is just, and in what parts the colours are overcharged, would lead to a discussion far beyond our limits. The time was, in some respects, critical; but the only circumstances which tended greatly to depress the public mind, were that resignation, and his Majesty's dangerous illness; the latter of which could be removed by Providence alone. We are far, however, from denying or depreciating those patriotic motives which influenced, and that firmness which marked the conduct of the present Ministers, in accepting their situations at such a period. Though there was no room for despondency, it was certainly a period which demanded spirit and exertion. From premises like these, the author infers, and takes upon himself positively to assert, that Mr. P. and Lord G. solemnly promised their "constant, active, and zealous support" to the present Ministers. On the foregoing strong and unqualified assertion (which has since been so expressly denied by several writers) we will only remark, that it is not, to its full extent, warranted by the premises; and if the author relies upon private information, he has not enabled us to judge how far that information is likely to be correct. On the supposition of this unqualified promise, this author introduces a variety of insinuations and assertions, not altogether the most liberal or even just; namely, that the new Ministers were intended to be supported no longer than while they appeared weak and deciduous; that the assigned motive of the former Minister's resignation was not the real one, that Lord Grenville's * Speech on the Russian Treaty, "stigmatized Ministers with every species of acrimony and contempt." He next examines the question, whether they who approved the *Projet* at Lille, could consistently condemn the Treaty of Amiens? and, of course, decides it in the negative. The defence (which follows) of the present Administration, from the charge of

* See Brit. Crit. vol. xx. p. 367.

having concealed the state of public affairs, is, we think, sufficiently just. His Majesty's Speech certainly contained an intimation, that the affairs of the continent were not in a satisfactory state, since it was deemed necessary to keep a vigilant eye upon them.

The charge against three noble Lords (for no other parliamentary leaders are there mentioned or alluded to) of abetting, what the author calls, "the insurrection of jobbers," against the Board of Admiralty, is wholly unsupported by proof; and the unqualified condemnation of all the Public Boards under the direction of that department, on an allegation of "rebellion" against their superiors, without producing the least evidence to support it, deserves the severest censure. It however defeats itself; for who will believe, that a man of the firmness and decision which characterize the present first Lord of the Admiralty, would for a moment suffer any wilful disobedience to go unpunished*?

In the succeeding part of this tract, the author states the occurrences of the last Session of Parliament, and reasons upon them justly (as we think) in some respects, but with much unmerited acrimony against Mr. Pitt, concluding him wholly to have abandoned the ministry, and to have entered into a systematic opposition, which has never appeared to be the fact. The supposed negotiation for the return of Mr. Pitt to office is then stated, and alledged to have been broken off upon a demand being made by him, that *all* the new opposition should be admitted. As this whole account rests upon the assertion of an anonymous writer (who himself admits that he treads on tender ground) we shall not accompany it with any remark. Neither shall we examine the justice of the author's censures on the parliamentary conduct of Mr. Windham and others, which is before the public.

Almost all the rest of this tract consists of personal attacks and censures on Mr. P. and seems designed to widen the breach (if a breach really exists) between him and the present Minister. Far different are our opinions and wishes. According with the political principles, and highly respecting the personal characters of both these leaders, we would address them in the affectionate words of the old progenitor of the Romans to his descendants:

——— ne tanta animis affuescite bella;
Neu patriæ validas in viscera vertite vires.

As this tract is already so well known to the public, it is almost needless to add, that it is written with great ability, and ascribed to a political writer of considerable eminence.

* We believe we are warranted in asserting, that, excepting one case not at all relating to official conduct, not a member of those Boards has been displaced by the present Board of Admiralty.

ART. 32. *A Brief Answer to "a few Cursory Remarks on the present State of Parties, by a Near Observer."* 8vo. 56 pp. 2s. Budd. 1803.

Disclaiming "any knowledge of secret history, or any sources of information but those which are open to every one of their countrymen," this author undertakes the task of replying to the "Cursory Remarks;" and of exposing the injustice and malevolence of those attacks which are levelled, he says, "against characters the most illustrious that have ever graced this or any other country."

That, when the late ministry resigned, "we had many difficulties to surmount, and many dangers to encounter," this writer does not deny; but he denies (justly we think) that the nation was exhausted by her exertions, or that our situation was so desperate as it is represented by his adversary.

As to the "promise of support" said to have been given by Mr. P. and Lord G. to their successors, the author before us, with great probability, supposes that the only promise must have been, "to throw no impediment in the way of the present ministers, while they acted upon the principles, and adopted the line of conduct, which their predecessors had pursued." This, however probable, is but *a priori* reasoning. The terms of the promise have not, as we have heard, been divulged by any of the parties who alone could know them. This writer further argues, that, if an unqualified promise was really made, it ought not to have been kept, as being against conscience and duty.

He goes on to defend Mr. Windham, and others who approved (or who, disapproving, acquiesced in) the *projet* at Lille, from the charge of inconsistency in condemning the treaty of Amiens; since (even if they were similar) the author deems "a place in the cabinet and a seat on the opposition bench perfectly different situations." Undoubtedly they are so; and certainly, we are too apt to view with partiality a measure suggested by our friends, though we might have condemned it if adopted by strangers or adversaries. But this is perhaps the first time that such a conduct has been defended as just and laudable: and this is perhaps the first instance in which the very same, or a nearly similar measure to that which ministers had attempted themselves, was deemed, by any of them, the just foundation of a systematic opposition to the government of their successors.

The subsequent parliamentary conduct of Mr. Windham, and his objections, both to the time of commencing and the mode of conducting the present war, are defended upon juster grounds. But the principal point laboured by this writer is, the vindication of Mr. Pitt's supposed refusal to resume the reins of government, unless the new opposition were likewise recalled. He argues, that it was impossible Mr. P. could join Mr. Addington, because he is supposed to disapprove some of his late measures, although he strenuously defended (and is believed to have advised) the peace, certainly the leading measure of his friend's administration. Yet there is, in the opinion of this writer, no inconsistency in an union between those who supported and those who opposed the treaty of Amiens, for the purpose of dis-

placing

placing the minister who made it. That treaty alone (it should be remembered) was, for a long time, the chief and only ostensible ground of difference between the present ministers and what is called the new opposition: on that point, the former had the strenuous support of Mr. Pitt; and he has not yet *declared* a decided opposition to them, and coincidence with their opponents, on any measure of equal importance.

Such are the inconsistencies of party writers. We censured some of the assertions of the author of the “*Curfory Remarks*,” but we find as much, at least, to disprove in his adversaries.

ART. 33. *Observations on a Ministerial Pamphlet, entitled “Curfory Remarks of a near Observer upon the State of Parties during the Administration of the Right Honourable Henry Addington.” By an Anxious Spectator.* 8vo. 44 pp. 2s. Ginger. 1803.

This “*Anxious Spectator*,” like the author of the preceding Answer to the *near Observer*, is involved in the inconsistency of justifying the supposed hostility of Mr. P. to the present Ministers, on the ground of their delinquency in making the late Treaty of Peace; a measure which had that great statesman’s strenuous support. He begins his attack, by charging them with having “supplicated an inglorious and delusive peace.” Surely, as the advocate of Mr. Pitt, he is (as the lawyers would call it) *stopped* from this charge by the conduct of his client. His support of it was so much beyond a mere acquiescence (as this author would represent it) that possibly he never took more pains to defend a favourite measure of his own.

This writer censures, however, with great justice, one expression of the “*near Observer*,” namely, that “whoever confided in the duration of the late Peace is *Nature’s* fool, and not Mr. Addington’s.” That strong and unqualified expression was certainly unjustifiable. The late Peace may be considered as a fair and reasonable, though unsuccessful experiment; the failure of which brings at least this consolation, that all parties are now united in prosecuting the War.

There is little else in this pamphlet worthy of notice, except a discovery that Mr. Pitt and Mr. Fox, “though often different in detail, and placed on different sides of the House, are in the main agreed!” We congratulate the author on this discovery, and shall not controvert the reasoning by which he has attained it; which amounts to this: “that these two statesmen have viewed the most important occurrence of their own times in directly opposite lights.” By this argument, their agreement is considered by this sapient author as fully proved!!!

ART. 34. *The Question, Why do we go to War? temperately discussed, according to the Official Correspondence. Second Edition.* 8vo. 30 pp. 1s. Wallis. 1803.

Whether from curiosity, to see what this solitary advocate of Bonaparte could alledge, or because report had assigned this pamphlet to a person of considerable talents, we know not, but it seems, by the title-page, to have reached a second edition; an honour which some adventitious circumstance, not its own merit, must have procured: for
more

more flimsy and superficial arguments, more palpable misrepresentations, and more unwarranted assertions (expressed, for the most part, in bald and inelegant language) it has not often been our lot to peruse. In the Preface to this edition, the author asserts that his work (though very short, and sold at a moderate price) was not meant "to be addressed to the lower orders, but to the *Magnates* of the realm." The style, however, and the arguments, are adapted solely *ad captandum vulgus*, and neither could please, nor, we think, for a moment deceive, any well-informed person. We will give a few specimens of this author's arguments, without professing (as indeed is needless) to pursue and expose them in detail.

The very first charge against the French government (the confiscation of our merchant vessels) is stated, with an affected censure of its impolicy, on the part of France, but in other respects with all the partiality of an advocate. "We did not stipulate," says the author, "that the French should take off at the peace the prohibitions they had laid on in time of war." But was the continuance of those prohibitions (which in effect rendered goods sent to one of our islands liable to confiscation) consistent with that peace and *friendship* which is stipulated in the very first article? Or was the confiscation of vessels driven in by stress of weather, or having a few articles on board for private use, conformable to any idea of justice between nations? Because government did not so far resent these proceedings, as to retain our conquests, must the nation, although they remain unredressed, and even aggravated, for ever submit to them?

The insidious and insolent measure of sending the pretended commercial agents (to a country whose manufactures were proscribed, and whose ships were seized at the same time in every port of France) is of course palliated by this writer; who, because M. Coquebert Montbret was sent for the *professed* purpose of negotiating a treaty of commerce, *candidly* insinuates, that the failure of that negotiation was occasioned by the fault of our Ministers.

But of all this author's misrepresentations (we might have used a stronger term) the grossest is that wherein he is pleased to state the answer given to the French remonstrances against the freedom of our press. He has the assurance to assert, that "*we* insinuate *we* mean to continue to abuse them." This is no *insinuation*, but a direct assertion, that our government identified itself with the writers complained of, and whose conduct, the author himself admits, is condemned. But there never was a more unjust accusation. Ministers, on the contrary, although they very properly recommended the treating of most of these attacks with contempt (as they were usually treated by our own government) repeatedly offered every redress which the laws would allow, and did actually prove their sincerity by a very serious prosecution. The very expressions of the Consul's representative cited by this author (pp. 9 and 10) could point only to some additional restraints on the freedom of the press. But there is no end of the objections that arise to this work. The insulting declaration, that "England cannot singly contend against the power of France," is considered by this writer as too predictable for notice. Is then the First Consul such a boy, or such an idiot,

Q 9

as to issue an *official* declaration to his own senate, and in the sight of all Europe, without an object or a meaning? Can any one in the least acquainted with his character, doubt that he had two very important objects in view: first, to accustom the British nation to every species of insult; and, secondly, to degrade that nation (by its endurance of such insults) and lower its estimation in the world? If this, and other public insults, were not substantial causes of war (and an insult on national honour is deemed almost the only one by Mr. Fox) they certainly, combined together (for it is fair, notwithstanding what this author says, to combine them) form a chain of proofs, evincing that hostile mind which was cherished by the Consul during peace, and which rendered the continuance of peace impossible.

We shall not enter into the arguments of this writer respecting the case of Malta, or the aggressions of the Consul in various parts of Europe; arguments which have often been refuted, as well in the Declaration of Government, as in various other publications. The conduct and the report of Sebastiani, published in the face of the world by the Consular Government, indicated (the author asserts) no designs against Egypt or the Seven Islands; the possession of Egypt (nay even of India) by France, he thinks, perfectly harmless to this country; and of all the aggressions and all the oppressions committed by the Consul on neutral states, during the present war, the sole blame is imputed to Great Britain! Need we add more? There is hardly a line in this work (except a very few at the conclusion) which is not calculated to excite the indignation of every friend to his country. To that indignation, or rather to the contempt of every generous mind, we will now leave it.

ART. 35. *Elements of Opposition.* 8vo. 99 pp. 3s. Hatchard. 1803.

It is some relief, and to reviewers more especially, when politics takes the form of wit or humour. We can look back, almost with envy, to the time when Tickell's admirable burlesque, "*Anticipation*," made its appearance; and can imagine the gravity of the critics of that day relaxed into hearty laughter, at such a mode of attacking an opposition. For ourselves, we would not have it too currently suspected, that we ever laugh; but we will not deny, that we have been several times in danger of it, from inspecting the leaves of this tract. It consists of an ironical attack, upon all those who have waged direct parliamentary, or extra-parliamentary war, against the present administration; and offers to the reader no less than fifty-three rules for conducting an opposition; drawn, or professed to be drawn, from the speeches or writings of the persons above-mentioned. Though the TO REAGION, mentioned in the Preface, is very successfully hit off, yet we will not undertake to promise that every reader will laugh at it; because,

— medio de fonte leporum

Surgit amari aliquid, quod in ipsis floribus angat;

Sometimes even because, perhaps,

— confusus ipse animus se forte remordet;

but

but the majority will certainly be entertained by the exemplifications of such rules as these. 1. How to get patriotic assistance without doors. 2. How to hold patriotic consultations. 3. How to describe a prime minister. 4. How to describe a whole administration, &c. &c. &c.

INVASION.

ART. 36. *Observations on the Restriction of Volunteer Corps: Being a Postscript to an Address to the People of the United Kingdom of Great Britain and Ireland on the threatened Invasion.* 8vo. 16 pp. 3d, or 15s. the Hundred. Downes, Spragg, Asperne, Hatchard. 1803.

As in the Address alluded to in the title-page, this patriotic author had appealed to the spirit of his countrymen, so he now appeals to their good sense, in order to convince them that no dissatisfaction ought to prevail on account of the offers of Volunteer Corps, which have been made to Government, not having been accepted to their full extent.

To prove this, he states the object of the General Defence Act, the powers given by that Act to the Crown to "draw out, assemble, and embody all the persons so enrolled," and also the power given to suspend "such of the provisions of the Act as require the men enrolled to be trained, exercised, drawn out, &c." on condition that a volunteer force be raised amounting to three fourths of the first class, or (by a subsequent Act) to even a less number. Hence he shows that the volunteer force is, in its nature, of a limited extent, and that it has been judiciously fixed at six times the number of the Militia. This limitation is to be considered as a relief rather than a restriction, "It was due to the ardour which stimulated all ranks of people to press forward as Volunteers; to make necessary for such service the boundary of its extent."

He then states briefly the other reasons which have operated to produce a limitation; namely, that if the Volunteer service had been unlimited, it would have become so general as materially to interpose both with the Militia and the Army of Reserve, on account of the exemptions, which it was but fair to grant to Volunteers; and also that it was advisable to keep the expence (to Government) which, taking the kingdom through, he estimates at five pounds per annum annually, within moderate bounds.

From this just reasoning he infers, in a manly and sensible appeal to his countrymen, that "the restrictions which Government have thought proper to impose upon their voluntary services, should not in the least damp that ardour which they have so nobly displayed." This limitation, he properly argues, "is not to be considered as a rejection." It amounts only to this; that the persons who may not be selected "have not an opportunity, in the first instance, of gratifying their loyal and patriotic feelings." But, though not in the advanced

guard, they form a great body of reserve. Though not in the foremost ranks, they are a part of the main army, to be called out as circumstances may require.

A statement of the different Acts of Parliament relating to Volunteers and their exemptions concludes this well-intended and judicious tract; a work which we earnestly recommend to all upon whose minds the least doubt or dissatisfaction remains on this interesting subject.

ART. 37. *Advice to English Day-Labourers; concerning Buonaparte's Invasion. Fifth Edition.*

We reprint the whole of this, as a paper of great utility.

“Countrymen and Friends;

“They say that there are some among you, (not many, nor of the best or wiser sort) who talk thus:—“Let Buonaparte come, and conquer England: WE cannot be worse off than we are at present: so, we will neither be Militia-men, nor Soldiers; but will let things happen as they may.”

“Now if you should hear any man talk so, who has neither father, mother, wife, child, nor sweetheart whom he loves; and who spends all his earnings in getting drunk; you may take that man's advice, and follow his example, if you please. But if you *have* any such, or ever hope to have them; then I advise you to consider, first, What will be THEIR Lot, if Buonaparte should conquer us; and next, what will be YOUR OWN.

“I suppose that you are convinced, that he does not love Englishmen *better* than other people. Perhaps, when he comes, he will tell you another tale; but you are not used to believe all that is told you by *Frenchmen*. Well then: he has treated other people whom he conquered, or who surrendered to him, in this manner: he gives his soldiers leave to ravish every woman, or girl, who comes in their way; and then—to cut her throat. The *little Children* and every old person, perish (of course) by hunger and cold; unless some *compassionate* French Soldier shortens their misery by his bayonet. (And, to do them justice, they are very compassionate in that way.) They did this in *Switzerland, Italy, Egypt*, and other countries. And they are just now doing it in *Hanover*; which was, (a few weeks ago,) almost as happy as we are, under the dominion of our own Glorious King George.

“If you will not hazard your lives, to preserve all who are dear to you from such a dreadful fate; then, refuse to take up arms; grumble at the laws about Militia, Supplementary-Militia, Army of Reserve, and Army in Mass; look out for the French Gun-boats; and *hail* them to the shores of Britain. But if you are men of a different kidney;—fly to arms directly, under officers whom the King sends to you; let Buonaparte hear, that every Englishman is prepared to receive him as he deserves; and then,—he will excuse himself from coming at all.

“BUT

“ BUT if he should come, and conquer us ; how will he treat YOU, after destroying all the old persons, and the women and children in his way ? why certainly, he cannot *trust* such of you as may choofe to side with him, or to stand neuter ; because, he will be sure you are—what Englishmen are not used to be—cowards and scoundrels. Then he will treat you, as he did his three thousand eight hundred prisoners of war, in that disgraceful expedition to Egypt, from which he afterwards run away like a Felon : he could neither conveniently take these brave men with him, nor safely leave them behind him :—he will march you to a rising ground, or plain ; draw you up, unarmed, over-against his own soldiers ; who, at his word of command, will shoot most of you at one volley, and dispatch the rest by the bayonet. This was just half an hour’s amusement to him, near Jaffa ; and he has now the very same soldiers under him, ready to do again the same thing in England.

“ But suppose he *should trust* you ; and enlist you under his colours ; and you should fight under his command ; and win many hard battles against your countrymen, and old friends, and your own sons ; killing them by thousands ;—why then, as long as you are able to fight for him, and have a life to lose ; you may do so ; and he will give you fine names ; such as, the heroes of *Liberty and Equality* ; the *Invincible Legion*, and so forth. But the moment you receive a *wound*, that disables you from serving, (and I trust you would soon receive such from true Englishmen) then Buonaparte will shut you up in a Hospital ; (one of our county-hospitals ; where, at present, Day-labourers, when sick, or lame, are lodged, fed, and cured, for nothing) and though I am sure he could not find an English apothecary yet he would soon find a *French* one (perhaps not the *first* he asked) who would dash your broth at supper with such a mixture, as would put many hundreds of you quite out of pain before the next morning. This also he did at Jaffa ; and this he is ready to do with you. In short ; the lives of his fellow creatures are of no value in his sight. He cares for nothing, but how to gratify his own mad ambition. If *Boston* church (one of the biggest in the kingdom) could be filled with men, women, and children, (whether his foes or friends, he would not care) from side to side, and end to end ; the steeple also, and the roof being covered with them ;—and if their destruction could help him to win one battle, and to add one country, or city, or even (with Sir Sidney Smith’s leave) the town of St. John d’Acre, to his dominions ; he would blow them all up with as much unconcern, as you ever snuffed a farthing candle. This is the man who threatens to invade *England*.—Now ; Labourers ! honest, brave fellows ! who love your children, and your good country-women, the best women in the world ; and who are not tired of your own lives ; take your choice :—enrol yourselves instantly : be trained to arms : and be ready to fight Buonaparte : or else ; within two months, he will murder you, and all who are dear to you.”

S. P.

Wigtoft ; August, 1803.

AGRICULTURE.

ART. 38. *An Inquiry into the Propriety of applying Wastes to the better Maintenance and Support of the Poor. With Instances of the great Effects which have attended their Acquisition of Property, in keeping them from the Parish, even in the present Scarcity. Being the Substance of some Notes taken in a Tour in the Year 1800. By Arthur Young, Esq. F. R. S. 8vo. 160 pp. 2s. 6d. Richardsons. 1801.*

In a journey made in the year 1800, Mr. Young “examined the effect of above a hundred and forty parliamentary enclosures on the production of human food—on population—on the poor rates—and on the situation and comforts of the poor:” whether the journey lasted three, six, or twelve months, we are not told; though such information would have been satisfactory. But taking the middle term, we think the examination must have been very cursory and superficial. The main, and indeed sole object of this tract is, to show that “the great engine wherewith the poor may be governed and provided for the most easily, and the most cheaply, is *property*. We confess ourselves to be among those, who think such a scheme “wild and visionary.” At p. 39, the author has stated a difficulty which appears to us insuperable: “What is to be done with the cottage or land, when the father of the family dies?” But supposing land could be assigned to every cottager now living; where is it to be found for every one of his children, for all future generations? If allotments should be “inalienable from the cottage, and to be held and occupied only by the inhabitant;” what is to be done for the inhabitants of *new* cottages? Or, is the number of them never to be increased? A much more feasible plan is touched upon at p. 37, adapted to *all* situations; “to let every cottager, at a fair rent, land enough for a rood or half an acre of potatoes, and the food of one or two cows, fenced.” We should say *one* cow. Mr. Y. adds, “and to find the live stock and feed.” If he means that the *landlord* shall do this, we differ from him entirely. This should be the inducement with all young labourers, and young women of the same condition, to save a little money*. We approve of the plan by Mr. Cuffance (p. 112) who has “taken the inhabitants from being tenants to the farmers to be tenants to the landlord.” The difference cannot easily be calculated. Visionary and mischievous as Mr. Young is, in many of his agricultural schemes, he seems to be even more so in those which relate to religion: “those true old Church of England doctrines, which Mr. Wilberforce calls *vital Christianity*, are the doctrines for the poor; and, when preached with feeling, will make their way to the hearts of men, who find nothing in the common pulpit morals that will call them to public worship.” P. 90. Not to mention, that the call to prayers, and praises, and reading of the Scriptures, is here entirely

* See our 7th vol. p. 135.

disregarded; as being no part (perhaps) of *vital Christianity*; it seems expressed, as if *the poor* required a peculiar set of doctrines for their use. We had received it as a part of our creed, that "the rich and poor met together; and that the Lord is the Maker (Teacher, and Saviour) of them all." But Mr. Young will blurt forth any absurdity, rather than fail to disparage the clergy, for the share they still retain of *TITHES*; which share whenever they shall have relinquished throughout the kingdom, and shall cease to have any common interest with improprisors; who will ensure to them, for another century, the lands which should now given in the way of commutation?

MISCELLANIES.

ART. 39. *Observations on the Drama, with a View to its more beneficial Effects on the Morals and Manners of Society. In Three Parts. By Edward Green, Corresponding Member of the Literary and Philosophical Society of Manchester. 8vo. 60 pp. 2s. 6d. Cadell and Davies. 1803.*

It is some time since we heard of the Literary and Philosophical Society of Manchester, which formerly produced some very creditable Essays. The present Observations were honoured, the author says, by being read at that Society; but how much approbation is implied in the mere act of reading, we do not sufficiently know the rules of that body to ascertain.

The motive of the writer is undoubtedly excellent. It is "a wish to see the English drama rescued from its present state of insignificance, and restored to its original consequence and character." In this wish we most heartily join; but we fear the malady has gone too far to be cured by precepts, even the most excellent. Should a vigorous and lively writer arise, who knows and feels the real genius of the drama, and constructs either Tragedies or Comedies in a style as far superior to what has lately produced, as the plays of Shakspeare were to the attempts that had preceded him, the wretchedness of our present pieces will then be felt; and authors must be compelled to write with more care and thought than lately they have written, or relinquish the stage entirely to the new candidate. Nothing less than this can ever recover a theatre, so debased as to listen to upwards of fifty-four repetitions of a drama so wretched in plot, moral, and attempts at wit, that fifty years ago a respectable booth at Bartholomew fair would have rejected it with contempt.

Mr. Green's observations are sensible and moral, but of no great vigour; and of no tendency to the point above mentioned. For this we want example. It was Corneille who formed the Tragedy of France, and Moliere the Comedy; Shakspeare and Jonson, supported by Beaumont, Fletcher, and Massinger, established our own. Till such a renovation shall take place, from a similar cause, good sense must groan, morality blush, and probability go mad, if they attempt to enter the British Theatres, except when a few established old plays are performed.

ART,

- ART. 40. *Women; their Condition and Influence in Society.* By *Jos. Alex. Segur.* Translated from the French. Three Volumes. 12mo. 12s. Longman and Rees. 1803.

These volumes exhibit entertaining anecdotes of the more distinguished female characters of France, from the earliest period of French History to the present period. The first volume contains general remarks and anecdotes of the sex; and all will afford a reasonable share of amusement. Some of the anecdotes are new, and related with a considerable degree of vivacity and interest.

- ART. 41. *A Dictionary of the Wonders of Nature.* Translated principally from the Works of *A. S. S. Delafond*, Professor of Physic at Bourges. With considerable Additions from original Manuscripts; including every important Phenomenon in Nature, philosophically and physically explained. Forming the most curious Collection of the Wonders of Nature ever published. The Whole alphabetically arranged; together with a complete Index. 12mo. 428 pp. 5s. Hurst, &c. 1803.

They who wish to praise this little book may say of it, with great truth, that it contains many remarkable facts; but a short account cannot be given of it without saying, that its deficiencies are much more numerous and extraordinary than its collections. The contents are arranged under about sixty heads, most arbitrarily chosen out of thousands that might, with equal reason, have been introduced; and even on the topics that are selected, multitudes of instances might easily have been added, from the most common books, such as Payne's Geographical Extracts, &c. The book contains, however, some instances not common, and is undoubtedly entertaining. As to the philosophical and physical explanations mentioned in the title-page, their absence would be much more than compensated by the introduction of a few more facts; and they might indeed be spared without any substitution. We have often wished for something of the Dictionary form which should contain mere facts, of art as well as nature*; such as lengths of bridges, heights of columns, dimensions of buildings, heights of mountains, circumferences of lakes, &c. &c. digested into mere tables, in the most concise form that could be contrived, but founded on good authorities. Such a work is still a desideratum, or but very imperfectly supplied.

- ART. 42. *Preludes to Knowledge, or amusing and instructing Conversations in History, Astronomy, Geography, Optics, and the Division of Time in different Countries; interspersed with Stories, moral and entertaining.* By *Elizabeth Somerville*, Author of *Jones Manners and his Dog Bluff.* 12mo. 2s. Jones. 1803.

This is a very pleasing and very proper book for children of about ten or twelve years of age, in which amusement is judiciously blended with instruction.

* Some materials of this kind may be found in a common book, "the Tablet of Memory."

ART. 43. *The Wanderer, or a Collection of Original Tales and Plays, founded upon Facts, illustrating the Virtues and Vices of the present Age. In which are introduced, the Oriental Travels of a learned Mahometan of the last Century. Interspersed with original Poetry. By Charles Potbergill, Esq. Two Volumes. 12mo. 10s. Wallis. 1803.*

Whether these Tales are founded on facts or not, we pretend not to determine; but we think this very questionable. The Tales have merit and interest; but that of Abdallah, the learned Mahometan, is drawn with somewhat too much warmth of imagination. Of the poetry, which is original, we are not able to speak with much praise; but many delightful extracts are introduced from our best poets.

ART. 44. *An Appeal, addressed to the calm Reflection of the Authors of the Critical Review, on 1. Abusive Language; 2. Ambiguity and Embarrassment; 3. Espionage and Detraction; 4. The Jennerian Discovery; with Letters to the Authors of the Monthly Review and British Critic. By John Coakley Lettsom, M. D. &c. 8vo. 50 pp. 2s. Nicholls. 1803.*

As on the occasion of Dr. Lettsom's former vindication of himself, we declared our * opinion that it was "sufficient and satisfactory," we have nothing to say of the present, but that it appears to us superfluous. He deserved, we think, a very different treatment from that which he has experienced; and we are far from being disposed to defend or palliate the conduct of which he complains, and which, no doubt, the public severely condemns.

ART. 45. *Journal of a short Excursion among the Swiss Landscapes, made in the Summer of the Year Ninety-four. 12mo. 3s. 6d. Murray. 1803.*

This little volume appears to be printed from the common-place book of a traveller who chose to make the tour, which is here described on foot. It will be a useful manual to whoever shall again travel through this once charming and happy region in the same manner. Some sensible and judicious observations are interspersed; but we question whether, on the whole, it will repay the expence of publication.

ART. 46. *The Last Days of a Person who had been One of Thomas Paine's Disciples; and who departed this Life on Thursday, Feb. 11, 1802. By William Wait, A. B. Third Edition. 12mo. 14 pp. 3d. Landdown, &c. Bristol; Hurst, London. 1803.*

We had begun to hope that the name, as well as the doctrines, of the profligate impostor mentioned in the title-page, were passing from general contempt into perpetual oblivion. Mr. B. one of his disciples, said to have been "possessed of an intelligent mind," (which is

questionable) died in February, 1802; being previously tormented with all those horrors which his master's lessons are calculated to produce. He was brought, however, (as we here learn) to a Christian mind. But though we give Mr. Wait the credit of zeal in labouring for this unhappy man's conversion; yet we find, at pp. 6, 7, and other passages, reason for saying, that he is not exactly such a spiritual instructor as we should recommend in the circumstances here described.

ART. 47. *The Farmer and Gardener's Directory; containing the most approved Rules and Directions for foretelling the Changes which take Place in the Weather; with Observations on the Barometer, Thermometer, Hygrometer, and Rain-Gauge.* 12mo. 48 pp. 1s. Stevenson and Matchett, Norwich; Scatcherd, &c. London. 1803.

A part of the first period in this book presents to us something new. "It is generally allowed, that animals have their organized fluids and solids better consolidated—than man." Among the symptoms of changes in the weather, we find nothing new; nothing more than our grandfathers have handed down to us, from the generations which preceded them. The Observations upon the Barometer, &c. are of course more modern, and may be found in most of the books recently published upon these subjects.

ART. 48. *An Account of Baptisms, Burials, and Deaths, by Small-Pox, within the Parish of Boston, in the County of Lincoln; and of the Population of the said Parish, from A. D. 1749, to 1802, inclusive; being 54 Years. With the Result, and Computations. Designed to attract the Attention of the Parishioners, and of the Public, to Cow-Pock Inoculation.* By Samuel Partridge, M. A. Vicar. 12mo. 8 pp. 2d. Kelsey, Boston. 1803.

At p. 7 of our present volume, we noticed with due respect, "The Report on the Cow-Pock Inoculation, from the Practice at the Vaccine-Pock Institution, London, during the Years 1800, 1801, and 1802." By extracting this *Account*, and printing it in a cheap form, the author of it has endeavoured to render an useful service to his own parish, and to the public. We shall briefly state the *substance* of the *Result*, and of the *Computations*. From the former it appears, that very nearly *one twelfth* part of all the deaths in Boston, within 54 years, have been occasioned by the Small-Pox; and from the latter, that it is probable there have died by the same disorder, in the United Kingdom, within the same period, *one million, seven hundred and sixty-two thousand, one hundred and thirty-five*; or, *thirty-two thousand, six hundred and thirty-two*, annually; and in all Europe, *twenty-two millions, twenty-six thousand, six hundred and ninety-nine*; or, *four hundred and seven thousand, nine hundred and one*, annually. The *data*, on which these Computations are founded, seem to be free from exaggeration; and surely, the whole is sufficient to awaken the most inattentive persons to a serious consideration of the importance of VACCINE INOCULATION.

ART. 49. *Bible Stories. Memorable Acts of the ancient Patriarchs, Judges, and Kings; extracted from the original Historians. By William Scolfield. A new Edition. Two Volumes. 18mo. 4s. Phillips. 1803.*

In a very valuable work, the *Guardian of Education* (see our last, p. 451) we find these volumes strongly reprehended as of insidious design*; nor will we undertake their defence against authority so respectable. Yet we will confess that, without this warning, we should have blamed the author for ill judgment rather than for ill intention. Even after the warning, we pause; and it requires all our recollection of the basely disguised artifices of irreligion, to persuade us to suspect a plot so deeply covered. The author shows a foolish wish to conceal the higher truths of Christianity from young minds; but he professes a veneration for them; he gives an apparent sanction to the design of teaching them afterwards; he speaks of the narratives as if he believed them; and declares it to strike his mind as *having the nature of sacrilege* to change the phraseology of the Bible. The part which carries the most proof with it, is cited at large in the critique alluded to (p. 254) but from the edition of Mr. Scolfield's book, which was sent to us, that whole passage is expunged. The intention of the compiler must, therefore, be judged elsewhere. To our apprehension, the book can hardly be read without leading the child to ask most of the primary questions which a Christian parent would wish to teach. But that it is extremely defective, and culpably so, in the instruction it directly conveys, we most readily concede. As there are many much better books, for teaching such things as children ought to learn, this may certainly be dispensed with.

PATRIOTIC PAPERS, &c.

(Continued from pp. 217 and 448.)


HAZARD, *Bath.*

- 82†. The New French Catechism, between an English Volunteer and a French Prisoner. Halfpenny.
83. The Ploughman's Ditty. Being an Answer to that foolish Question, *What have the POOR to live?* To the tune of *He that has the best Wife.* A Song of nine verses.

* *Guardian of Education*, vol. i. p. 244.

† We reckon the three tracts noticed at p. 448, as No. 79, 80, and 81, though not so distinguished in that place.

84. Will Chip's True Rights of Man, in Opposition to the New Rights of Man. By a Journeyman Carpenter. A Song of twelve verses.

 We have great reason to believe, that these three came from the same pen which produced the excellent Song entitled “ a King or a Consul,” noticed at No. 56 of our first list, and known to almost every reader.

FOREIGN CATALOGUE.

FRANCE.

- ART. 51. *La Gastronomie ou l'Homme des Champs à table; pour servir de suite à l'Homme des Champs*, par J. Delille; seconde édition, revue et augmentée avec figures. Paris.

The Advertisement which is prefixed to this edition seems to give a just idea of the nature of the work. “ Il est bien difficile,” says the author, “ de ne pas faire des mécontents, quand on entreprend de donner à dîner au public, quelques personnes ont trouvé mon repas trop long, et quelques autres l'ont trouvé trop court. J'ai songé seulement à contenter ces dernières; car les premières étant maîtresses de s'arrêter au premier service et même de n'en pas tâter du tout, j'ai donc augmenté mon dîner de plusieurs plats nouveaux que j'ai tâché d'accommoder de mon mieux; j'ai consulté les meilleurs cuisiniers, les artistes les plus distingués; j'ai dîné chez *Véri*, chez *Rose*, chez les *frères Provençaux* et autres, avec des amateurs des beaux esprits qui m'ont aidé de leurs lumières et avec qui je me suis enivré pour me perfectionner dans mon art. Du reste, j'ai lieu de me féliciter de ce qu'un grand nombre de personnes a bien voulu s'asseoir à ma table et y prendre quelque plaisir; je vois avec satisfaction que si on peut accuser la faiblesse de mon talent, on a du moins une très grande estime pour la matière que j'ai traitée.”

This poem is divided into four Cantos; in the first of which, is described the kitchen of the ancients; the Greeks, the Romans are not forgotten; the luxury of Lucullus; the discoveries of Apicius; the prodigality of Julius Cæsar and of Vitellius; the sumptuous repasts given by Caligula to his horse; the appetite of Geta, &c. In the three other Cantos, the poet returns to the modern kitchen; but he has not recourse to the chemical processes, and to the disguised vi-

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ands of the Apicii of our days. He complains likewise, that dinners have taken the place of supper.

“ L'estomac en gémit par un abus coupable,
Les soupers font proferits : on deserte la table,
On ne vit qu'à demi. Laissez ce procédé
A celui qui, réduit au tiers consolidé,
Couché sur le grand livre en tristes caractères,
Se foumet par prudence à des jeunes austères. . . .
Qu'à midi tous les jours une cloche argentine
Vous appelle au banquet que Comus vous destine. . . .
Qu'entends-je ! tout Paris contre moi soulevé
Me renvoie au village où je fu-élevé. . . .
Ah ! j'y saurai braver un détain qui m'honore ;
J'y vole, et j'ai diné quand Paris dort encore.”

Espr. de Journ.

ART. 52. *La Pitié, poëme en quatre chants, par Jacques Delille.*
1 vol. avec figures. Paris.

In the first Canto, the author describes Pity as exercised towards animals, towards servants, towards our relations, friends, and all those who, by their situations and misfortunes, have a claim on sensible souls. The second Canto treats of the public supplies granted by government to establishments of charity, beneficence, and justice. The third shows what Pity may do, in order to render more tolerable the situation of individuals in the storms of a revolution. The services rendered by Pity, in the times of exile and proscription, form the subject of the fourth Canto.

In the following extract, taken from the second Canto, the author implores the humanity and assistance of governments ; and calls upon Pity, in favour of those who are, either by misfortune, or by the commission of crimes, confined in prisons.

“ Je chante l'homme en proie à des maux plus cruels,
Qui, loin de ses amis et des toits paternels,
Perdant de ses foyers la douceur domestique
Attend ou la justice ou la pitié publique.
Viens donc, ô ma déesse, entrons dans ce séjour,
Ou l'homme, dans les fers, languit privé du jour,
Hélas ! tandis qu'auprès de leurs jeunes compagnes,
Dans les riches cités, dans les vertes campagnes,
Ses amis d'autrefois amusent leurs loisirs,
Lorsque, donnant à tous le signal des plaisirs,
L'airain retentissant, et l'aiguille muette
Du temps qui la conduit, vagabonde interprète,
Marquent au laboureur la fin de ses travaux,
Aux mineurs harassés une trêve à leurs maux ;
Appellent chaque soir la jeunesse folâtre
Aux délices du bal, aux pompes du théâtre
Ou d'un moment plus cher annonçant le retour
De l'heure fortunée, avertissent l'amour ;

Le

Le temps par la douleur lui mesure les heures.
 Réduit, pour seul plaisir, dans ces noires demeures,
 A lire quelques mots, où l'autre avant lui,
 Sur ces terribles murs ont tracé leur ennui ;
 Il est seul, dans un long et lugubre silence
 Pour lui le jour s'achève et le jour recommence ;
 Pour lui, plus de beaux jours, de ruisseaux, de gazon,
 Cette voute est son ciel, ces murs son horizon.
 Son regard élevé vers le flambeau céleste,
 Vient mourir dans la nuit de son cachot funeste ;
 Rien n'égaye à ses yeux sa morne obscurité ;
 Ou si par des barreaux, avares de clarté,
 Un faible jour se glisse dans ces antres funèbres,
 Il redouble par lui les horreurs des ténèbres ;
 Et le cœur consumé d'un regret sans espoir,
 Il cherche la lumière, et gémit de la voir. . . ."

Hospitals are likewise the object of this Canto. The author complains, with reason, of the negligence with which those who seek an alleviation to their complaints in them are often treated.

" Mais de ces saints abris, ouvrage des vieux temps,
 Souvent la negligence, ou l'infame avarice
 A fait de tous les maux, l'épouvantable hospice.
 Là sont amoncelés, dans des murs dévorans,
 Les vivans sur les morts, les morts sur les mourans ;
 Là d'impures vapeurs la vie environnée,
 Par un air corrompu languit empoisonnée.
 Là le long de ces lits où gemit le malheur,
 Victimes des secours plus que la douleur,
 L'ignorance en courant fait sa ronde homicide,
 L'indifférence observe, et le hasard décide.
 Mais la *pitié* revient achever ces travaux,
 Sépare les douleurs et distingue les maux,
 Les recommande à l'art que la bonté seconde.
 Tantôt les délivrant d'une vapeur immonde,
 Ouvre ces longs canaux, ces frais ventilateurs,
 De l'air renouvelé puissans réparateurs.
 Par elle un ordre heureux conduit rei le zèle
 La propreté soigneuse y prend avec elle,
 La vie est à l'abri du soufflé de la mort ;
 Grace à ses soins pieux, sans terreur, sans remord,
 L'agonie en ses bras plus doucement s'achève ;
 L'heureux convalescent sur son lit se relève,
 Et revient échappé des horreurs du trépas,
 D'un pied tremblant encor former ses premiers pas."

The crimes of the Revolution are described in the third and fourth Cantos, in verses equally harmonious and affecting.

" A peine la discorde dans ses noirs sacrifices,
 Du sang de l'innocent a goûté les prémices,

Sa terrible moisson se poursuit en tout lieu ;
 Les temples des beaux arts, les demeures de Dieu,
 Les lieux où nous prions les présences célestes,
 Des proscrits entassés font les dépôts funestes ;
 Tous les bras sont vendus, tous les cœurs sont cruels.
 Image de ces dieux, la terreur des mortels
 Dont nul n'ose aborder l'autel impitoyable,
 Que dégoutant du sang de quelque misérable.
 L'idole à qui la France a confié son sort,
 N'accepte que du sang, ne sourit qu'à la mort.
 Femme, enfant sont voués à son culte terrible,
 L'innocente beauté pare sa pompe horrible :
 La hache est sans repos, la crainte sans espoir ;
 Le matin dit les noms des victimes du soir ;
 L'effroi veille au milieu des familles tremblantes,
 Les jours sont inquiets et les nuits menaçantes :
 Imprudent, jadis fier de ton nom, de ton or,
 Hâte-toi d'enfouir tes titres, ton trésor !
 Tout ce qui fut heureux demeure sans excuse,
 L'opulence dénonce, et la naissance accuse.
 Pour racheter tes jours, en vain ton or est prêt ;
 Le fise inexorable a dicté ton arrêt.
 L'avidité peut vendre une paix passagère ;
 Mais elle veut sa proie et sa proie toute entière.
 Ne parle plus d'amis, de devoirs, de liens,
 Plus d'amis, de parens et de concitoyens ;
 Le fils épouvanté craint l'abord de son père,
 Le frère se détourne à l'aspect de son frère,
 L'amour même est timide, et dans son abandon
 La nature est sans voix sous des lois sans pardon."

Magaf. Encyclop.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

On looking back to the place where we noticed the *Missionary Voyage*, we perceived that the ship was *the Duff*, and not *the Bounty*. In that Voyage it was stated, that those Missionaries pretended to have immediate and direct Revelations from Heaven. Is not that *fanaticism*, or worse? And to prove the charge more fully, in the very act of denying it, a Correspondent writes, in the very spirit of fanaticism, a rancorous abuse of the Church of England. Of such persons we shall only say, "they know what they do," not forgetting to add a prayer for their forgiveness.

Mr. Pratt, in a Letter of some length, exculpates himself for having too hastily, on the report of a newspaper, given unqualified praise to Ritson's foolish and impious book on *Animal Food*;

Food; and denies having any general knowledge of the principles or writings of that unfortunate man. He also handsomely disavows any intention of showing disrespect to the Clergy. To the other parts of his Letter it seems unnecessary to reply.

Cler. Lond. Vet. who this time writes to us chiefly about *Veterinary* matters, is strangely mistaken in supposing that we conceived the existence of the *membrana nictitans* in horses to be a new discovery. Even in a book so old as Derham's *Physico-theology*, it is mentioned as belonging to most animals. But as common farriers, and writers on farriery, have often been ignorant of it, there could be no stronger illustration of the use and necessity of a *Veterinary College*. The other subject mentioned by him shall have a due and speedy attention.

LITERARY INTELLIGENCE.

Books expected soon from the *Clarendon Press* are, 1. Professor *White's* fourth and last volume of the *Philoxenian Version* of the New Testament. 2. "Tractatus varii ad Geometriam pertinentes," by *Bishop Horsley*. 3. The *Nicomachean Ethics* of Aristotle, by *Wilkinson*.

We are informed by a correspondent, that *Dr. Parr*, having obtained the aid of a friend in transcribing his *Sermon* on the late Fast, has sent it to press, and we may hope to see it published early in January.

Part I. of the second volume of the *Modern History of Hindostan*, by *Mr. Maurice*, will be published early in December.

Two numismatic works are expected, from *Mr. Ruding*, and *Mr. Combe* of the British Museum.

Another interesting publication on the subject of Troy is promised, by a recent traveller.

A new volume of *Mr. Nichols's History of Leicestershire* will very soon appear.

Mr. Blair, Surgeon, is preparing for immediate publication a small volume, to be entitled *the Soldier's Friend*; containing familiar instructions, relative to health, for volunteers, yeomanry, and military men in general.

The first Part of the learned work of *Mr. E. Davies*, Curate of Olveston, on *the Introduction of Writing into the West of Europe*, is now very speedily to appear.

☞ Since we reviewed the *Exercises of the New College at Calcutta* (p. 241 of our present volume) we have learned that a few copies have been imported for sale, by *Mr. Debrett*, Piccadilly.

THE
BRITISH CRITIC,
For DECEMBER, 1803.

Κλύοντες θεοὶ δικαίας λιτᾶς
Ἡμετέρας, τελειθ' ὡς ἡ πόλις εὐτυχεῖ. ÆSCHYLUS.

May gracious heaven attend the patriot prayer,
And make the safety of our land its care.

ART. I. *Observations on the Theory and Practice of Landscape Gardening, including some Remarks on Grecian and Gothic Architecture; collected from various Manuscripts, in the Possession of the different Noblemen and Gentlemen for whose Use they were originally written. The Whole tending to establish fixed Principles in the respective Arts.*
By H. Repton, Esq. 4to. 4l. 4s. Taylor. 1803.

IN our seventh volume, p. 64, we spoke in high terms of commendation of the first publication by Mr. Repton, on the subject of landscape gardening; and we expressed a wish, to see other specimens of his ability, the result of his progressive experience. The title of this second part varies a little from the first; but the object of both is the same, with the additional recommendation which this carries with it, of many new, ingenious, and interesting remarks on Grecian and Gothic architecture.

There is one thing in which every reader will agree, that the praise of great ingenuity cannot possibly be withheld from the individual who has chalked out a new line for himself, in

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which,

which, after different gradations of merit, he becomes finally so pre-eminent, that his taste is consulted, and his abilities employed, to adorn and improve the most magnificent mansions, and the most beautiful domains of his native country.

There is also another assertion, which may be made with as little hesitation, that whatever Mr. Repton observes, whatever axioms he lays down, on the subject of gardening exclusively, proves, in the highest degree, a peculiar sagacity, a refined taste, and all the curious felicity of his art. It is possible, that what may be termed the scientific part of his volume, the remarks on Grecian and Gothic architecture, will, among scientific readers, occasion dispute and controversy. But even here he evidently demonstrates much acuteness, much attention employed in combining utility with beauty, much that is worthy of serious investigation, considerable powers of judgment, as well as great fertility of invention.

This volume commences with a very modest Advertisement, in which the author confesses, that so difficult is the application of any rules of art to the works of nature, that he cannot prevail on himself to give his book any higher title than "Observations tending to establish fixed Principles in his Art." The reader should therefore, before we proceed further, be apprised, that he is by no means to expect a regular and systematic arrangement of matter; but rather a collection of miscellaneous observations, which, though not hanging together in one continued chain, both separately and as a whole, tend to illustrate the professed subjects of landscape gardening, blended with architecture. After some observations on Taste, in which we every where agree with the author, except when he talks of the "humility of experience," a paradoxical and rather affected expression, he proposes certain prejudices to be avoided, but which too much prevail in modern gardening and architecture. These are as follows.

"OBJECTION, No. 1.

"There is no error more prevalent in modern gardening, or more frequently carried to excess, than taking away hedges, to unite many small fields into one extensive and naked lawn, before plantations are made to give it the appearance of a park; and where ground is subdivided by sunk fences, imaginary freedom is dearly purchased at the expence of actual confinement.

"No. 2. The baldness and nakedness round a house is part of the same mistaken system of concealing fences to gain extent. A palace, or even an elegant villa, in a grass field, appears to me incongruous; yet I have seldom had sufficient influence to correct this common error.

"No. 3. An approach which does not evidently lead to the house, or which does not take the shortest course, cannot be right.

"No.

" No. 4. A poor man's cottage, divided into what is called a pair of lodges, is a mistaken expedient to mark importance in the entrance to a park.

" No. 5. The entrance-gate should not be visible from the mansion, unless it opens into a court-yard.

" No. 6. The plantation furrounding a place, called a belt, I have never advised, nor have I ever willingly marked a drive or walk completely round the verge of a park, except in small villas, where a dry path round a person's own field is always more interesting to him than any other walk.

" No. 7. Small plantations of trees, surrounded by a fence, are the best expedients to form groupes; because trees planted singly seldom grow well: neglect of thinning and of removing the fence has produced that ugly deformity called a *clump*.

" No. 8. Water on an eminence, or on the side of a hill, is among the most common errors of Mr. Brown's followers: in numerous instances I have been allowed to remove such pieces of water from the hills to the valleys; but in many, my advice has not prevailed.

" No. 9. Deception may be allowable in imitating the works of nature: thus, artificial rivers, lakes, and rock-scenery can only be great by deception, and the mind acquiesces in the fraud after it is detected; but in works of art, every trick ought to be avoided. Sham churches, sham ruins, sham bridges, and every thing which appears what it is not, disgusts when the trick is discovered.

" No. 10. In buildings of every kind, the *character* should be strictly observed. No incongruous mixture can be justified. To add Grecian to Gothic, or Gothic to Grecian, is equally absurd; and a sharp-pointed arch to a garden gate, or a dairy window, however frequently it occurs, is not less offensive than Grecian architecture, in which the standard rules of relative proportion are neglected or violated. The perfection of landscape gardening consists in the fullest attention to these principles, *utility*, *proportion*, and *unity*, or harmony of parts to the whole." Preface, p. 13.

Some of these positions may be disputed, and are perhaps only matters of fancy; such, for example, as the fourth objection, about the pair of lodges; and, with respect to the eighth, about water, the author, in another part of his work, seems rather at variance with himself; but generally they may be considered as axioms not to be receded from without a violation of all good sense and good taste. The first error, of taking away hedges to unite many fields into an extensive lawn, is as preposterous as it is frequent. We have lately seen it put in practice, by a modern improver, with real vexation. Hedges which, for twenty years or more, have grown with our growth, by one merciless hand, in one inauspicious day, being thrown to the ground, have unfolded only a barren, dismal, and naked waste. Fye on such improvers!

The work is divided into Chapters; of which we shall, as concisely as we can, give the heads. The first introduces general principles; various examples of comparative proportion; the use of perspective, illustrated by a happy improvement which took place, under Mr. Repton's direction, at Bristol fort. Examples are afterwards given of removing earth; with some ingenious remarks, confirmed by a plate, of the great hill at Wentworth-House, in Yorkshire, the seat of the late Lord Rockingham.

The second Chapter treats on Vision; and contains some ingenious explanations, and remarks on reflections from the surface of water; with the different effects of light on different objects, of which a beautiful example is given, in two views of the Thames, from Purley.

The third Chapter is very curious and entertaining, and professedly treats on the subject of Water. Two plates illustrate this Chapter; and at the end is subjoined a beautiful vignette, of a bridge at Harewood.

The fourth Chapter discusses the important subject of Planting, which is thus introduced.

“ The following observations on planting are not intended to pursue the minute detail, so copiously and scientifically described in Evelyn's *Sylva*; and so frequently quoted, or rather repeated, from him in modern publications; I shall merely consider it as a relative subject; and, being one of the chief ornaments in landscape gardening, when skilfully appropriated, I shall divide it into two distinct heads; the first including those single trees or groups, which may be planted of a larger size to produce *present effect*; the second comprehending those masses of plantation destined to become woods or groves for *future generations*.

“ Since few of the practical followers of Mr. Brown possessed that force of genius which rendered him, according to Mason,

—— “ the living reader of thy powers,
Great Nature,” ——

it is no wonder that they should have occasionally copied the means he used, without considering the effect which he intended to produce. Thus Brown has been treated with ridicule by the contemptuous observation, that all his improvements consisted in *belting*, *clumping*, and *dotting*; but I conceive the two latter ought rather to be considered as *cause* and *effect*, than as two distinct ideas of improvement; for the disagreeable and artificial appearance of young trees, when protected by what is called a cradle fence, together with the difficulty of making them grow thus exposed to the wind, induced Mr. Brown to form small clumps fenced round, containing a number of trees calculated to shelter each other, and to promote the growth of those few which might be ultimately destined to remain and form a group.

“ This I apprehend was the origin and intention of those clumps, and that they never were designed as ornaments in themselves, but as the

most efficacious and least disgusting manner of producing single trees and groups to vary the surface of a lawn, and break its uniformity by light and shadow.

“ In some situations where great masses of wood, and a large expanse of open lawn prevail, the contrast is too violent, and the mind becomes dissatisfied by the want of unity; we are never well pleased with a composition in natural landscapes, unless the wood and the lawn are so blended, that the eye cannot trace the precise limits of either; yet it is necessary that each should preserve its original character in broad masses of light and shadow; for although a large wood may be occasionally relieved by clearing small openings to break the heaviness of mass, or vary the formality of its outline, yet the general character of shade must not be destroyed.

“ In like manner, the too great expanse of light on a lawn must be broken and diversified by occasional shadow; but if too many trees be introduced for this purpose, the effect becomes frittered, and the eye is offended by a deficiency of composition, or, as the painter would express it, of a *due breadth of light and shade*. Now it is obvious, that in newly formed places, such a redundance of trees will generally remain from former hedge-rows, that there can seldom be occasion to increase the number of single trees, though it will often be advisable to combine them into proper groups.

“ It is a mistaken idea scarcely worthy of notice, that the beauty of a group of trees consists in odd numbers, such as five, seven, or nine; a conceit which I have known to be seriously asserted. I should rather pronounce, that no group of trees can be natural, in which the plants are studiously placed at equal distances, however irregular in their forms. Those pleasing combinations of trees which we admire in forest scenery, will often be found to consist of forked trees, or at least of trees placed so near each other that the branches intermix, and by a natural effort of a vegetation, the stems of the trees themselves are forced from that perpendicular direction, which is always observable in trees planted at regular distances from each other. No groups will therefore appear natural, unless two or more trees are planted very near each other, whilst the perfection of a group consists in the combination of trees of different age, size, and character.” P. 45.

The examples of the author's principles, given in this Chapter, are taken from Milton Abbey and Coombe Lodge, the seats of Lord Fitzwilliam and Mr. Gardener.

The fifth Chapter introduces the subject of Woods. With this also we are highly pleased, and particularly with the following remark, to the truth of which we can bear melancholy testimony.

“ It is not uncommon to conduct a drive either round a park, or into the adjoining woods, without any other consideration than its length; and I have frequently been carried through a belt of plantations surrounding a place, without one remarkable object to call the attention from the trees, which are every where mixed in the same unvaried manner.”

Examples of the principles which the author wishes here to establish, are given from Shardeloes, the seat of Mr. Drake, Heathfield Park, belonging to Lord Heathfield, and Cassiobury, the residence of Lord Essex. With the conclusion of this Chapter, we shall close for this month our account of this elegant and entertaining work.

“ In the woodland counties, such as Hertfordshire, Herefordshire, Hampshire, &c. it often happens, that the most beautiful places may rather be formed by *falling* than by *planting trees*; but the effect will be very different, whether the axe be committed to the hand of genius, or the power of avarice. The land steward, or the timber merchant, would mark those trees which have acquired their full growth, and are fit for immediate use, or separate those which he deems to stand too near together; but the man of science and of taste will search with scrutinizing care for groups and combinations, such as his memory recalls in the pictures of the best masters: these groups he will studiously leave in such places as will best display their varied or combined forms; he will also discover beauties in a tree, which the others would condemn for its decay; he will rejoice when he finds two trees, whose stems have long grown so near each other, that their branches are become interwoven; he will examine the outline, formed by the combined foliage of many trees thus collected in groups, and removing others near them, he will give ample space for their picturesque effect: sometimes he will discover an aged thorn or maple at the foot of a venerable oak, these he will respect, not only for their antiquity, being perhaps coeval with the father of the forest, but knowing that the importance of the oak is comparatively increased by the neighbouring situation of these subordinate objects: this will sometimes happen when young trees grow near old ones, as when a light airy ash appears to rise from the same root with an oak or an elm. These are all circumstances dependent on the sportive accidents of nature; but even where art has interfered, where the long and formal line of a majestic avenue shall be submitted to his decision, the man of taste will pause, and not always break their venerable ranks, for his hand is not guided by the levelling principles, or sudden innovations of modern fashion; he will reverence the glory of former ages, while he cherishes and admires the ornament of the present; nor will he neglect to foster and protect the tender sapling which promises with improving beauty to spread a grateful shade for future “ tenants of the soil.”

“ To give, however, such general rules for thinning woods, as might be understood by those who have never attentively and scientifically considered the subject, would be like attempting to direct a man who had never used a pencil, to imitate the groups of a Claude or a Poussin.

“ On this head I have frequently found my instructions opposed, and my reasons unintelligible to those who look at a wood as an object of gain; and for this reason I am not sorry to have discovered some arguments in favour of my system, of more weight, perhaps, than those

those which relate to mere taste and beauty : these I shall beg leave to mention, not as the foundation on which my opinion is built, but as collateral props to satisfy those who require such support.

“ 1st. When two or more trees have long grown very near each other, the branches form themselves into one mass, or head ; and if any part be removed, the remaining trees will be more exposed to the power of the wind, by being heavier on one side, having lost their balance. 2d. If trees have long grown very near together, it will be impossible to take up the roots of one without injuring those of another. And, lastly, although trees at equal distances may grow more erect, and furnish planks for the use of the navy, yet not less valuable to the ship-builder are those naturally crooked branches, or knees, which support the decks, or form the ribs, and which are always most likely to be produced from the outside trees of woods, or the fantastic forms which arise from two or more trees having grown very near each other in the same wood, or in hedge-rows.

“ It is therefore not inconsistent with the consideration of profit, as well as picturesque effect, to plant or to leave trees very near each other, and not to thin them in the usual manner without caution.

“ In some places belonging to ancient noble families, it is not uncommon to see woods of vast extent intersected by vistas and glades in many directions ; this is particularly the case at *Burley* and at *Cashbury*. It is the property of a straight glade or vista to lead the eye to the extremity of a wood, without attracting the attention to its depth.

“ I have occasionally been required to fell great quantities of timber, from other motives than merely to improve the landscape ; and in some instances, this work of necessity has produced the most fortunate improvement. I do not hesitate to say, that some woods might be increased five-fold in apparent quantity, by taking away a prodigious number of trees, which are really lost to view ; but unless such necessity existed, there is more difficulty and temerity in suggesting improvement by cutting down, however profitable, and however suddenly the effect is produced, than by planting, though the latter be tedious and expensive.

“ I have seldom found great opposition to my hints for planting, but to cutting down trees innumerable obstacles present themselves ; as if unmindful of their value, and heedless of their slow growth, I should advise a *military abatis*, or one general sweep, denuding the face of a whole country. What I should advise both at *Burley* and at *Cashbury*, would be to open some large areas within the woods, to produce a spacious internal lawn of intricate shape and irregular surface, preserving a sufficient number of detached trees or groups, to continue the general effect of one great mass of wood.” P. 75.

We shall reserve to the conclusion of our remarks, the few objections which have occurred to us, upon which we doubt not the author will deliberate with complacency and candour. It may be sufficient to say in this place, that a more elegant

elegant volume has seldom been produced from the British press, whether we consider its engraved ornaments, or the execution of its typography.

(To be concluded in our next.)

ART. II. *A new Anatomical Nomenclature, relating to the Terms which are expressive of Position and Aspect in the Animal System. By John Barclay, M.D. Lecturer on Anatomy, and Honorary Member of the Royal Physical Society, Edinburgh. 8vo. 5s. Rofs and Blackwood, Edinburgh; Longman and Rees. 1803.*

WHEN we reflect on the irritable disposition displayed by modern writers on anatomy and physiology, and the extreme desire which too many of them have to detract from each others merits, we cannot but admire the courage which prompted Dr. Barclay to offer to the scientific public in general, and to his own countrymen in particular, such a work as that which now claims our attention. In vain has he told us, in vain has he *proved*, that the present Anatomical Nomenclature is not merely defective, but calculated frequently to mislead the student! In vain has he shown himself to be as perfectly acquainted with the general principles of language, as with his favourite science of anatomy, and therefore well qualified for the task which he has undertaken! The question will still be put, Why did he undertake that task? Why did not a private lecturer leave it to the MONROS and BELLS of Edinburgh, or to the celebrated anatomists of London or Paris?

The author seems to have been fully aware of the difficulties and prejudices with which he had to contend; and thus modestly attempts to remove them.

“ I am sensible, and will readily acknowledge, that no changes in our present nomenclature ought to be made without weighty and important reasons; and that these changes should never be extended beyond what are its errors and defects. It were to be wished that even the most weighty and important reasons had influence sufficient to remove these: for as Degerando observes*, “ whatever the merits of a

“ Des Signes et de l'Art de Penfer, considerès dans leur Rapports mutuels.”

language

language may be, if it once has received the sanction of time and the suffrages of mankind, the philosopher will find it no easy matter to change or improve it." He may, if he choose, demonstrate its faults and its imperfections; but if he presume to offer to the world the model of another, though more regular and systematic, there is no quarter from which he has not to expect opposition. He will have, in this daring and hazardous attempt, to combat at once the prejudices of the vulgar and pretensions of the learned. The former will bring in a phalanx against him all those strong and sacred regards that are due to old and established customs; customs supported by the conduct of thousands who have gone before him, and the tacit approbation of illustrious names who are universally held in esteem and high veneration. The least reflection is sufficient to convince us, that their recollections and their ideas must rest upon names; and although erroneously, they will almost unavoidably, draw the conclusion, that it is impossible to change the one without likewise changing the other, and throwing the whole into disorder.

"The learned, on the contrary, will dislike a reform that may appear to confer on its author a sort of dominion over the science. They will grant, perhaps, that the language proposed is preferable to that already in use; but before they adopt it, they will require a demonstrative proof that it is likewise the best possible." P. 40.

"Nor are these the only sources of difficulty which a new nomenclature has to overcome, or of disappointments which it has to look for. Be they learned or unlearned, the indifferent will treat it with coldness and neglect; the indecisive will doubt and hesitate, and withhold their opinion till its fate be determined: and although it should answer the purposes intended, the invidious will naturally feel hurt at seeing others attaining their object at a less expence than they did themselves; for in their estimation, science, like a diamond, should derive its value from its rarity, its price, and the difficulty of procuring it; add to this, that the timid and desponding will, without the trouble of making the distinction, express a distrust in all innovations, and the indolent see nothing in such an improvement but the grievous trouble of learning new terms; while the man of words will be indignant at the thoughts of a language whose clearness and precision may check the flow of his loose declamations, or be the means of detecting his ignorance."

"From such a concourse of dispositions, interests, and habits, all combining to oppose the introduction of a new nomenclature, Degerando thinks that its own merit will have little influence in recommending it to notice and attention; and therefore imagines that nothing almost but the magical power of a celebrated name, a name inspiring confidence and awe, and whose very sound can silence the passions, gain prejudices over to its side, and lead the judgment as it were in chains, will ever be sufficient to secure to it any thing like a general reception among those of the profession. But though I must confess my high respect for such an authority, I am far, however, from being of opinion, that men are so much the dupes of envy, prejudice, and meanness, as this author seems to insinuate.—I know well the numerous difficulties
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which the great discovery of the circulation had to encounter; and what opposition was for some time made to the doctrine of absorbents. But the difference between these important discoveries and a new nomenclature is immense. These discoveries were not foreseen; the want of them was not felt nor complained of; men were satisfied with what they knew of the course of the blood; and absorption by the veins was an opinion which they considered as almost capable of demonstration.—A new nomenclature is not to be classed with these important and brilliant discoveries. In comparison with them it ranks low in the registers of Fame. As a work of mere patience and industry, it aspires to no lustre or eclat, it promises no immortality to its author, nor secures to his name any enviable marks of distinction; it is nothing more than what anatomists have long wished for, a desideratum which they have often attempted to supply by partial amendments; and if a whole or complete system be still wanting, it is probably because no anatomist of rank or eminence would submit to a task where the drudgery was so great and the prospect of reputation so small.—This nomenclature is not to be compared with that of Lavoisier; it establishes no æra in science, it announces no great revolution, nor is formed with a view to perpetuate any illustrious discoveries.” P. 43.

“Small even as the credit may be which is attached to a work of mere labour and industry, the claims of a new anatomical nomenclature cannot be great, even in this view. It cannot pretend to instruct the learned, or to give them new ideas of the animal structure; its influence extends to what must appear only a speck in the map of science; and yet even there, if it should facilitate the progress of study, and remove only a part of the rubbish that obstructs the journey, the author will consider his object as attained.” P. 45.

After this introductory apology for his undertaking, Dr. Barclay enters upon the undertaking itself. To pave the way for the objections, which he has to urge against the Anatomical Nomenclature in present use, he considers, in two preliminary Chapters, the nature of language in general; and the changes, to which it is necessarily liable. Here the philologist will be gratified by much ingenious disquisition, which shows its author to be at once a scholar and a philosopher. Truth, however, compels us to say, that though on the whole, we have felt this gratification in a high degree, some of the reasonings employed to prove that language was originally a human invention, seems to us far from conclusive.

“Those who are fond,” says the author, “of traditionary stories, who ransack the fabulous records of antiquity to find out the inventors of love, of food, and of clothing, and who have discovered that beasts and birds were among the contrivers of our arts and manufactures, will not be pleased to find that writing should thus have a kind of natural origin. Even speech itself, though the Author of Nature has generously bestowed organs for the purpose, given us a strong inclination to use them, and an ear to listen to the sounds which they utter, would never, in their opinion, have existed unless for some particular revelation;
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tion ; for it does not follow in their way of reasoning, that although a man may chance to have gotten a brain and a stomach, hands and feet, and a number of senses, he therefore should know, without being told, what are their natural and appropriate functions." P. 60.

With all possible respect for this ingenious writer, we must beg leave to inform him, that he is here forming "similes unlike." *Love and food*, if by love he mean the mutual desire of the sexes, cannot without absurdity be drawn into comparison with *language*, as objects of *invention* ; for love springs spontaneously from the breast of every man and woman, and is always directed to its proper object. In a state of primitive simplicity, men love only women, and women only men ; and no other kind of love can satisfy the demands of nature. But is this the case with respect to articulate sounds, as the vehicles of human thought ? Will Dr. Barclay say, or can he for a moment suppose, that there is any natural relation between the primitive words of any language whatever, and the ideas which those words represent ? Some such absurd opinion as this, must indeed have been entertained by that Egyptian monarch, who, in order to learn what was the original language, caused two children to be educated apart from society, with strict injunctions to their keeper, that they should never hear a human voice. According to Herodotus, from whom we have the story, they both pronounced, after two years, and at the same time, the word *beccos* ; and hence the historian infers, that the Phrygian language, in which *beccos* signified bread, was the original and instinctive language of mankind ! But if the inference were fairly drawn, the Phrygian language would be intelligible to every man in all ages, and spoken instinctively by every untaught child to the end of the world.

Whether men might or might not have invented a language, in the course of those many thousand years, during which some philosophers have, oddly enough, supposed them employed on the subject, is a question not worth the agitating, because it never can be answered. But surely every consistent *theist* must consider it as extremely *improbable*, that a God of infinite goodness actually left the first race of men to extricate themselves from the forlorn condition of *mutum et turpe pecus*, by a process so slow and so very uncertain ; whilst he, who admits the Mosaic account of the creation, can have no doubt as to the origin of language.

The question respecting the origin of alphabetical writing is of a very different nature, and susceptible of different answers equally plausible ; but fortunately the object of our author's work has no relation to either of these questions. Whether language was of divine or human origin ; and whether

ther alphabetical writing grew gradually out of picture-writing and the hieroglyphics of antient Egypt, or was taught by God to Moses in the mount*, it is certain that every living language must be liable to change, and that no miracle was necessary to produce a confusion of tongues.

"The preternatural interposition of Heaven to divide language into different dialects, does not appear to have ever been necessary; and the passage of Scripture where that fact seems to be asserted, I should rather imagine is misunderstood.

"Delighted with the beauty of the plains of Shinar, mankind there, as the Scripture informs us, had projected a scheme of building a capital, and preventing their dispersion. Nor had this thought originated with one; all were equally enamoured of the fancy, and bent on the design; every one was spurring another, saying go to, let us make bricks, let us burn them thoroughly. As the object was popular, and the zeal universal, all of them spoke of it *achadim dabrim, mia phone, eisdem verbis*, in the same words; in short, at the time the whole earth, or the men that were in it, had but *japé achat, cheilus en, unum os*, or but one voice concerning the matter. And yet as nothing was then so opposite to Heaven's intention as their living together; as luxury on the one hand, and oppression on the other; as sedentary labour and debauched lives would all have been the consequence of an opulent city; and as all these events, had they taken place, with their firm resolution not to be dispersed, would have been dangerous in a high degree to a rapid population—the Almighty, in his wisdom, saw it expedient to reprobate their conduct, and frustrate their intentions. With this view he descended from heaven—he threw confusion into all their counsels; in scriptural phrase, he confounded their language; or, using its metaphor, to sow dissension, *p leg l'junim*, he divided their tongues." P. 84.

The author, after pointing out the tendency of all living languages to separate into different dialects, proceeds thus:

"What can be the cause of those changes where nothing appears to induce them from *without*? If any [one] choose to investigate the matter, he will find it in the number, the varied structure, the diversified functions, and complex movements of the organs employed to produce and articulate the human voice."

He then demonstrates mathematically, that where a number of moveable parts constitute an organ destined to some particular function, and where this function is varied and modified by every change in the relative situation of the moveable parts, the number of changes producible on the organ must equal at least the number of muscles, and all the combinations into which they can enter.

* There is a very learned and ingenious dissertation in support of this opinion, prefixed to the second volume of a collection of discourses and sermons, by John Johnson, M. A. some time Vicar of Cranbrook in Kent. These volumes, which are in many respects curious, and now very scarce, were published in London, 1728.

“ On these principles, which can hardly be denied, let us here try to form some idea of the number of changes of which the organs of voice are susceptible. The muscles proper to the five cartilages of the larynx, supposing the transverse and oblique arytenoid to constitute but one, are seven pairs. Now fourteen muscles, that can act separately or in pairs, in combination with the whole, or with any two or more of the rest, are capable of producing 16,383 different movements; not reckoning as changes the various degrees of force and velocity, nor the infinitely varied order of succession by which they may occasionally be brought into action. The number appears almost incredible; but to lessen the surprise, it must be recollected that I speak not here of the powers possessed by any individual, which will depend on habits and circumstances, but of the powers of the vocal organs, considered in the abstract, free from all the influence of custom, equally indifferent, and equally disposed to act in any order of succession, in any combination, and with any degree of force and velocity of which their original powers were susceptible.

“ If the powers I have mentioned appear astonishing, and able to account for many thousands of those varieties observed among the voices of the human species, I have further to add, that the muscles alluded to are only the proper muscles of the larynx, or the muscles restricted in their attachments to its five cartilages. These are but a few of the muscles of voice. In speaking we use a great many more. Fifteen pairs of different muscles, attached to the cartilages, or os hyoides, and acting as agents, antagonists, or directors, are constantly employed in preserving the cartilages of the larynx steady, in regulating the place of their situation, or moving them as occasion requires, upwards and downwards, backwards and forwards, and in every way, directly and obliquely, according to the course of the muscular fibres, or in the diagonal between different forces. These muscles, independent of the former, are susceptible of 1,073,741,823 different combinations; and co-operating with the seven pairs of the larynx, of 27,592,186,044,415, exclusive of the changes which must arise from the different degrees of force and velocity, and the infinitely varied order of succession in which they may be brought into action.” P. 70.

“ But these are not all that co-operate with the larynx, either in forming or changing the voice. Let us suppose, however, that muscles, acting as motors, fixors, antagonists, or directors, were the only source; and that these muscles were 50 in number, although I have enumerated 63, exclusive of others which might have been named, these 50 muscles are capable of entering into 1,125,899,906,842,623 combinations, and the numerous effects of these combinations may be infinitely diversified by the various degrees of force and velocity, and the orders of succession in which they are formed—is it likely, then, that amidst this countless and almost inconceivable variety, any two individuals should often, or naturally, adopt exactly the same combination, bring their muscles to act in the same order of succession, or employ them with the same force and velocity in uttering sound or articulating words? I should think not. Even that mimicry of the tone and voice, which extends only to the general outlines or prominent characters, is very rare, and would seldom deceive an ordinary ear, if previously warned or allowed time to make the

the comparison and to discriminate. The muscles of the hand are but few in number; and yet what immense difficulty and labour does it cost many to counterfeit the hand-writing of another.

“ It seems to be owing to the constant operation of such causes, whose influence can neither be checked nor prevented, that no accident ever has occurred, no art ever been discovered, to preserve the stability of vocal language, to calm the forebodings of literary geniuses, and remove the apprehensions that their laboured eloquence in a few centuries must require an interpreter, and the beauties of their diction pass unnoticed without a commentator. In our own country, classical standards have been established, their excellency acknowledged, their elegance defined, a variety of expression copiously supplied, dictionaries compiled, senses determined, pronunciation ascertained, but without hopes or a prospect of success. No nation at this day can speak the language of its distant ancestry: and the language of Ossian, were it now extant, we have reason to believe would be as different from the modern Gaelic as the Gaelic from the Welsh, or either of the two from the parent Celtic. The languages of the Bible, Bedas, and Koran are all dead, though millions were concerned in their preservation, and employed officially to keep them alive.” P. 82.

From the necessarily fluctuating state of every living language, Dr. Barclay proves, in his third Chapter, that the technical terms of science should be kept distinct from the languages spoken in those countries in which the sciences are cultivated. He then enquires, whether it would be most expedient to frame a technical language entirely new, or to derive that language from the languages of ancient Greece and Rome; and he is decidedly of opinion, that, in framing a nomenclature for anatomy, the latter method ought to be preferred. “ It is one thing,” he truly observes, “ to form a system of laws for an infant colony, and another to make a general reform in an ancient government.” The terms of our present nomenclature are derived from both these languages; and the compound names employed in it are such as must often appear very ridiculous to a classical scholar. It becomes therefore a question, in the framing of a new nomenclature, whether the terms employed ought to be derived all from the Greek, all from the Latin, or partly from both; and the author, after some judicious reasoning, answers the question in the following words.

“ I should be inclined, notwithstanding the opprobrium attached to certain connections and intermarriages among harmless vocables, not to reject the co-operation of the two languages in any form, where experience shows it to be convenient, useful, or necessary.”

“ From the above preliminary discussions upon languages in general and nomenclatures, we proceed now to the more immediate subject of the Essay, the NOMENCLATURE OF ANATOMY. In this
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nomenclature, we mean to propose some alterations; but, as every alteration is not an improvement, it becomes a fair and reasonable question, What is to be their nature and object, and what advantages are likely to arise from the execution of such a design?

“On the coolest and most impartial inquiry, it appears that many of the present terms convey false or erroneous ideas;—that many are superfluous, and of the superfluous many supernumerary;—that many allude to antiquated names, which are but seldom or no longer used;—that many have a vague indeterminate meaning, and are consequently used in various senses;—and that several parts have received names, while those wholes of which they are parts have received none. From this view it has been supposed, that were the falsehoods and errors corrected, the superfluities retrenched, the troublesome and unnecessary allusions dropt, the ambiguities removed, and the several deficiencies properly supplied, the nomenclature would not only be improved, but the study of anatomy greatly facilitated.” P. 94.

To this supposition, we think it impossible that any objection should be seriously formed. The author next considers the nomenclatures, and classifications of Linnæus and Lavoisier, in *natural history* and *chemistry*; and, having ably appreciated the respective merits of these philosophers, he observes, that many have wished that such descriptive nomenclatures as that of modern chemistry were introduced into some of the other sciences.

“With a view to this improvement, many of the present terms of anatomy have been condemned, for not expressing some quality or circumstance of the objects which they signify; and others, containing a kind of short definition or description, been substituted for them. As it may be both wished and expected, that the new terms brought into anatomy were all of this sort, a previous inquiry into their nature, uses, and peculiar advantages will not be improper. The French have lately adopted such terms in their modern calendar: the words *nivose*, *pluviose*, and *thermidor* are intended to show the species of weather which prevails at certain periods of the year. Let us see the improvement: the weather being variable even in France, and the rain and snow not happening to fall always at the time foretold in the calendar, these terms become so many lying predictions; and in countries where the seasons and climate are different, are an absurd unintelligible jargon. But what are the descriptive terms in anatomy? Not a great deal better. Many of these, as *sphenoides*, *ethmoides*, *astragalus*, *cuboides*, which are founded on vague and remote analogies, scarcely convey the most distant idea of the forms which they were meant to express;—many which contain allusions to functions, and seem to communicate something of importance, deceive thousands of the indolent and credulous, who trust to their lame and imperfect information;—some, again, as *levator scapulae* and *supinator radii longus*, are almost unavoidable sources of error, from directly insinuating what is not true;—and some, as it were, taking advantage of a partial and erroneous classification, pretend to inform us of what belongs to this

this or that function; excluding, by a kind of secret reservation, some of the principal organs employed: this is evident in our distinction and arrangement of muscles into *flexors*, *extensors*, *pronators*, and *supinators*.—But by no means the least numerous class are those which allude to frivolous circumstances; some of which, like *sella turcica*, and the word *hippocampus*, seem intended to illustrate the things which we see, and which we may handle, by comparing them to objects which we either have not seen or have seldom an opportunity of observing. Much discernment, therefore, and caution are highly requisite in the use and application of such terms; for wherever their descriptions are frivolous or vague, or wherever they are false, whether founded on ignorance, error, or hypothesis, they can hardly fail, if used in their primary and original sense, to be hurtful to science; nay, even when true and accurately just, they cannot be admitted unless when concise; for be their descriptive powers what they will, they become ridiculous when they run out to the length of sentences." P. 100

For these and various other reasons, which are here stated with great perspicuity and force, Dr. Barclay is of opinion, that in forming a nomenclature for anatomy, arbitrary names ought to be preferred to those which might be considered as descriptive. If we imitate Linnæus and Lavoisier, instead of wasting our time on words, we must attend to that kind of classification which is best suited to the science, and best calculated to give clearness, precision, and effect to its nomenclature. This is undoubtedly a matter of much greater importance than any supposed descriptive power of *names*; and, as recourse must often be had to comparative anatomy, to illustrate many of the human functions, the general terms employed ought to be such as may be applied with equal propriety to man and the lower animals.

The author next shows, that the terms in present use, relating to position and aspect, cannot, without absurdity and the most imminent danger of misleading the student, be employed in comparative anatomy. Thus,

"The terms SUPERIOR and INFERIOR, in their primary sense, contain an allusion to the situation of different objects, as they stand with respect to the heavens and the earth; and that they may regularly carry this allusion to the same parts in the language of anatomy, the body is supposed always to remain in the same position. The particular position which anatomists have chosen is the erect; but this position being rather unnatural for the lower animals, we call in the assistance of fancy; and, in spite of the senses, set them bolt upright, on the point of their tail, or their hind legs; or, disregarding the primary sense of superior and inferior, we apply them, without any reference to aspect, to parts that correspond in form, use, or systematic connection." P. 115.

He gives instances of similar absurdity in the use of the terms ANTERIOR and POSTERIOR, EXTERNAL and INTERNAL,

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RIGHT and LEFT; and proposes others, which are certainly more determinate in their meaning, and not more difficult in their application. As the trunk and extremities seem to require terms of different kinds, he begins with those of the trunk.

“ Anatomists know, that in describing the vertebral column, we call the bone which is nearest to the head the *ATLAS*, and the mass of vertebræ at the opposite extremity the *SACRUM*. In systematic connection, these occupy corresponding regions in all animals in which they are found. Instead of the words *Superior* and *Inferior*, I would therefore propose *ATLANTAL* and *SACRAL*.

“ The breast and the back express likewise corresponding regions in all animals; and therefore, instead of *Anterior* and *Posterior*, we might adopt *STERNAL* and *DORSAL*.

“ When *External* and *Internal* signify what is superficial and deep, we might, in their place, employ the words *DERMAL* and *CENTRAL*, denoting what points to the skin and what to the centre: or, if we happen to be speaking of an organ, *PERIPHERAL* and *CENTRAL*; the term *Peripheral* being derived from the Greek word that signifies “circumference.”

“ When they signify the side and middle of a surface, suppose a plane, to pass along the middle of the neck, the mediastinum, and linea alba, and to dividing the neck and the trunk into similar halves from the sternum to the dorsum, and let this plane be denominated *MESION*; *LATERAL* and *MESIAL* will, in such a case, convey the meaning of external and internal; and in many other cases, as we shall afterwards see by examples, be extremely useful in expressing both situation and direction.

“ The peculiar meanings of *External* and *Internal*, as they are applied to the extremities, will be better referred to their proper place.

“ As for the lateral parts of the trunk, *Right* and *Left* might still denote these; although, for the reasons already assigned in the general observations, *DEXTRAL* and *SINISTRAL* might perhaps be preferable; or, should there be no occasion for distinction, as may sometimes happen, the word *LATERAL* may serve for both.” P. 120.

After showing the advantage of these new terms in describing the trunk, he proceeds to the extremities, and observes, that

“ In describing the two kinds of extremities, we may naturally distinguish them by epithets borrowed from the regions of the trunk with which they are connected, calling the *Superior*, *ATLANTAL*, and the *Inferior*, *SACRAL* extremities.

“ In mentioning the ends of these extremities, or the ends of the bones of which they are composed, we may, with a reference to the course or direction of the extremity, denominate the end which is nearest to the trunk the *PROXIMAL* end, and that which is farthest from it the *DISTAL*. These last words may be used as common in

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describing both kinds of extremities, and in distinguishing the ends of the coccyx, and its different vertebræ. The other terms must be appropriate if they are to be borrowed from the names of the parts which constitute the two species of organs." P. 124.

After these general observations, follow the terms in detail for the *atlantal* and *sacral* extremities, which seem to be formed with singular felicity; but no where do the author's caution and good sense appear more conspicuous, than in his application of these terms to the head. For this, however, we must refer to the work itself. After observing, that all the terms applicable to the trunk, though when extended they may be highly useful in many physiological deductions, are here allowed to be not well adapted to the separate anatomical description of the head; yet, as *dermal*, *central*, *dextral*, *sinistral*, and *mesial* are equally applicable to the head and trunk, Dr. Barclay finds occasion for only five terms that are new; two for the base and crown of the head, two for the hind and fore part of the cranium, and one for the face. He then enumerates all the new terms proposed in this volume; and shows how, by different changes of termination, they may be used *adverbially*, may express *connection*, and may shorten description, by being made to enter into *composition*. To the volume are added five plates, which, with the explanation of them, exhibit, in a very satisfactory manner, the superiority of the proposed nomenclature to that which is in common use.

On the whole, this work, or, to speak more accurately, this part of a great work, does honour to the Edinburgh school; and we shall be much surprised, if the learned and ingenious author should not find encouragement to complete what he has so ably begun. Unlike some of his countrymen of the same profession, he detracts from the merit of no other anatomist; and, as he quotes with respect those from whom he occasionally differs in opinion, he is certainly entitled to be quoted in the same manner by those who may see reason to differ from him. We have lived, however, too long in the world not to know, that every where emulation is apt to degenerate into envy; and that a man is as likely to procure enemies as friends, by honestly labouring to excel in his profession; and we exhort Dr. Barclay, for the sake of his own peace, to make these melancholy truths familiar to his mind.

ART. III. *Bailly's Letters upon the Atlantis of Plato.**(Concluded from p. 428.)*

BEFORE we proceed further in our investigation of the singular hypothesis attempted to be supported in the volume under consideration, we think it necessary to remark, that on referring to those ancient authors who have mentioned the PHŒNIX, upon the history of which fabulous bird so much stress has been laid by M. Bailly, we nowhere find it asserted in those authors, that it comes from a *land of darkness*; Herodotus expressly affirms, that it comes from Arabia, 'to die on the altar of the Temple of the Sun in Egypt; and Horus-Apollo, cited in M. B.'s book, has no authority for any thing relative to the Phœnix, except the period of its supposed life, 1460 years, and this in direct opposition to Herodotus, who states that term to be 500 years only. We mention this, merely to demonstrate how easily the love of hypothesis, especially when the credit of sacred history is to be subverted, will seduce its ardent votary even into *voluntary* error, when substantial fact is wanting to its establishment. In the same spirit of hypothesis, M. B. has, with equal unfairness, mistated the conceptions of the Brahmins, in astronomy, in order to degrade them into imitators only of his favourite primitive race of Tartar origin, for he must have known that the learned of the Brahmin tribe could never have credited the story (see our last number, p. 426) of two great dragons, during an eclipse, seizing upon the orbs of the sun and moon, and that it is only an ingenious allegory relating to the *ascending and descending nodes* of the moon, called in astronomy the dragon's head, and the dragon's tail (see Long's Astronomy, vol. ii. p. 361). These names came to us from the Arabians, who most probably borrowed them from the Brahmins, with the explanation of the mythological figures; but why then represent this ancient race of philosophers as actually believing in so gross a tale, when he must have been convinced in his own mind, that nothing more than an allegory was intended, and why thence infer their inability to *invent* any judicious system of astronomy? Many other instances of similar unfairness occur, in order to exalt his presumed, pre-existent, race of profoundly-learned sages, inhabiting Siberia in the warmer and more genial state of its atmosphere, and these so frequently, as to strike the most superficial reader of this well-written romance.

M. Bailly, proceeding in this unmerciful manner to annihilate the claims to originality of the most renowned and re-

vered nations of antiquity, is, however, suddenly seized with some sentiments of remorse, and, towards the close of his 13th Letter, thus expresses himself:

“ I feel it somewhat irksome to dispossess the Phœnicians, the Egyptians, and the Greeks, who, from the habit of education, and a sort of usurped reputation, have been esteemed the most ancient, as well as the most productive, of all the nations of the earth. But, Sir, the human race has now existed for many ages; it is old enough to have attained the use of reason, and to reconsider the ideas of its childhood: as we grow in stature, our ideas ought to ripen with us into puberty; we ought to exercise our judgment, and decide like men. I once had a preceptor; I thought him full of science and genius; but when my ideas became more enlarged, I saw that he had learned himself every thing that he had taught me. The Greeks, the Phœnicians, the Egyptians, were our preceptors, it is true; but, believe me, they too learned like ourselves. Here, then, we have three great nations who are of the race of Atlas. It might well be said, that his descendants were the chiefs of many nations. I am truly sorry, that we have not yet been able to find the island, or at least the situation of that celebrated spot, whence arose so many founders. There was the source of language, of writing, of art, of science; branches of knowledge, which, if not perfected, at least began there, as well as mythology, and a vast system of idolatrous worship.

“ I see you are about to interrupt me; you will tell me, Sir, that those histories of Atlas, of Hercules, of Saturn, have not one grain of reality. In times past, men could perceive in them nothing but religious fable: M. De Gebelin, more ingenious, and better informed, can consider them only as allegorical fictions. Hercules is the sun; Saturn is husbandry: they are merely ancient precepts or instructions, laid up in the memory of the people, under the form of a metaphor or allegory. I should be tempted to believe, however, that this allegory has an historical basis; but I readily admit the whole merit of the ingenuity displayed in those researches; I am willing that every one of their conclusions should be true; the conclusions which I have just drawn will remain unshaken. The existence of a people who preceded and gave birth to the Phœnicians, the Egyptians, and the Greeks, is not the less established in evidence.” Vol. ii. p. 54.

As we, ourselves, are inclined to believe the history of Atlas supporting the heavens, of Saturn swallowing his children, of Hercules and other heroes of the most remote antiquity, renowned in song, to be merely *fables*, alluding principally to physical phænomena, to which, in particular, the *twelve labours* of Hercules appear to have a marked reference; we cannot allow the investing of these illustrious personages with human form, to render the vagaries of any wild hypothesis tolerable; but we, at the same time, readily admit the existence and the memory of *one mighty people*, the descendants of *Cush*, who, we are told, by a better authority than any produced

duced by M. Bailly, but one cautiously avoided being mentioned throughout his elaborate pages, migrated from Ararat, a part of that very range of mountains, the Caucasus, from the northern boundaries of which he himself seems anxious to derive his primitive exterminated race. These erected at Babel the first grand observatory for astronomical uses; and these first apostates from the truth, we are also informed by the same authority, were the original adorers of the sun and of fire, at Ur in Chaldæa, not in a region of polar darkness. The stupendous remains of architectural science, evident at this day in Egypt and in India, and referred by this infidel philosopher to a preceding nation of non-descript sages, whose existence is neither proved by tradition nor history, are with justice attributed to the same adventurous race, "who first essayed the deep," and arranged in catalogues the starry train. They taught the culture of the *vine*, which never flourished in Siberia; and *husbandry*, to which a cold and stormy sky is ungenial. They explored the mine for *gems*, that are seldom found beyond tropical latitudes; and invented *letters*, ever unknown to the barbarians of the north.

Having presented the reader with the preceding concise sketch of our own conceptions concerning the ancient people in question, who so early, in the history of earth and man, cultivated the sciences, and particularly M. Bailly's favourite science of *astronomy*, demonstrated by the position of the pyramids with their four sides to face the four *cardinal points*, we shall proceed in our review of his subsequent arguments, the result rather of the exuberant fertility of a warm fancy, than the regular operations of correct judgment. He first refers us to the fabulous legends of the ancient Persians, detailed in Herbelot, for the history of the *Dives* and *Peris*, as a race of superior beings, or, as they are sometimes denominated, *Genii*; and in that history he finds the fragments of annals relating to his favourite Atlantides, the Titans and giants of ancient times. They are said to have reigned over the oppressed earth nine thousand years, and to have inhabited the great mountain of *CAF*, on whose lofty summit the stars rise, and below which they set, (p. 132.) Such are the Persian traditions, concerning this lost anterior race of beings, clothed indeed in fable, but having, he thinks, historical truth for its basis. The memorials of this gigantic people, strenuous in arts and arms, are also evidently displayed in the Tartar accounts of *Gog* and *Magog*, and of the mighty rampart raised, in the north of Asia, by this celebrated race, the remains of which are still visible, and known by their name.

" The

“ The people of Gog and Magog, as we are informed, lived upon extremely high and steep mountains, which wholly excluded the use of carriages. Provisions, merchandize, were conveyed thither on men's backs, and upon goats, which are of a large size in that country; they employed seventeen days in ascending and descending, before they got to the place of their destination.

“ Thus it is that those traditions of ancient nations carry us constantly back to the mountains: you perceive, from the circumstance of seventeen days employed first in ascending, then in descending, that this people dwelt in a valley, surrounded and defended by mountains almost inaccessible. We will take a guide for our journey. The Caliph Vathek, the nineteenth of the Abassidean race, in the year of the Hegira 228, or 842 of the Christian æra, was curious to know whether this rampart, celebrated by so many Asiatic traditions, had in fact any real existence. He dispatched a learned man, named Salam, furnished with every thing necessary, and particularly with such books as contained a description of the object of his inquiry. Salam traversed Armenia, the north of Media, and came to the residence of a prince who reigned in Derbend, at the foot of Caucasus. This prince provided him with guides, who conducted him by a road of thirty-six days journey northward, where he found cities in ruins, which, he was told, were formerly the habitations of the people of Gog and Magog; the houses were mere heaps of rubbish, without an inhabitant. Derbend is nearly under the forty-second degree of latitude; although we were to estimate those journeys at no more than four leagues each, the thirty-six would amount to one hundred and forty-four, which are nearly equal to six degrees, and would place the country of Magog about the forty-eighth degree of latitude. In short, Salam travelled twenty seven days more; it is not said in what direction; there is reason to think it was towards the east, by turning above the Caspian sea: and he arrived at a place called in the Arabic *Hafsa*, by reason of its very strong and almost inaccessible position. It was there he saw the rampart, the object of his travels; he found it conformable in all respects to the descriptions contained in his books. He returned by a different route, and spent two months on his way to Samarcand; he then repaired to Samara, where the Caliph resided; and thus terminated his expedition, which lasted in all two years and four months.” P. 159.

In India, M. Bailly affirms, still clearer proofs are found of the existence of this ancient race in high northern latitudes, since devout pilgrims are constantly travelling to Thibet, and even to the fiftieth degree of latitude, to pay their vows at the mountains and rivers rendered sacred by the residence of their ancestors. The religion of the Grand Lama is, in fact, with some shades of difference, the religion of Hindostan, and as that extends northward even to Selinginskoi, he argues, that from that distance, and in that line, descended their forefathers with their religion and their sciences. As an additional evidence of his position, he mentions the ancient *Sanfirect* language of the

the country, to its present inhabitants a dead letter, and only treasured up in the most ancient manuscripts at Benares and other places, sacred to religion and science. This argument, however, is the weakest adduced by him; since it is now known, that, notwithstanding the corruption of the vernacular language, by Persian and Arabic terms, during the period of its subjugation by conquerors of those nations, Sanscreeet radicals abound in the spoken language of Hindostan, and are especially abundant in the proper names of persons and ancient places, which seem decidedly to prove its universal prevalence at some remote period. With respect to the Chinese, they are introduced as asserting, that they originally came from the great northern mountain, CHANG-PE-CHANG, or the *white mountain*; and their aspect and habits unanswerably attest their Tartar origin. (P. 165.)

We are now transported in a noble strain of eloquence, noble even in a translation, to the highest summits of the Tartarian mountains, and a view is exhibited, with great geographical correctness, of the immense Asiatic continent; its mountains rise in awful grandeur at our feet, and from them, in every direction, roll some of the most considerable rivers that fertilize the globe; to the north, the vast Oby, and on the south, the Barrampooter and the Ganges. The author endeavours more particularly to fix our attention to that mighty chain of mountains in the farthest north, which, extending from the Caspian Sea, and through Siberia and Tartary, form the limit between Asia and Europe. In this almost boundless desert, now covered with eternal snows, but formerly, according to M. Bailly, possessing a mild and genial atmosphere, in which the elephant could live and propagate, and the plants of the tropic could bloom, lived the lost family, whose arms conquered, and whose arts and wisdom civilized the rest of Asia. If the bones of elephants, found in heaps, and petrified, over all the extent of this country, afford not satisfactory proof of this assertion, descend with M. Pallas to those mines that contain the tools of hard stone and of brass, they being strangers to the use of iron, employed in their subterranean labours by this industrious but extinct people; or search the ancient sepulchres near the great river, Jenisca, for the arms and accoutrements of this warlike race. We shall here permit M. Bailly himself to plead the cause which he seems to have to much at heart.

“ I shall not take up your time with the spoils of elephants, which he found at every step in Siberia, as well as in the most northern parts of Tartary. We have been used to see elephants that have lain interred in this cold soil. The earth that covers them now, formerly
bore

bore them on its surface; a conclusion which appears to me perfectly evident. But a still more curious discovery of M. Pallas, is the relics of an ancient destroyed people, near the river Jenisea, in the vicinity of Krasnojarsk. In the Mountain of Serpens (Schlangenberg) there are mines, which were wrought by the hands of that ancient people. After having dug their way into the ground, they appear to have been stopped by rock, and other hard substances, which the want of iron tools rendered them unable to penetrate. A great variety of the instruments they employed, such as mattocks, wedges, mallets, hammers, have been discovered. The hammer consisted of a very hard stone, a part of which was fashioned in the form of a handle: all the other instruments he met with were made not of iron, but of brass. In the mountains, as well as plains, near the Irtiz, sepulchres have been opened, in which were found knives, daggers, and the points of arrows, likewise of brass. In sepulchres near Krasnojarsk, and the Jenisea, it is common to find tools, arms, and instruments of brass and gold. The peasants are not a little covetous of those spoils; in spite of the prohibitions of government, they continue to molest the last retreat of humanity, and the repose of the dead. During the time M. Pallas passed at Krasnojarsk, they brought him, and he purchased, a large quantity of that old brass, with many different curiosities obtained from the tombs; such as the ends of lances, the points of arrows, mallets, or war-hammers, daggers very neatly executed, blades of knives, the figures of all kinds of animals melted in brass, and bas-relief. These figures consisted of elks, rein-deer, stags, &c. with others entirely unknown. The materials were commonly of fine brass, or of a substance similar to that of bell-metal. The natives assured M. Pallas, that they also find in those sepulchres, the trundles, or wooden frames, upon which they laid their dead: these trundles are ornamented with figures of animals, cast in bas-relief. It is remarkable, that among all those remains of antiquity, iron has not been discovered in a single instance. Those relics, which ascertain the state of the arts, as well as the extent of the industry of the times, serve as a distinguishing characteristic of the people who left them." P. 200.

However plausible all this may seem, the very author whom M. Bailly cites to prove the existence of this antecedent race, the Tartar historian, Abulghazi Khan, in every page supplies us with proof that these people, inhabiting the remote shores of the Jenisea, that is to say, the Scythians, by their frequent irruptions into southern Asia, obtained the gold with which their arms were embellished, and probably the knowledge of those arts which so highly exalt them in his opinion. With respect to their ignorance of the use of iron, a metal so difficult to be worked from its want of ductility, even in the fiercest fire, without the beating of hammers, and other arduous processes, to render it forgeable, it exhibits a demonstrable evidence of the little progress in metallurgic science of this renowned progeny of hyperboreans; the pretended masters of the Magi, and the Brahmins. The weapons of the unpolished Otaheiteans principally

cipally consisted of the sort of hard stone, above described; and thus has M. Bailly, in the fondness of hypothesis, adduced in testimony of their superior knowledge, what renders the savage himself contemptible, and evinces his utter barbarity. Krasnojarsk, where the remains of this ancient people were discovered, it should be noticed, is in about the fifty-sixth degree of northern latitude. After comparing the languages of the northern nations, by way of ascertaining their affinity, and owning himself greatly indebted to M. Court de Gebelin in the course of the investigation, which, after all, proves nothing material to his purpose, he proceeds in an attempt to establish, by similar feeble arguments, the singular paradox, that at the pole alone is to be looked for the Garden of the Hesperides, abounding with golden apples, and guarded by the watchful dragon, because Hesiod expressly says (Theogon. v. 274) that the "island of the Hesperides is beyond the ocean, at the end of the world, and in the country which is the habitation of night." Hercules is, therefore, again brought upon this northern theatre to perform the last of his twelve labours, by carrying off those apples, and slaying that dragon; and nothing, he conceives, can be more historically just, because Hesperus, the father of the Hesperides, was the brother of that ATLAS who is, throughout, the *burthen of the song*. The story of Phaeton, again, is by M. Bailly referred to a northern origin, because *amber*, into which the tears of his weeping sisters were converted, is found no where but on the shores of the *Baltic*. On this curious subject let us, for the last time, hear this ingenious and learned trifler.

"The ancients are so serviceable to us, they bring to light so much truth through the medium of their fables, that I will take the liberty to recall one more to your recollection; I mean that of Phaëton driving the chariot of the sun, carrying heat to the frozen stars of the north, awaking at the pole the dragon benumbed with cold, setting fire to heaven and earth, and, finally, precipitated by thunder into the waters of the Po: his sisters weep his destiny, and the precious tears of affliction fall into the river without mixing with the waters; consolidate without losing their transparency; and, acquiring a beautiful golden colour, are changed into that yellow amber which was esteemed so valuable by the ancients. The moderns, who have studied only the geography of their own country, are disposed to find in it all the names transmitted to us, whether by history or fable: thus Eridanus becomes the Po, which waters the plains of Italy. But I ask you, Sir, was it in Italy that those fables were invented? Do the Latins seem to have produced any thing at all of this sort? Were not all the gods strangers in the country? Do not the poems of Orpheus, Hesiod, and Homer, with the Greek tragedies, contain all the fables of which Ovid chose to become the historian? The Greeks, to whom Orpheus related those fables, originally found in the east, would

would not have laid the scene of them in Italy : they never perverted things in this manner, but to make them originate among themselves ; but we are prepared to refute all those impostures of national vanity. Vanity is commonly awkward and off its guard : it has retained here one fact, which gives evidence against itself ; a fact which carries a characteristic of the countries where the fables actually took their rise ; I mean the yellow amber, that bituminous production of the sea, formerly in request as a female ornament, before the use of precious stones ; at present valuable in the estimation of the naturalist, as having afforded the first hints of the electrical fluid, which acts so great a part in the phenomena of the universe. This yellow amber, which is a production of the north seas, is thrown by the waves on the shores of the Baltic. Do you not think it somewhat singular, Sir, that amber should grow in those seas, from tears shed by the sisters of Phaëton in Italy, on the banks of the Po ? It must be acknowledged, that those tears were shed in the north ; that Phaëton, quitting the path prescribed to the sun, deviated towards the regions of the Bear, and was there thrown from his seat, and drowned in a river of that quarter of the earth. Besides, Herodotus mentions a river which the barbarians name Eridanus, and which flows into the north seas, at the extremity of Europe. He observes, that this is not a Greek, but a barbarous term, that is to say, foreign to Greece." P. 234.

M. Bailly, in the next place, contends, that in Tartary, and amidst its Cimmèrian darkness, the ancient Greeks, with Homer at their head, place the infernal shades and the Elysian fields. Man issued from the *north* ; and to the *north*, his original residence, his beatified spirit must return, to enjoy eternal repose and pleasure, or his condemned manes must wander through its gloomy subterraneous caverns, in the anguish of despair, and the horrors of guilt. He endeavours to show, that the names of the infernal rivers, and of the infernal judges also, are foreign to Greece, Egypt, and Italy : their roots, he tells us, are discovered in the languages of the north. He rakes here a very wide range in the fields of mythology, that is, Asiatic mythology ; and labours to prove, that all other nations have borrowed from it, or adopted it ; and in this, perhaps, he is less far from the truth than in many other of his romantic positions ; not the least of which is the *final one*, that the Atlantis of Plato is an island in the Frozen Ocean, he will not determine which, whether Greenland, Spitzberg, or Nova Zembla, then as warm and fertile as they are now cold and barren, and proportionably luminous, as they are now plunged in polar darkness. Such is the result of this prolonged and elaborate investigation ! What a waste of erudition and talent, bestowed upon so unworthy an object of pursuit to a mind like Bailly's, capable of the sublimest and most useful speculations ! To us he appears to set out upon a wrong basis ; for the whole account of Plato, dwelt upon with such

such minute attention, and every syllable of which is weighed with such scrupulous geographical nicety, seems nothing more than a philosophical romance borrowed from the Egyptians, or perhaps the sole offspring of the brain of that allegorizing sage. The very existence of an Atlantis is justly doubted; and much more, therefore, the people who performed these amazing prodigies of valour, and made such an astonishing progress in science. The whole, professedly obtained from Egyptian sources by Plato, may have been copied from memoirs congenial with those of Moses concerning the antediluvians; or might be relative, as we have hinted above, to their Cushite ancestors. After all, however weak the basis, we can admire the elegance of the superstructure; and, though his positions may not always be just, nor his etymological deductions exact, we are charmed with the genius that glows through the whole, the flights of his eloquence, and the profundity of his learning.

With respect to the worship of the *sun* and *fire*, which, according to scriptural tradition, began in Chaldæa, it was a region sufficiently cold, at certain times of the year, to lead its inhabitants to venerate the *sacred ray*; and, with respect to the Persians, who are so repeatedly the objects of his enquiry, according to Dr. Hyde, they paid not their worship to the simple element of fire, but adored it only as the symbol of the Supreme Being, who pervades, animates, and cherishes the universe. The sun was still a brighter symbol, a still purer image, the august temple in which the Deity was thought to have placed his throne, and was honoured with more fervent devotion, but still as a secondary object. If the Massagetæ worshipped also the orb of day, it is far more probable that they learned that worship of the Persians than the Persians from them; because Zerdusht, its institutor, was a Persian. With respect to their worshipping the sun in *caverns*, it was not done, as M. Bailly intimates, because mankind first dwelt in *caverns*; but, if Porphyry may be credited, to mark the *eclipses* of that orb, and other astronomical phenomena; for round the solar cavern, both sun and moon, and all the planetary train, were ranged in imitative orbs, composed of different metals*. The cavern besides represented the *world*, the world warmed and invigorated by the beams of

* Consult Porphyry de Antro Nympharum, and Origen contra Celsum, for these curious facts, relative to the mysteries performed in the Cave of Mithra, and the astronomical ladder of seven *steps* or *gates*.

Mithra, not the habitation of human beings. M. Bailly was too good a scholar not to be acquainted with these celebrated passages in Porphyry and Celsus, relative to his favourite science of astronomy, in the earliest ages of its cultivation; and his silence, in respect to them, argues a dissimulatio[n] very inconsistent with true philosophy; but they opposed his system, and that system was to be supported at every hazard. We could point out several other glaring inaccuracies; but we have already allotted too large a portion of our Review to this publication; and we rather incline to draw a veil over, than to blazon, the errors of departed genius.

ART. IV. *Bibliothèque Portative des Ecrivains François, ou choix des meilleurs Morceaux extraits de leurs ouvrages en Prose et en Vers. Par MM. Moyfant et De Lévifac. Seconde Edition, considérablement augmentée, et sur un nouveau Plan. Trois Tomes en Six. 8vo. 2l. 8s. Dulau. 1803.*

THIS was from the first an excellent compilation*, and the augmentations it has now received are such as to increase its value in the same proportion with its size. It was then the work of M. Moyfant alone; but M. De Lévifac, whose name is now joined in it, is well known as a writer of eminence on the French language. It appears that the whole of the present additions proceeds from the latter compiler; for the Preface concludes with this paragraph.

“ N. B. Si parmi les 1105 nouveaux articles qu'on trouvera dans cette seconde édition il y en a quelques-unes qui déplaisent à des personnes d'une opinion différent de celle qu'on a en Angleterre, et dans tous les pays où l'on jouit de la vraie liberté, M. De Lévifac croit qu'il est de son devoir de prévenir le public que M. Moyfant ayant quitté l'Angleterre trois mois avant qu'on ait commencé l'impression de cet ouvrage, n'a eu aucune part à l'insertion qui en a été faite, et qu'on ne peut sans injustice la lui attribuer. M. De Lévifac se croit encore obligé de prévenir que M. Moyfant n'est pas le rédacteur des notices des écrivains dont on a donné des extraits, et qu'ainsi on auroit tort de lui reprocher des jugemens et des réflexions qui déplairont au même parti.”

With respect to these notices, we have only to observe that, upon the whole, they are much augmented both in number and extent, and are certainly improved; yet there are still some

* See Brit. Crit. vol. xvi. p. 527.

few omissions which we rather regret. Thus, at the end of the former prose volume, we have a short account of Louis Mayeul Chaudon, a Benedictine, from which we first learnt, with much satisfaction, that such was the name of the author of that *Dictionnaire Historique*, which has run through so many editions, with so much approbation; but here his name is altogether omitted. We cannot conceive that there are many such omissions; but unless some reason can be assigned, there certainly ought not to have been even one.

The reader will have seen above, that the new articles in the present edition exceed eleven hundred. They are taken from the best ancient writers, and some modern; such as Montazet, late Archbishop of Lyons, Chateaubriant, and several more. There is also, prefixed to the third volume, a Discourse on French Versification, by M. de Lévifac, which will doubtless be very acceptable to a great number of readers. As many persons will, perhaps, prefer a short and lively specimen, to one of a contrary cast, we shall give only an Epigram.

“ PORTRAIT DE MDE DE ***.

Elle est vive, elle est charmante,
Elle est pleine d'enjouement;
Elle a l'humeur bienfaisante,
Elle pense finement:
Ses yeux depuis peu font naître
Une tendre passion.
Nous n'osons dire son nom;
Mais, chers amis, pourroit-on

A tous ces agrémens ne la pas reconnoître?” *Chautien.*

ART. V. *The Elements of Physiology. Containing an Explanation of the Functions of the Human Body: in which the modern Improvements in Chemistry, Galvanism, and other Sciences, are applied to explain the Actions of the Animal Economy. Translated from the French of A. Richerand, Professor of Anatomy and Physiology, and principal Surgeon of the Hospital of the North in Paris, by Robert Kerrison, Member of the Royal College of Surgeons in London.* 8vo. 464 pp. 9s. Murray. 1803.

HALLER's *Primæ Linæ*, and Caldani's *Institutiones*, both of them (but especially the first) works of transcendent merit, embrace every physiological fact that was known at the time when those authors wrote. And if the human mind could,

could, at any period, attain to a perfect knowledge of living bodies, nothing would have remained to be added to their treatises. But all such knowledge is, and ever must be, imperfect and progressive; depending upon the relative advancement of the other branches of natural science. Hence the systems of one half century will ever be receiving corrections and augmentations from the next; bettered, perhaps, by every succeeding age, but brought to absolute perfection by none.

At the time when Haller wrote, the absorbent vessels, which perform such important services in the animal œconomy, had not been thoroughly explored; the uses of respiration were not well understood; the chemical composition of the different fluids (if we except the blood and milk) had not been investigated with any degree of accuracy; nor was comparative anatomy, so fruitful a source of physiological illustration, then cultivated so extensively and successfully as it has latterly been. Hence a new system of physiology was much wanted; and we were prepared to open with pleasure the volume of which we shall now give an account.

Chemistry throws much light upon physiology. Now, as the first-mentioned branch of natural knowledge has, within these few years, been cultivated with peculiar ardour by the French nation; it could not but follow, that they should turn their attention to physiology also. Accordingly, various treatises and observations, on different parts of the animal œconomy, have recently been published in that country, by Bordieu, Bichat, Barthez, Hallé, Fourcroy, &c. besides a system on a larger scale, but not yet completed, by Dumas. To these sources, and particularly to the manuscript lectures of Grimaud, late Professor of Physiology at Montpellier, the author of the present work acknowledges himself to be greatly indebted, as well as to the works of Haller and Scemmering. The facts derived from all these authorities, as well as from his own observations, he has arranged with considerable ingenuity, and brought under one point of view in the present compendium*.

In the four Sections of the Introduction, the author treats, first, of the **Vital Powers**; 2dly, of the Relation of Physiology to other Sciences; 3dly, of the Classification of the Vital Functions; and, 4thly, of the System of the great Sympathetic Nerves.

The functions of life he refers to two Classes. Class 1. comprehends the functions that serve for the preservation of the

* The last French edition consists of 2 vols. 8vo.

individual. Class II. the functions that serve for the preservation of the species. Class I. is divided into two Orders. Order I. contains functions which assimilate the aliment by which the body is nourished; subdivided into Genus I. Digestion; Genus II. Absorption; Genus III. Circulation; Genus IV. Respiration; Genus V. Secretion; Genus VI. Nutrition. Order II. contains functions which form connections with surrounding objects; subdivided into Genus I. Sensations; Genus II. Motions; Genus III. Voice and Speech. Class II. is in like manner divided into two Orders. Order I. contains functions which require the concurrence of both sexes; namely, Conception and Generation. Order II. functions which exclusively belong to females, namely, Gestation, Delivery, [Parturition,] Lactation.—Miscellaneous. Growth, Virility, Old Age, Death, Putrefaction. Of these last, growth, virility, and old age might have been referred to the sixth Genus of Order I. Class I. namely, to Nutrition; on which, growth and virility depend; and through the defect of which, old age comes on. Death, also, as the necessary consequence of old age, might have been referred to the same place; and Putrefaction, as the consequence of Death.

The observations in the fourth Section of the Introduction, on the System of the great Sympathetic Nerves, are extremely interesting. These nerves the author considers as forming a system very distinct from the system of cerebral nerves; and, as the latter are instruments of the functions seeing, hearing, feeling, &c. by which we have a relation to external objects; so the great sympathetic nerves give motion and vitality to the internal, assimilating, or digestive functions (namely, digestion, absorption, circulation, respiration, &c.) He conceives, that it is in the region occupied by the semilunar ganglion of the great sympathetics, situated behind the viscera that fill the epigastrium, that all agreeable sensations are perceived. The centre of the system of the great sympathetic nerves is formed by their union in this place. In sorrow, a sense of constriction is perceived, which is vulgarly attributed to the heart: it is from this part that, in distressing affections of the mind, painful influence seems to arise, which disturbs and deranges the exercise of all the functions. Hence, the author observes, wounds of the mesentery are so dangerous; hence, also, the acute pain arising from pressure of the testicles, and the vomiting and excruciating agonies accompanying strangulated hernia, volvulus, &c. In all these instances, the pain produced by the affection of the great sympathetics is quite of a particular nature, and has a direct tendency to destroy vital action.

Having

Having finished the Introduction, the author proceeds to the consideration of the different parts of his subject, under eleven Chapters; conformably to the arrangement of which, we have already presented our readers with an outline.

As a specimen of the author's manner, we shall extract the latter part of the sixth Chapter, on Nutrition.

“ The mechanism of nutrition would be explained after having precisely determined the differences of composition that exists between the aliments on which we exist and the exact substance of our organs, if we could distinguish how each function divests them of their characters, to invest them with our properties for each individual part, to co-operate in changing their nutritious principle into our own peculiar structure. To resolve this problem, let us suppose a man living entirely on vegetables, which, in fact, constitute the principal part of the subsistence of the generality of men; whatever portion of the plant he may consume, whether stalk, leaves, flowers, seeds, or roots; carbon, hydrogen, and oxygen enter their composition, which may be always, by a strict analysis, resolved into water and carbonic acid: to these three constituent principles, sometimes a small quantity of azot, salts, and other things, is united. If we then examine the nature of the organs of this man, whose diet consists exclusively in vegetables, they will be proved of a composition very different from the kind of food; azot predominates, although the vegetable substance contain it in very small quantity, and many new products will be discovered which had not been distinguished in the aliment, but which abound in the body receiving nourishment, and seem produced by the act of nutrition.

“ The essential part of this function, therefore, is to cause the nutritive matter to pass into a more advanced state of composition, to deprive it of a portion of its carbon and hydrogen, to give a predominance of azot, and develop several substances which were not before distinguishable. Every living body, without exception, seems to possess the faculty of forming and decomposing substances, by the assistance of which it is supported, and of giving rise to new products. The marine plant, the ashes of which form soda, if sown in a box filled with earth that does not contain a particle of that alkali, and moistened with distilled water, furnishes it in as great a quantity as if the plant had been growing on the borders of the sea, in a swampy soil, always inundated by brackish or salt water.

“ Living bodies, then, are the proper laboratories in which such combinations and decompositions occur as art cannot imitate: bodies that to us appear simple, as soda and silix, seem to form themselves of other parts, while some bodies, the composition of which we cannot determine, as certain metals, suffer inevitable decompositions; from which we may fairly conclude, that the powers of nature in the composition and decomposition of bodies far surpass the science of chemists.

“ For a substance to be employed in our nourishment, it should be capable of change and fermentation, that is, susceptible of experiencing an internal and spontaneous motion, by which its elements change their combination and qualities. This condition of spontaneous mutability

bility excludes from the class of aliment every thing which is not organized, or constituted part of a living being : thus minerals are absolutely refractory to the action of our organs, which cannot convert them into their own peculiar substance. The common principle drawn from alimentary substances, however various they may be, called by Hippocrates the aliment, is probably a composition capable of a great degree of change and fermentation : this is also the opinion of all those who have endeavoured to discover its nature. Lorry thinks it is a mucous body ; Cullen considered it as saccharine ; Hallé believes it to be an hydro-carbonated oxyd, which only differs from the oxalic acid by having a smaller portion of oxygen. It is obvious that these three sentiments have the greatest resemblance, since oxygen, carbon, and hydrogen, united in different proportions, form a mucous, a saccharine body, and the oxalic base. The analysis of animal substance by nitric acid reduces it to the latter base by taking from it a great quantity of azot, the presence of which constitutes its most remarkable character.

“ Hallé believes that the hydro-carbonated oxyd is combined with oxygen in the stomach and intestinal canal, whether the latter principle be introduced with the food into the primæ viæ, or furnished by the decomposed humours ; the intestinal fluids suffer their azot to be disengaged, which is carried to the alimentary base, and replaces the carbon that had been attracted by the oxygen to form the carbonic acid. This gas when in the lungs, and again subjected to the action of atmospheric oxygen, carries off a certain portion of its carbon ; and as it disengages the azot from venous blood, it effects a new combination of this principle with the chyle ; and when propelled to the skin, the atmospheric oxygen again disengages its carbon and completes its azotification : perhaps even the cutaneous organ answers similar purposes to the lymphatic system, as the pulmonary organ may effect to the sanguiferous system.

“ The animalization of alimentary substance therefore takes place principally by the loss of its carbon, which is replaced by azot in animal fluids ; these support themselves in a proper state, for, as they are continually losing the carbonic principle in the intestinal, pulmonary, and cutaneous combinations, they would be too much animalized if a newly-formed chyle were not to attract the excess of azot. This theory is admitted by its author not to account for the formation of phosphoric salts, aëths, and abundance of other productions ; but without adopting it *in toto*, we are induced to conclude, from the experiments and observations on which it is established, that the oxygen of atmospheric air is one of the most powerful agents employed by nature to convert the aliments on which we subsist into our own peculiar substance.” P. 196.

From this specimen it will be seen, that M. Richerand is not sparing in his application of the Lavoisierian chemical principles to the explanation of the animal functions. This is further apparent in the Chapter on Digestion, Respiration, and Secretion ; where, however, the data in support of such ex-

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planations

planations are more satisfactory. Yet it will be thought by some, that he has carried his application of chemical principles too far. The same may be said of the application of Galvanism (Chapter VIII.) to the elucidation of muscular contraction.

After the example of Haller, this author has joined with the explanation of the functions of the various organs, concise anatomical descriptions of those parts. This certainly adds greatly to the value of the book; which, upon the whole, is the best compendium of physiology we have yet met with*. The medical student, however, should not trust to it alone, but be at the same time provided with the treatises of Haller, Caldini, or Sæmmering; whose accurate anatomical descriptions will be of the greatest use, if not of absolute necessity, in supplying whatever is deficient in this respect, in M. Richerand's publication.

The translator appears to have executed his task with fidelity. In the second edition of the original, however, there are several additions not unimportant, which are wanting in the first edition, from which his translation has been made. We have further to remark, that we do not approve of the mode of introducing the notes into the body of the text. It may be a less expensive mode of printing; but it is very unsightly.

ART. VI. *Account of the Life and Writings of Thomas Reid, D. D. F. R. S. Edin. late Professor of Moral Philosophy in the University of Glasgow. By Dugald Stewart, F. R. S. Edin. (Read at different Meetings of the Royal Society of Edinburgh.)* 8vo. 222 pp. 5s. Creech, Edinburgh; Longman and Rees, London. 1803.

THE writings of Dr. Reid have been so highly praised by the greater part of his countrymen, and so contemptuously spoken of by certain philosophers among ourselves, that we perused this small volume with eagerness, hoping to find in it an impartial account of them, by a man so capable of appreciating their merits as Professor Stewart of Edinburgh. Of the Professor's talents for biography, we had lately occasion to speak in terms of respect†; and, although truth compelled us

* Blumenbach's *Institutiones Physiologicae*, Gottingæ, 1798, possesses considerable merit as a manual; but the descriptions are too concise.

† Brit. Crit. vol. xv. p. 588.

to admit, that in his account of the life and writings of Robertson, there is a deficiency of anecdote, while the criticism is redundant, we were fully aware, that there could be no room for a similar objection to any well-written account of the life and writings of Reid. The former of these illustrious men acted a conspicuous part on the theatre of public life; and of his works, which are in the hands of every person who reads, we believe that only one opinion is now cherished. The life of the latter, as it glided silently on, could be diversified by no great variety of events; while of his works, which are in the hands of philosophers only, very different opinions are still entertained. The anecdotes, therefore, which might surely have enlivened the biography of Robertson, could not reasonably be looked for in that of Reid; while the critical acumen, which was superfluously displayed on the writings of the historian, might be usefully employed in ascertaining the value of those of the philosopher. On these accounts, the life and writings of Dr. Reid appeared to us a subject perfectly adapted to Mr. Stewart's genius; and our expectation was raised very high. That expectation, however, was somewhat lowered, by the manner in which he introduces his subject to the reader.

"The life," says he, "of which I am now to present to the Royal Society a short account, although it *fixes an æra in the history of modern philosophy*, was uncommonly barren of those incidents which furnish materials for biography; strenuously devoted to truth, to virtue, and to the best interests of mankind; but spent in the obscurity of a learned retirement, remote from the pursuits of ambition, and with little solicitude about literary fame. After the agitation, however, of the political convulsions which Europe has witnessed for a course of years, the simple record of such a life may derive an interest even from its uniformity; and, when contrasted with the events of the passing scene, may lead the thoughts to some views of human nature, on which it is not ungrateful to repose." P. 1.

Without stopping to remark on the construction of the former of these sentences, which must be considered as slovenly by every reader of taste, we beg leave to ask the Professor, whether he may not be thought to have here prejudged the cause at issue between the disciples of Reid and those of Locke? Granting that the life of Dr. Reid really fixes an æra in the history of philosophy; surely this should have been asserted, not at the beginning, but at the end of the work before us. It ought to have been the result of a fair induction, and not a preliminary assumption; which will furnish the Priestleys and the Bellshams with something like a reason for exclaiming against the manifest partiality of the biographer.

We beg leave to ask him likewise, what the agitation of the political convulsions of Europe had to do with a narrative of this kind? The late war never raged within Great Britain. The Fellows of the Royal Society of Edinburgh had therefore no cause, during it, to be so much alarmed for their *personal* safety, as to be incapable of feeling an interest in the simple record of the life of one of their most illustrious associates; and, if their anxiety for the fate of *Europe* was such as to produce this effect on their minds, they are less sagacious philosophers than we imagined them to be, if that anxiety was wholly removed by the peace of Amiens.

But notwithstanding this singular introduction to the biography of Dr. Reid, we beg leave to assure our readers, that, on the whole, Mr. Stewart has performed his task in a manner which will not detract from his literary fame; and that there are few other passages in the volume capable of disgusting the most fastidious critic. Something may indeed be objected to the plan, which comprehends within the narrative of the events of Dr. Reid's life, a long vindication of what is here called his philosophy; but we feel not the force of such an objection, though our narrow limits compel us to deviate from that plan; and to give an account, first of the life, and then of the philosophy.

Thomas Reid was born on the 26th of April, 1710, at Strachan, a country parish in Kincardineshire, and situated on the north side of the Grampian hills, about twenty miles from the city of Aberdeen. His father, the Rev. Lewis Reid, was minister of that parish for fifty years; and respected for his piety, prudence, and benevolence by all to whom he was known.

“ His mother was Margaret Gregory, a daughter of David Gregory, Esq. of Kinnardie, in Bamffshire, elder brother of James Gregory, the inventor of the reflecting telescope. She was one of twenty-nine children; the most remarkable of whom was David Gregory, Savilian Professor of Astronomy at Oxford, and an intimate friend of Sir Isaac Newton. Two of her younger brothers were at the same time Professors of Mathematics; the one at St. Andrew's, the other at Edinburgh; and were the first persons who taught the Newtonian philosophy in our northern universities. The hereditary worth and genius which have so long distinguished, and which still distinguish, the descendants of this memorable family, are well known to all who have turned their attention to Scottish biography; but it is not known so generally, that in the female line, the same characteristic endowments have been conspicuous in various instances; and that to the other monuments which illustrate the race of the Gregories, is to be added the Philosophy of Reid.” P. 8.

We perceive not the propriety of this concluding observation. If worth and genius descend *ex traduce*, they may surely be as easily conceived to pass through the female as through the male line of any family; and, as the earliest habits of infancy are generally formed by the mother, the doctrine of association, which few men understand better than our biographer, assigns a sufficient reason for *worth* being more frequently conspicuous in the female than in the male line of a family originally virtuous.

Dr. Reid received the rudiments of his education at the parish school of Kincardine; from which, after two years, he was sent to Aberdeen, where he had the advantage of prosecuting his classical studies under an able and diligent teacher. About the age of twelve or thirteen, he was admitted into Marischal College, in the University of that city; where his residence was prolonged beyond the usual time, in consequence of his appointment to the office of Librarian. At school, he gave no indications of future eminence; but he seems to have soon displayed, in the University, a predilection for mathematical pursuits, which he retained through life. In 1736, he visited London, Oxford, and Cambridge; and was introduced to the acquaintance of many persons eminent for science and literature. In 1737, he was presented, by the King's College, in the University of Aberdeen, to the living of New Machar, in the gift of that Society; but was, for some time, extremely unacceptable to the parish. His unwearied attention, however, to the duties of his office, the mildness and forbearance of his temper, and the active spirit of his humanity, soon overcame all prejudices; and, not many years afterwards, the same persons who opposed his entrance to the living, followed him, on his departure, with their blessings and tears.

Mr. Stewart seems to consider it as a singular circumstance, that Dr. Reid, when minister of New Machar, should have preached occasionally the sermons of Tillotson and Evans; but we apprehend, that no man who preaches twice every Sunday, and performs conscientiously all the occasional duties of a country parish, can reasonably be expected to preach all original sermons if, in the composition of them, he pay attention to the rules of good writing.

In 1748, Dr. Reid published, in the Philosophical Transactions, an *Essay on Quantity*, occasioned by reading a *Treatise*, in which simple and compound Ratios are applied to *Virtue and Merit*. The praise bestowed by Mr. Stewart on that Essay is hardly equal to its deserts, and serves chiefly to introduce a very needless encomium on the mathematical eminence of D'Alembert.

In 1752, the King's College and University of Aberdeen elected Dr. Reid Professor of Philosophy, in testimony of the high opinion which that learned body had formed of his abilities and attainments in science.

“ The department of science which was assigned to him by the general system of education in that university, was abundantly extensive; comprehending Mathematics and Physics as well as Logic and Ethics. A similar system was pursued formerly in the other universities of Scotland; the same professor then conducting his pupils through all those branches of knowledge which are now appropriated to different teachers. And where he happened fortunately to possess those various accomplishments which distinguished Dr. Reid in so remarkable a degree, it cannot be doubted that the unity and comprehensiveness of method, of which such academical courses admitted, must necessarily have possessed important advantages over that more minute subdivision of literary labour which has since been introduced. But as public establishments ought to adapt themselves to what is ordinary, rather than to what is possible, it is not surprising, that experience should have gradually suggested an arrangement more suitable to the narrow limits which commonly circumscribe human genius.” P. 23.

This reasoning appears plausible, but it is certainly not conclusive. Public establishments for education are, or ought to be, adapted to the improvement of the great body of students and scholars; and not to the celebrity of a few teachers, whether known by the appellation of professors or tutors. If it be true, as Mr. Stewart acknowledges, that the unity and comprehensiveness of method which the academical courses in the Scotch Universities formerly admitted, and which our's at present admit, are necessarily possessed of important advantages over that more minute subdivision of literary labour which has since been introduced into the Universities of Scotland; the ancient method ought certainly to be adhered to where it is still retained, and reverted to where it has been relinquished. Transcendent talents will not indeed always be found to fill the chairs, either of professors or tutors; but ordinary talents, improved by diligence, are sufficient to direct the studies of ingenuous youth; and such talents are ever within the reach of colleges, or patrons that honestly search for them. We trust, therefore, that this candid concession, by one of the first philosophers of the age, will for ever silence those less eminent men in Scotland, who, as we have reason to believe, are accustomed to censure the academical courses pursued in England.

“ Soon after Dr. Reid's removal to Aberdeen, he projected (in conjunction with his friend Dr. John Gregory) a literary society, which subsisted for many years, and which seems to have had the happiest effects, in awakening and directing that spirit of philosophical research, which has since reflected so much lustre on the north of Scotland.

Scotland. The number of valuable works, which issued nearly about the same time, from individuals connected with this institution, more particularly the writings of Reid, Gregory, Campbell, Beattie, and Gerard, furnish the best panegyric on the enlightened views of those under whose direction it was originally formed. Among these works, the most original and profound was unquestionably the *Inquiry into the Human Mind*, published by Dr. Reid, in 1764." P. 25.

We are far from being convinced, that this assertion is so unquestionable as the author imagines. Without detracting, or wishing to detract, from the merit of the *Inquiry*, which is a work certainly entitled to very high praise, we must confess, that Dr. Campbell's *Dissertation on Miracles* has always appeared to us its equal at least, both in originality and profundity; and we have reason to think, that on this side of the Tweed, the majority of competent suffrages would support our opinion against the Professor's.

"From the University of Glasgow, Dr. Reid's *Inquiry* received a very substantial testimony of approbation; the author having been invited, the same year in which it was published, by that learned body, to the Professorship of Moral Philosophy, then vacant by the resignation of Mr. Smith. The preferment was in many respects advantageous; affording an income considerably greater than he enjoyed at Aberdeen; and enabling him to concentrate to his favourite objects, that attention which had been hitherto distracted by the miscellaneous nature of his academical engagements." P. 45.

That miscellaneous, speculative, or literary attainments are, in any respects, injurious to the progress of the human mind, is by no means evident. Every science rests on proofs more or less peculiar to itself; and he whose time and attention are wholly devoted to any one science, is in danger of becoming incapable of reasoning at large, and even of balancing evidence which he is not accustomed to weigh. With all possible deference to the gentlemen of the long robe, as well as to those who devote their time to the cultivation of mathematical science, we certainly should not deem the man fitted, at least by his education, to judge of moral improbabilities, who has been all his life habituated to the chicanery of courts of law, or to the routine of rigid demonstration. Even metaphysics and moral philosophy, we should expect to be most successfully cultivated by him who mixes, occasionally at least, with the world; or who superintends, within the walls of a college, the progress of the youthful mind through the circle of the sciences. On this account, we are far from being certain that Dr. Reid would have made such a distinguished figure as a Professor of Moral Philosophy at Glasgow, had it not been for his previous miscellaneous engagements at Aberdeen,

“As the substance of Dr. Reid’s lectures at Glasgow (at least of that part of them which was most important and original) has been since given to the public in a more improved form, it is unnecessary for me,” says Mr. Stewart, “to enlarge on the plan which he followed in the discharge of his official duties. I find therefore only observe, that beside his Speculations on the Intellectual and Active Powers of Man, and a System of Practical Ethics, his course comprehended some general views with respect to Natural Jurisprudence, and the fundamental principles of Politics. A few lectures on Rhetoric, which were read, at a separate hour, to a more advanced class of students, formed a voluntary addition to the appropriate functions of his office, to which, it is probable, he was prompted rather by a wish to supply what was then a deficiency in the established course of education, than by any predilection for a branch of study so foreign to his ordinary pursuits.” P. 49.

Dr. Reid continued to discharge, in this laborious and conscientious manner, the duties of his office, till the year 1781; when he resigned his Professor’s chair, and employed some proportion of his remaining time in fitting for the press his *Essays on the intellectual and active Powers of Man*. These were published in two volumes quarto; the former in 1785, and the latter, with which he closed his literary career, in 1788. Previous to the former of these periods, he had furnished Lord Kames with a short but masterly analysis of Aristotle’s Logic, which was published in the third volume of that author’s *Sketches of the History of Man*, and is undoubtedly of much greater value than the *Sketch* to which it forms an Appendix.

Dr. Reid’s bodily constitution had been originally vigorous, and he preserved its vigour to old age by temperance and exercise. He enjoyed, therefore, the esteem of all good men, and the reputation which he had so well-earned, till autumn, 1796; when he was attacked, about the end of September, by a violent disorder, and after a severe struggle, attended with repeated strokes of palsy, he died on the 7th of October following.

“I have little to add,” says his biographer, “to what the foregoing pages (a critique on his works and his studies) contain with respect to his character.—Its most prominent features were,—intrepid and inflexible rectitude:—a pure and devoted attachment to truth;—and an entire command (acquired by the unwearied exertions of a long life) over all his passions. Hence, in those parts of his writings where his subject forces him to dispute the conclusions of others, a scrupulous rejection of every expression calculated to irritate those whom he was anxious to convince; and a spirit of liberality and good-humour towards his opponents, from which no asperity on their part could provoke him, for a moment, to deviate. The progress of useful knowledge, more especially in what relates to human nature and to human

human life, he believed to be retarded rather than advanced by the intemperance of controversy; and to be secured most effectually when intrusted to the slow but irresistible influence of sober reasoning. That the argumentative talents of the disputants might be improved by such altercations, he was willing to allow; but, considered in their connexion with the great objects which all classes of writers profess equally to have in view, he was convinced "that they have done more harm to the practice, than they have done service to the theory of morality."

"In private life no man ever maintained, more eminently or more uniformly, the dignity of philosophy; combining with the most amiable modesty and gentleness, the noblest spirit of independence. The only preferments which he ever enjoyed, he owed to the unsolicited favour of the two learned bodies who successively adopted him into their number; and the respectable rank which he supported in society, was the well-earned reward of his own academical labours. The studies in which he delighted, were little calculated to draw on him the patronage of the great; and he was unskilled in the art of courting advancement, by "fashioning his doctrines to the varying hour."

"As a philosopher, his genius was more peculiarly characterized by a sound, cautious, distinguishing judgment; by a singular patience and perseverance of thought; and by habits of the most fixed and concentrated attention to his own mental operations;—endowments which, although not the most splendid in the estimation of the multitude, would seem entitled, from the history of science, to rank among the rarest gifts of the mind." P. 181.

Mr. Stewart's view of *Dr. Reid's philosophy*, as he calls it, is luminous, and would be entitled to the highest praise, if he did not claim for his friend and preceptor more than that good man seems to have claimed for himself, and more than impartiality can allow him to obtain. From a perusal of the work before us, a stranger to the writings of former metaphysicians, would be led to suppose that, till Dr. Reid arose, no man had cultivated the philosophy of the human mind according to the analytic method proposed by Lord Bacon; for Mr. S. constantly talks of Dr. Reid's philosophy, and of his life constituting an era in the history of science. Reid himself, however, puts in no claim to the merit, whatever it may be, of having founded a sect. In a letter to one of his friends, he says,

"It would be want of candour not to own, that I think there is some merit in what you are pleased to call *my Philosophy*; but I think it lies chiefly in having called in question the common theory of *Ideas* or *Images of things in the mind* being the only objects of thought; a theory founded on natural prejudices, and so universally received, as to be interwoven with the structure of language. Yet were I to give you a detail of what led me to call in question this theory, after I had long held it as self-evident

evident and unquestionable, you would think, as I do, that there was much of chance in the matter. The discovery was the birth of time, not of genius; and Berkeley and Hume did more to bring it to light than the man that hit upon it. I think there is hardly any thing that can be called *mine* in the philosophy of the mind, which does not follow with ease from the detection of this prejudice.

"I must, therefore, beg of you most earnestly, to make no contrast in my favour to the disparagement of my predecessors in the same pursuit. I can truly say of them, and shall always avow, what you are pleased to say of me, that but for the assistance I have received from their writings, I never could have wrote or thought what I have done." P. 122.

This is the language of truth and candour; for being addressed to a confidential friend, it may be fully relied on as expressive of the writer's real opinion of his own merits. Indeed it is wonderful that any man, who has read with attention the works of Locke and Buffier, should seriously contend that Dr. Reid was the author of a new method of philosophizing; or that he was the first to apply to the philosophy of mind the analysis and induction recommended by Bacon. We think it may even be questioned, whether he was the first who opposed the theory of *ideas*, or *images of things in the mind*, being the only objects of thought. The writer of this article had a thorough conviction of the absurdity of that theory, long before he looked into the writings of Dr. Reid, or any other Scotch philosopher of the same school; and, strange as it may seem to Mr. Stewart, he was led to that conviction by studying with some care the works of Locke and Cudworth.

By Locke the word *idea* is indeed often used vaguely and improperly; but we think it impossible to compare together the various parts of his Essay, in which it occurs, and yet to be of opinion that he dreamed of ideas as of *images in the mind*. This was the doctrine of the ancient philosophers, which it was one great object of his labour to overturn. His distinction between the *primary* and *secondary* qualities of bodies, is approved of by Dr. Reid himself, and, we believe, by all who are capable of giving due attention to such subjects; and though he unluckily calls the ideas of *primary* qualities the *resemblances* of those qualities as they exist in the bodies themselves*, we think he must be a very captious or a very inattentive reader, who there understands the word *resemblance* in its literal sense.

Locke had, a little before, given a very perspicuous, and, we apprehend, unexceptionable account of the manner in

* Book II. chap. 8. § 15.

which we acquire the notion, or, as he calls it, the *idea* of *solidity*. "That," says he, "which hinders the approach of two bodies, when they are moving towards one another, I call *solidity*.—This, of all other, seems the idea most intimately connected with, and essential to body, so as no where else to be found, or imagined but only in matter.—If any one asks me, *what this solidity is*, I send him to his senses to inform him: let him put a flint, or a foot-ball between his hands; and then endeavour to join them, and he will know." Will any candid man say, that he really believes Locke to have been of opinion that his *idea* of solidity, when he reasoned about it, *resembled* the property by which the flint or foot-ball resists compression? It is true that he talks of the *idea* being intimately connected with and essential to *body*; but a little afterwards, he says, that

"To discover the nature of our ideas the better, and to discourse of them intelligibly, it will be convenient to distinguish them, as they are ideas or perceptions of our minds; and as they are modifications of matter in the bodies that cause such perceptions in us." No man will attempt to vindicate the propriety of language, which thus gives the same name to the cause and the effect, though in mechanical philosophy the word *gravitation* is often used with similar ambiguity. The reason, however, which the author assigns for the necessity of his proposed distinction, should have secured him from those torrents of ridicule which have been poured on him by writers, who, but for his immortal works, had never known more, than the vulgar, of the powers of the mind. It is necessary, he says, to make this distinction, "that we may not think, as perhaps usually is done, that they (ideas) are exactly the images and resemblances of something inherent in the subject; *most* of those of sensation being in the mind no more the likeness of something existing without us, than the names, that stand for them, are the likeness of our ideas, which yet, upon hearing, they are apt to excite in us."

Had the word *most* been left out of this account of our ideas of external objects, it would have been hardly possible for captiousness itself to represent Locke as teaching, that our ideas of the primary qualities of bodies are *real pictures* or *resemblances* of those qualities. Even notwithstanding this unfortunate restriction, which we doubt not proceeded from respect to the schools whence *forms* and *species* were not then banished, and notwithstanding his own too frequent confusion of terms, for which we shall never attempt an apology; we think the following paragraph renders his meaning sufficiently obvious to those who are not determined to mistake it.

"If

"If external objects be not united to our minds, when they produce ideas in them; and yet we perceive *these original qualities* in such of them as singly fall under our senses, it is evident, that some motion must be thence continued by our nerves or animal spirits, by some parts of our bodies to the brain, or the seat of sensation, there to produce in our minds the *particular ideas we have of them*. And since the extension, figure, number, and motion of bodies of an observable bigness, may be perceived at a distance by the sight, it is evident, some singly imperceptible bodies must come from them to the eyes, and thereby convey to the brain some *motion*, which produces those ideas, which we have of them, in us." Book II. Chap. 8. § 12.

Is it possible to suppose, that the man who could write thus, wished to be understood as considering our ideas of the primary qualities as real resemblances of the qualities themselves? Figure is a primary quality of body; but the best corporeal step in the process, by which we are here said to acquire the idea of figure, is *motion*. Did Locke really think motion a resemblance of figure? That he did not think the intellectual part of the process such a resemblance is undeniable; for he expressly declares*, that "perception seems to him to be, that which *puts the distinction betwixt the animal kingdom, and the inferior parts of nature*; and that it is distinct from *mechanism*."

It is nothing more than candour requires, and what a little attention may easily perform, in commenting on Locke's Essay, as on every other work, to interpret such passages as are obscure or ambiguous, by those, which, treating of the same thing, are perspicuous and precise. Were this mode of interpretation followed, we think it would be impossible to suppose that, when he says, "the ideas of *primary qualities* of bodies are *resemblances* of them, and their *patterns* do really exist in the bodies themselves," he could have any other meaning than when he says, within a few sentences†, "the *bulk, figure, number, situation, and motion or rest* of their solid parts, I call the primary qualities of bodies. These are in them, whether we perceive them or not; and when they are of that size that we can discover them, we have by these an idea of the thing as it is in itself." This last sentence will surely be admitted to contain sound doctrine; for it differs little in words, and not at all in sense, from Dr. Reid, when he says‡, "that our senses give us a direct and distinct notion of the primary qualities, and inform us what they are in themselves§."

On

* Book II. Chap. 9, § 11.

† Book II. Chap. 8. § 21.

‡ Essays on the Intel. Powers, Essay II. Chap. 17.

§ Were we disposed to be captious, we might here contend that the senses alone do not give us a distinct notion of the primary qualities.

On this, however, as on almost every other subject, the language of Dr. Reid has a precision which Locke could never attain. We subscribe therefore to what Mr. Stewart, after a vindication of his friend's principles, says of his style, as to a piece of criticism candid and just.

“ It may not, perhaps, be superfluous to add, that, supposing some of these objections to possess more force than I have ascribed to them in my reply, it will not therefore follow, that little advantage is to be derived from a careful perusal of the speculations against which they are directed. Even they who dissent the most widely from Dr. Reid's conclusions, can scarcely fail to admit, that as a writer he exhibits a striking contrast to the most successful of his predecessors, in a logical precision and simplicity of language; his statement of facts being neither vitiated by physiological hypothesis, nor obscured by scholastic mystery. Whoever has reflected on the infinite importance, in such inquiries, of a skilful use of words as the essential instrument of thought, must be aware of the influence which his works are likely to have on the future progress of science; were they to produce no other effect than a general imitation of his mode of reasoning, and of his guarded phraseology.” P. 165.

We are fully aware of the effect which they have already produced on the language of this department of science; and we have no hesitation to say, that, after Locke, no British metaphysician deserves a higher place in the republic of letters than Dr. Reid. We agree likewise with Mr. Stewart, in his remarks on the introduction of the phrase *common-sense* into the language of philosophy, and on the abuse of that phrase by some of the followers of Dr. Reid; but we do not agree with him in his indiscriminate censure of the philosophy of Hartley, nor in his incidental encomiums on the metaphysical sagacity of Darwin, Turgot, and Condorcet.

The vibrations and vibratiuncles of Hartley, we have no objection to discard at once as idle and dangerous reveries; for they are neither sensations nor ideas, nor, granting their reality, would they contribute in the smallest degree to explain the nature either of the one or of the other. The great law of *association*, however, is an undoubted fact; and had Hartley, following the example of Newton with respect to gravitation, rested on it as an *ultimate* fact, his observations on man would have been much less abstruse than they are, and certainly worth the studying. This author, indeed seems to think

It is not till we *reflect* upon the resistance made by Locke's flint or ball to compression, that we acquire a *distinct* notion of solidity; but this is acknowledged by Dr. Reid in the same chapter, though we do not choose therefore to say or suppose that he contradicts himself!

it a matter of comparatively small importance to ascertain the origin of our affections.

“ The question concerning the origin of our different affections leads indeed,” he says, “ to some curious analytical disquisitions; but is of very subordinate importance to those inquiries which relate to their laws, and uses, and mutual references. In many ethical systems, however, it seems to have been considered as the most interesting subjects of disquisition which this wonderful part of our frame presents.” P. 130.

Whether it be the *most* interesting subject of disquisition we shall not now inquire; but it is certainly a subject *highly* interesting, as upon it judicious education almost entirely depends. Such of our affections as are *facilitious*, may be prevented or formed by a vigilant attention to the early habits of children; whereas, such as are instinctive, ought to be only regulated, and probably cannot be extinguished. On this account we earnestly wish, that Mr. Stewart, in the prosecution of his own speculations on the human mind, of which the result is here announced as soon to be given to the public, would pay particular attention to the law of association, and the origin of the affections; for we shall venture to assure him, that by no speculation is he likely to render more essential service to the public.

Though we have occasionally expressed a difference in sentiment or opinion from Mr. Stewart, we cannot take leave of him without declaring, that we have been instructed as well as amused by this little volume. It is indeed an elegant and elaborate performance; though it is difficult for us to conceive how so much time and attention could have been employed on its composition, as is implied in the following paragraph, which, though not unfit perhaps for the society to which it was read, might surely have been kept from the public eye.

“ In concluding this memoir, I trust I shall be pardoned, if, for once, I give way to a personal feeling, while I express the satisfaction with which I now close finally my attempts as a biographer. Those which I have already made were imposed on me, by the irresistible calls of duty and attachment; and, feeble as they are, when compared with the magnitude of subjects, so splendid and so various, they have encroached deeply on that small portion of literary leisure which indispensable engagements allow me to command. I cannot, at the same time, be insensible to the gratification of having endeavoured to associate, in some degree, my name with three of the greatest which have adorned this age;—happy if, without deviating intentionally from truth, I may have succeeded, however imperfectly, in my wish, to gratify at once the curiosity of the public, and to sooth the recollections of surviving friends.—But I, too, have designs and enterprizes of my own; and the execution of these (which, alas! swell in
magnitude

magnitude as the time for their accomplishment hastens to a period) claims at length an undivided attention. Yet I should not look back on the past with regret, if I could indulge the hope, that the facts which it has been my province to record,—by displaying those fair rewards of extensive usefulness, and of permanent fame, which talents and industry, when worthily directed, cannot fail to secure,—may contribute, in one single instance, to foster the proud and virtuous independence of genius; or, amidst the gloom of poverty and solitude, to gild the distant prospect of the unfriended scholar, whose laurels are now slowly ripening in the unnoticed privacy of humble life.”
P. 204.

ART. VII. *The Transactions of the Royal Irish Academy. Volume VII.* 4to. 380 pp. Bonham, Dublin. 1800.

THE Papers, which form the contents of this volume of the Transactions of the Royal Irish Academy, are arranged under two divisions; namely, Science and Polite Literature; the first of which comprehends fifteen papers; but one only is contained in the latter. We shall endeavour to give an idea of the subjects of those valuable papers in the following pages.

I. *On the Precession of the Equinoxes.* By the Rev. Matthew Young, D. D. &c.

The principal object of this paper is, to point out the fallacy, or source of error, which renders Sir I. Newton's calculation, relative to the precession of the equinoxes, so much short of the truth, as it is unanimously acknowledged to be, by scientific persons. This author commences by stating three lemmas, which Newton premises to the investigation of the nature of the precession of the equinoxes. Two of those lemmas are acknowledged to be justly demonstrated. With respect to the third, Dr. Young, in the first place, demonstrates it in Newton's sense; after which, he endeavours to correct the conclusion, on the principles proposed by Simpson and Frisi. This correction, with its application, and several necessary explanations, form the contents of the rest of the paper; to which a plate with diagrams is annexed.

II. *General Demonstrations of the Theorems for the Sines and Cosines of Multiple Circular Arcs, and also of the Theorems for expressing the Powers of Sines and Cosines by the Sines and Cosines of Multiple Arcs; to which is added a Theorem, by the Help whereof the same Method may be applied*

to demonstrate the Properties of Multiple Hyperbolic Arcs.
By the Rev. J. Brinkley, A. M. Andrews' Professor of Astronomy.

We cannot give our readers a proper idea of the contents of this ingenious mathematical paper, without transcribing more of the work than we can admit; and mathematical papers are those of all others which least allow of abridgment.

III. *Remarks on the Velocity with which Fluids issue from Apertures in the Vessels which contain them.* By the Rev. Matthew Young, D. D. &c.

This author endeavours to account for the differences of the velocities with which a fluid is observed to issue out of the different apertures, by taking into the account the various concurring circumstances; such as the pressure of the superincumbent fluid; the pressure of the atmosphere; the directions of all the filaments of the fluid; which run towards the aperture; the friction; and the length of the adjutage. Such particulars have also been examined by other ingenious persons, whose aim was to form a theory, which might be sufficient to account for the result of the experiments. Their exertions have undoubtedly thrown considerable light upon the subject; and to this end, the author of the paper which is at present before us has likewise contributed. But it must be acknowledged, that as yet no theory is sufficient to account for all the variety of phænomena relative to the exit of fluids out of given apertures made in the sides of known vessels. The defect principally arises from the impossibility of ascertaining the number and the actions of all the circumstances which tend to accelerate or to retard the motion of a fluid. A plate with three diagrams is annexed to the paper.

IV. *A new Method of resolving Cubic Equations.* By Thomas Meredith, A. B.

It is evident to every mathematician, that an equation of this form, $x^3 + 3cx^2 + 3c^2x + c^3 - a = 0$, differs from a perfect cube only in its last term; therefore the resolution is easily effected, namely, by transposing a , and extracting the cubic root from each side of the equation. But the difficulty consists in resolving cubic equations which are not of the above-mentioned form. Now, for this purpose, Mr. Meredith gives an ingenious solution of the following problem, which he illustrates by means of suitable examples. The problem is, "To reduce any cubic equation to this form, $x^3 + 3cx^2 + 3c^2x + c^3 - a = 0$, that is, to reduce it to an equation, in which the

square of the co-efficient of the second term is triple the co-efficient of the third."

It is evident, that the equation so transformed may be resolved merely by the extraction of the cube root, as mentioned above; whence the roots of the original equation are easily derived.

V. *On the Force of Testimony in establishing Facts contrary to Analogy.* By the Rev. Matthew Young, D.D. &c.

In physical subjects, the rules of probability are true in general, though fallacious in particular cases; but the application of similar rules to moral affairs is vastly more vague and uncertain. Yet it must be acknowledged, that when the chain of causes and effects is far removed from our perception, it is by the aid of such rules only that we are enabled to form some idea of future events. The present paper furnishes an instance of the application of such rules to a branch of ethics, which perhaps is the most doubtful and perplexing: the performance, however, is elegant, and highly deserving the attention of the learned world.

This author, in the first place, states, and briefly illustrates, Aristotle's idea concerning quantity; and to this he subjoins the following perspicuous abridgment of the doctrine of chances, together with its application to the force of testimony.

"The probability," he says, "of an event, according to De Moivre and Simpson, is greater or less according to the number of chances by which it may happen, compared with the whole number of chances by which it may either happen or fail.

"As, supposing it were required to express the probability of throwing either an ace or duce at the first throw with a single die; then there being in all 6 different chances or ways that the die may fall, and only 2 of them for the ace or duce to come upward, the probability of the happening of one of these will be $\frac{2}{6}$ or $\frac{1}{3}$.

"Wherefore if we constitute a fraction, whereof the numerator shall be the number of chances whereby an event may happen, and the denominator the number of chances whereby it may either happen or fail, that fraction will be a proper exponent of the probability of happening.

"For the same reason, the probability of its failing will be equal to the number of chances for its failing, divided by the sum of the number of chances of happening and failing together.

"The probability, therefore, either of the happening or failing of an event is always expressed by a proper fraction.

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“ If the number of chances of happening be $= 0$, that is, if the event be impossible, the numerator, and therefore the fraction, will be $= 0$; 0 therefore denotes impossibility.

“ If the number of chances of failing be $= 0$, that is, if the event be certain, the numerator will be equal to the denominator, and the fraction $= 1$; unity therefore expresses certainty.

“ Probability therefore extends, as Mr. Locke observes, from certainty to impossibility.

“ When the chances for the happening of an event are equal to the chances of its failing, the fraction expressing the probability is $= \frac{1}{2}$, which is the mean between impossibility and certainty.

“ One event, therefore, is said to be more probable than another, when its probability is expressed by a greater fraction; though, in the common acceptation of the word, that only is said to be probable, whose probability exceeds half certainty; for if the probability be equal to half certainty, it is called *doubtful*; and if the probability be less than half certainty it is said to be *improbable*.

“ Since the chances for happening or failing are equal to the whole number of chances, the probabilities of the happening and failing of the event are together $= 1$, that is, equal to certainty.

“ Therefore the probability of happening is equal to the difference between certainty and the probability of failing; and the probability of failing equal to the difference between certainty and the probability of happening.

“ From what has been said it follows, that the probability that a witness tells truth, in a given instance, will be expressed by a fraction whose numerator is the number of chances for his telling truth, and the denominator the sum of the number of chances for his telling truth and for his telling falsehood together.

“ In like manner, the probability that an argument is true, is to be estimated by the ratio of the number of chances for its truth to the number of chances for its truth and falsehood together.” P. 82.

Dr. Young then states and answers certain obvious objections, which might be made to the above-mentioned doctrine; and, by way of illustration or corroboration of the same, he introduces the opinions of various eminent authors; such as Dr. Waring, De Moivre, Hume, Bernouilli, Dr. Price, Reid, Priestley, &c. after which he says,

“ Having now shewn, that our belief in a course of nature and in human testimony is equally derived from experience, that the degree of probability is proportional to the number of previous experiments when they are very numerous, and that any given degree of probability is justly expressed by a fraction which denotes the value of our expectation; it follows, that these probabilities derived from our experience respecting any species of natural phenomena, and the veracity of human testimony, are homogeneous quantities; and therefore may be justly compared with each other.

“ But the conviction produced by testimony is capable of being carried much higher than the conviction produced by other experience;

ence; and the reason is this, because there may be concurrent testimonies with respect to the truth of the same individual fact; whereas there can be no concurrent experiments with respect to an individual experiment. There may indeed be analogous experiments, in the same manner as there may be analogous testimonies; but in a course of nature there is but one continued series of events; whereas in testimony, since the same event may be observed by different witnesses, their concurrence is capable of producing a conviction more cogent than any which is derived from any other species of events in the course of nature. In material phenomena, the probability of an expected event depends solely on analogous experiments, which have been made previous to the event; and this probability admits of indefinite increase from the unlimited increase of the number of these precedent experiments. The credibility of a witness arises likewise from our experience of the veracity of previous witnesses, and admits of unlimited increase, according to their number; and the law of its increase is, of course, the same with that derived from physical events. There is, however, another source of the increase of testimony, which is likewise unlimited, derived from the number of concurrent witnesses; and its increase, on this account, follows a law different from the former. The evidence of testimony therefore admitting of an unlimited increase on two different accounts, and the probability of the happening of any specific event admitting only of one of them, the former is capable of indefinitely surpassing the latter." P. 101.

VI. *On the Number of the primitive Colorific Rays in Solar Light.* By the Rev. Matthew Young, D. D. &c.

On this abstruse subject, which has employed the thoughts of the ablest philosophers from Newton's time to the present day, too much attention cannot be bestowed; this being the foundation of the extensive doctrine of optics, from an elucidation of which, considerable improvements may be expected in the practical, as well as in the theoretical, part of that science.

Two principal opinions have been published respecting the number of the primitive colorific rays of light. Newton seems to have proved, that those rays are seven in number. Mr. Du Fay, and Father Castell, have maintained, that there are only three original colorific rays; namely, red, yellow, and blue; and they were led to adopt that theory, principally because the painters can form all the other colours from due mixtures of the above-mentioned three colours.

A brief statement of the principal reasons, which have been advanced both for and against each of those opinions, occupies a few of the first pages of Dr. Young's paper; after which, he proceeds to enquire into the nature and composition of the solar spectrum itself, in order to obtain, if possible, the true doctrine of the origin of colours. In the

course of this examination, he again briefly considers the objections that are usually made to the Newtonian theory; after which, he says,

“ It seems, therefore, that the only way remaining, by which we can experimentally ascertain the composition of these colours, if they be indeed compound, is transmissiion. For since transparent coloured bodies are such merely by their letting pass through them, either solely or more copiously, rays of a certain colour, and intercepting all others, such transparent bodies, applied to compound colours, will ascertain that composition, by extinguishing, in a great measure, all rays except such as are so adapted to its conformation, as to pass through it, and give it its peculiar denomination of colour.

“ In order to try the truth of the hypothesis of seven colours by this test, I looked through a blue glass at the red end of the spectrum: now we are to consider, that if that part of the spectrum was composed of red rays, and none other, the only effect of the blue glass would either be a total or partial suffocation of the red rays; and therefore that part of the spectrum, when looked at through the glass, would either totally disappear, or become a faint and diluted red. But, on experiment, it appeared of a purple colour. The purple in this case could not be a primitive and original colour, as is manifest, because it did not proceed from the purple part of the spectrum; we must therefore conclude, that it was a compound colour. But purple, when compound, is made up of blue and red; therefore it follows, that some blue rays did actually exist in the red part of the spectrum; which, combined with the few straggling red rays which penetrated the blue glass, composed that purple colour, which the red extremity of the spectrum assumed, when viewed by the light transmitted through the blue medium.

“ To try, on the other hand, whether any red rays lay hid amongst the blue, I proceeded in the same manner, and looking at the bluest part of the spectrum through a red glass, it appeared of a purple colour; some red rays, therefore, are equally refrangible with the blue; and if the red extends as far as the blue, there is no reason why we may not suppose that it extends somewhat farther, so as to compound, with a diluted blue, the extreme colours of the spectrum, indigo and violet.

“ But it may be said, that if blue rays existed amongst the red, that part of the spectrum could not appear so extremely brilliant as it really does; but would put on a purplish appearance in the spectrum itself, even to the naked eye. In answer to this objection we may observe, that the most intense and vivid natural red bodies do, in fact, reflect a very great proportion of blue rays, because they appear of a strong blue colour when placed in the blue part of the spectrum; and therefore they reflect just as many when the direct white solar light falls on them, in which all that blue is involved; though by the predominance of the red rays, they appear of that colour, without any visible tincture of blue.

“ In order to determine whether the purple appearance of the red extremity of the spectrum, when viewed through a blue glass, was caused by any of the white solar light, which might perhaps be reflected

flected from the air, or surrounding objects to the spectrum, and thus throw on that part such a quantity of blue as might produce a sensible effect; I caused the middle and most intense part of the red to pass through a hole in a blackened paper, and then fall on an optical screen; by which I was sure that I had as pure and uncompounded a red as could be desired; which also underwent the usual test of purity by subsequent refraction, without any change in the form of the spectrum; I then looked at the body which was illuminated with this red, through the same blue glass, and the effect was the same as before.

“ To try this doctrine of three parent colours still farther, I considered, that if the orange were really compounded of the red and yellow rays, then by looking at the orange through a red glass, the orange would in a great measure vanish, and the red would appear to extend much farther than in the original spectrum; because the yellow rays being considerably obstructed, the red would become more predominant; and that part of the spectrum which before appeared orange, in consequence of a certain mixture of yellow and red, would now, by the failure of so considerable a part of the yellow, lose its orange appearance, and put on that of red: and, on experiment, I found the case to be so really in fact; for while an assistant looked at the spectrum through the red glass, I moved an obstacle from the red towards the other end of the spectrum, desiring him to stop me when the obstacle should arrive at the confines of red and orange; but when he did so, the obstacle had attained the middle of the orange, or rather had passed beyond it. Now if the orange were really a primitive colour, I should suppose, that when looked at through the red glass, it would either appear diluted, without any change of dimensions; or that, if the weak part of the orange, next the red, should vanish, by the obstruction of the glass, a dark interval would appear between the orange and the red; in neither case can we account for the apparent extension of the red into the region of the orange; nor by any other hypothesis, as appears to me, than that some of the red rays are equally refrangible with some of the orange.” P. 129.

In the latter part of the paper, this author endeavours to derive additional corroboration of the doctrine of three colorific rays, from Dr. Darwin's observations, which are inserted in the 76th volume of the Philosophical Transactions.

VII. *Observations on the Theory of electric Attraction and Repulsion.* By the Rev. George Miller.

This author briefly states the principal theories that have been offered in explanation of electric attraction and repulsion; namely, those of Franklin, Æpinus, De Luc, and Cavallo; to each of which he makes several objections; and then proposes his own system.

VIII. *A general Demonstration of the Property of the Circle discovered by Mr. Cotes, deduced from the Circle only.* By the Rev. J. Brinkley, A. M. &c.

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The nature of the contents of this paper is clearly announced in its first three paragraphs, which are as follows :

“ The very elegant property,” this author says, “ of the circle discovered by the celebrated Cotes, has for its extensive uses always been justly esteemed among mathematicians. The inventor left no demonstration of it; and although it immediately excited the attention of the most eminent cultivators of the science, yet no general investigation has been hitherto given, if we except one derived from the hyperbola and impossible expressions, which was first given by De Moivre, afterwards by Maclaurin and other authors. But the elegance of the theorem, and the strictness of mathematical reasoning, seem to require a very different kind of demonstration. The author of “ *Epistola ad Amicum de inventis Cotesii*,” has indeed attempted a demonstration from the circle only; however it will readily appear on examination that it is not general, even conceding the demonstration of the theorem for expressing the cosine of a multiple arc in terms of the cosine of the simple arc. No author before Dr. Waring has given a general demonstration of this latter theorem, and consequently all demonstrations of Cotes’s property by the circle alone previous to his, cannot be general so far as that theorem is concerned; and it will be found, that in another circumstance not less important they are all defective. Dr. Waring, in his letter to Dr. Powell, has, from his theorem for the chords of the supplement of a multiple arc, shewn the truth of Cotes’s property in particular instances; and, in his “ *Propr. Algebr. Curv. Prob. 32*,” has given the heads of a general solution. But it appears that one of the steps there omitted is the only difficult part of the demonstration after conceding the theorem for the cosine of a multiple arc.

“ The demonstration here given is general, and probably as direct and simple as the proposition will admit. The proof of the lemma which it was necessary to premise is much the most difficult part of the whole, and it is in that step of the demonstration where the lemma is applied that all demonstrations heretofore have been defective, and only applicable to particular instances.” P. 151.

IX. *Additional Observations on the Proportion of real Acid in the Three Ancient known Mineral Acids, and on the Ingredients in various neutral Salts and other Compounds.*
By Richard Kirwan, Esq. &c.

This extensive paper, which, by itself, might have formed a separate publication of a good size, is divided into Chapters, of the contents of which, we shall endeavour to give our readers some adequate idea, in as concise a manner as the nature of the subject will admit.

The fourth volume of the Transactions of the Royal Irish Academy, contains a paper of Mr. Kirwan, in which he states the proportion of real acid in the three mineral acids anciently known, as also the proportion of ingredients in a great many
neutral

neutral salts. But, having, since the publication of that paper, made a variety of new experiments and observations on the same subject, Mr. K. inserts the same in the commencement of the present paper, wherein he gives a very useful table of the quantity of real acid in 100 parts of vitriolic, or of nitrous, or of marine acid liquors, of different densities, at the temperature of 60°.

Immediately after the above-mentioned table, Mr. K. states the results of his experiments and observations relatively to the alterations which are produced on the specific gravities of the mineral acids, by different degrees of temperature.

Those statements are followed by twelve problems, relative to the use of the tables, which Mr. K. illustrates by means of proper examples.

The title of the second Chapter is *Illustrations of the Proportion of Ingredients in Vitriolic neutral Salts.*

This Chapter is divided into ten sections; namely, I. Vitriolated Tartar. II. Of Soda and vitriolated Soda, or Glauber. III. Barolite, and Baroselenite. IV. Aerated Stronbhan. V. Aerated Lime, and Selenite. VI. Selenite. VII. Of Magnesia and Epsom. VIII. Alum. IX. Vitriol of Iron. X. Vitriol of Lead, Vitriol of Copper, and Vitriol of Zinc.

The third Chapter treats of the nitro-neutral salts; and the fourth of muriatic neutral salts. Each of those Chapters is divided into sections, the titles of which need not be transcribed, since they are similar to those of the second Chapter; namely, saturated combinations of the respective acids with other substances.

The latter part of the paper contains remarks on Mr. Richter's calculation of the proportions of ingredients in neutral salts; and, lastly, concludes with five tables; namely, a table of the real quantity of real acid taken up by mere alkalies and earths; a table of the quantity of alkalies and earths taken up by 100 parts of real vitriolic, nitrous, muriate, and carbonic acid, saturated; one on the quantity of neutral salts afforded by 100 parts of the above-named acids when saturated with the above-named bases; a table on the quantity of neutral salt afforded by 100 parts of different bases, when combined with the vitriolic, nitrous, marine, or carbonic acid; and a table of the proportion of ingredients in several saline compounds.

X. *Essay on Human Liberty.* By Richard Kirwan, &c.

This little Essay may be considered as consisting of two parts; for its commencement contains the necessary definitions
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and explanations, or the subject itself; but the rest of the paper principally consists of answers to the objections to human liberty, which have been advanced by Dr. Priestley, and other writers.

XI. *Synoptical View of the Weather in the Year 1798.*
By Richard Kirwan, &c.

This Synoptical View consists of one table, which contains, for every month in the year 1798, a single statement of each of the following particulars; namely, the highest and lowest altitudes of the barometer, with the days in which they were observed; together with the mean of those altitudes; the highest, lowest, and mean altitudes of the thermometer; the number of rainy days in each month, together with the respective quantities of water fallen during each month; and, lastly, the number of storms, with the direction of the wind.

The mean of all those particulars for the whole year, which is stated at the bottom of the page, shows, that the mean of the greatest heights of the barometer, was 30,56 inches; that of the least was 29,3; and that of the means was 30,079. The mean of the thermometer was 49,22; the whole number of rainy days was 191. The total quantity of rain amounted to 20,10 $\frac{1}{2}$ 57 inches; and the number of storms was 27.

XII. *An Abstract of Observations on the Weather of 1798, made by Henry Edgeworth, Esq. at Edgeworthstown in the County of Longford, in Ireland.*

This Abstract consists of a table, which, like the preceding article, contains one statement for each month of the year 1798. The particulars, or the titles of the columns, are, the highest, lowest, and mean altitudes of the barometer; the like of the thermometer; the number of rainy days; and, lastly, the quantity of rain. From the mean of those particulars for the whole year, which is stated at the bottom of the table, it appears, that the greatest height of the barometer was 30,25 inches, the least 28,1, and the mean 20,5; the greatest height of the mercury in the thermometer was 76°, the least 18°, and the mean 48°; the number of rainy days was 132; the total quantity of rain amounted to 35,56 inches.

To this table is subjoined, an *Abstract of the Quantity of Wind in the Years 1796, 1797, 1798*; also a short account of the instruments used for the above-mentioned observations.

XIII. *A Method of expressing, when possible, the Value of one variable Quantity in integral Powers of another and constant*

stant Quantities, having given Equations expressing the Relation of those variable Quantities. In which is contained the general Doctrine of Reversion of Series, of approximating to the Roots of Equations and of the Solution of fluxional Equations by Series. By the Rev. J. Brinkley, M. A. &c.

This author commences, by giving an idea of the subject of his paper, in the following words:

“ The most general,” he says, “ and useful problem in analytics is, from a given relation between two variable quantities, to express one of those quantities in terms of the other and constant quantities. The cases, however, in which this can be completely performed are few in comparison of those in which it can be only partially done. Among the partial solutions are those by series not terminating. When such series converge, they afford the solution required. Various methods have been given by authors for obtaining these series, principally derived from those given by Sir I. Newton. Of these, the method of assuming a series with coefficients to be determined from a comparison of homologous terms is, perhaps, the best where it can be practised; yet the cases are very numerous where without other assistance it is difficult, and almost impossible, to practise it with any advantage. A method, therefore, which, besides being in all cases as simple as any of the others, is as general as can be desired, and is often attended with the superior advantage of demonstrating the law of the series, must be an object for the consideration of mathematicians. Such a method is attempted in the following pages.” P. 321.

The method here alluded to consists in a more extensive application of a theorem, which was originally given by Dr. Brook Taylor, in his method of increments. That original theorem was not applicable to all cases; so that the solution of the most complicated cases could not be effected without the help of other methods.

“ This farther assistance,” Mr. B. says, “ I have endeavoured to give in the following pages, principally by theorems for taking Fluxions of different orders per saltum, that is, without finding the fluxions of the inferior orders. These will render the theorem of Taylor of the most extensive utility, as will best be seen by the examples hereafter given.”

After a few remarks on M. de la Grange’s attempts to simplify the computation of a certain series of fluxions which relates to the subject of the present paper, this author gives the demonstration of the above-mentioned theorem of Dr. Taylor; to which he subjoins his own problems for finding fluxions per saltum, and illustrates the same by means of suitable examples in various branches of pure and mixed mathematics.

XIV. *Account of the Weather at Londonderry in the Year 1799.* By William Paterfon, M. D. &c.

This author states, in a single table, the summary of the following particulars for each month of the year 1799; namely, prevalent winds, fair days, showery, wet, total, hail, snow, frost, thunder, and lightning.

Various general remarks are subjoined to the above-mentioned table.

XV. *Synoptical View of the State of the Weather at Dublin in the Year 1799.* By Richard Kirwan, &c.

The construction of the table, which contains this synoptical view, is similar to that of article XI. The result, upon the whole, which is stated at the bottom of the table, shows that the greatest altitude of the barometer was 30,51 inches, the least was 29,276, and the mean 29,977; the mean temperature, as shown by the thermometer, was 45,06; the number of rainy days was 160; on 20 of which some snow fell. The total quantity of rain-water amounted to 22,585 inches.

XVI. *Some Observations upon the Greek Accents.* By Arthur Browne, Esq. &c.

Mr. Browne having had the opportunity of conversing with some modern Greeks, was thereby enabled to make several curious observations on their mode of using and of applying the accents; concerning the meaning and use of which, he observes, much controversy has arisen.

He begins by briefly mentioning the principal opinions that have been published concerning those accents, by the most celebrated authors, such as Grævius, Stevens, Isaac Vossius, Hennin, &c. Then he states his own observations, the principal of which we shall subjoin in his own words.

After having frequently conversed with the above-mentioned native Greeks, he says:

“ The result was, to my great surprise, that the practice of the modern Greeks is different from any of the theories contained in the books I have mentioned: it is true they have not two pronunciations for prose and for verse, and in both they read by accent, and so far confirm the theory of the learned Bishop, the latest writer I have mentioned; but they make accent the cause of quantity; they make it govern and control quantity; they make the syllable long on which the acute accent falls, and they allow the acute accent to change the real quantity: in these latter respects, therefore, they agree with Mr. Primat, but they desert him when he therefore concludes that poetry is not to be read by accent—they always reading poetry as well as prose by

by accent. Whether any inference can hence be drawn as to the pronunciation of the ancients, I must leave, after what I have premised above, to men of more learning; but I think it is at least so probable, as to make it worth while to communicate to the Academy the instances which occurred in proof of this assertion more particularly." P. 366.

Those instances are accordingly related; and, in the sequel, he adds:

"At length having met with the commander of the ship, and his clerk, Athanasius Κωνσταντος, and finding that the latter had been a schoolmaster in the Morea, and had here learnt to speak English fluently, I put the question to them, in the presence of a very learned College friend; and at another time, to avoid any error, with the aid of a gentleman who is perfectly master of the Italian language. Both the Greeks repeatedly assured us, that verse as well as prose was read by accent, and not by quantity; and exemplified it by reading several lines of Homer, with whose name they seemed perfectly well acquainted." P. 368.

This paragraph is followed by various other remarks, in elucidation of the opinions already advanced; after which, he says:

"On the whole, then, I am inclined to conclude, not only that the ancient Greeks as well as the moderns read both verse and prose by accent, which, indeed, the learned Bishop before alluded to always insists; but also, which he denies, that they suffered the accents to control and alter the quantity: he does not indeed deny this, if the tones are given where the accentual marks are placed, but he denies that they were so given. Dacier, Pearce, and Clarke admit that they read prose by accent, not by quantity. The learned prelates contend, that they could not have had a different mode of reading prose and verse. I accept both propositions, though without admitting their inferences*, and the combination of those propositions proves my opinion, which, however, I do not advance dogmatically or decidedly, but with that feeling which I think becomes every member of this Academy, of wishing to advance useful or ornamental knowledge by free discussion, and the suggestion of such ideas as seem to him worthy at least of the consideration of the literary world. In the idea that accent must affect quantity, I have numerous supporters as well as opponents. I only differ from the former in thinking, that verse must still be read by accent. I shall not trouble the society further, but by the addition of a copy of a letter, written by a Greek sailor belonging to the ship I have mentioned, to the agent sent over here by the Turkish ambassador to watch the interest of the cargo, written in the present year, which the latter was so good as to give to me, to shew the analogy

* Of the former, that verse is not to be read by accent; of the latter, that though it is, its quantity is not thereby affected.

between the modern and ancient language of Greece. It will be observed, that this humble mariner uses the accents with as much attention as any scholar." P. 378.

A *fac simile* of the above-mentioned letter, and an English translation of the same, conclude the paper and the volume.

ART. VIII. *Prophetiæ de Septuaginta Hebdomadis apud Danielelem explicatio: quam Reverendo admodum in Christo Patri Beilbeio, Episcopo, ceteroque Clero Londinensi, concione ad eos habitâ, in æde D. Alphagii 12^o Maii A. D. 1801, propositam, eorum hortatu in lucem edit Johannes Moore, LL. B. Collegii de Sion Præses. Adjiciuntur ad calcem notæ, in quibus fusius tractantur quædam et illustantur.* 8vo. 32 pp. Rivingtons. 1802.

THIS tract is of a nature which requires that it should be clearly distinguished from the ordinary discourses of the pulpit, whether addressed to the people or to the clergy. Its subject is that celebrated prophecy of Daniel, which all interpreters consider as intended to mark the time of the Messiah's Advent, though they differ their mode of arranging the parts and subdivisions of the period.

The chief reason of these differences, Mr. Moore conceives to be, that the generality of interpreters have given their attention rather to the chronological computation than to the sense of the words: "de verborum sensu indagando parum solliciti, Temporum Rationi supputandæ totis viribus incubuerunt." He determines therefore to take a contrary method, and to weigh well the sense of the Prophecy, before he attempts to apply it to the chronology. Mr. M. begins, however, by assuming the twentieth year of the reign of Artaxerxes (Longimanus) when Nehemiah, on his passionate solicitation, was sent to Jerusalem to rebuild the city, and repair the gates. (Nehem. ii. 1-8.) His opinion also is, that the 70 weeks (or 490 years) extend beyond the passion of our Saviour, to the destruction of Jerusalem, and beyond it. The first epocha, the 20th of Artaxerxes, is not new, nor peculiar to this writer: the principal differences between him and other interpreters, are, that he considers the "sealing of the Vision and the Prophecy" as not complete at the death of Christ, but at the capture of Jerusalem, or rather at the solemn close of the Canon of the New Testament by St. John in the Apocalypse: he considers also the expression of "*Messiah the Prince*," as signifying Christ

Christ coming in power against Jerusalem, as he himself foretold he should. The chief innovation by which he supports this interpretation (in itself probable at first view) is that of translating the passage usually rendered, "the street shall be built again, and the wall, even in troublous times," (v. 25)* in an opposite sense; namely, "tum denuo desolabitur Platea, Murusque et Turris Tyrannidi ministrans." This new interpretation of course requires to be distinctly supported, and on the possibility of establishing it depends principally the reception of the comment, which in other respects is probable and good. The grammatical and critical part of the question we shall leave the learned to discuss at leisure; the interpretation we think luminous, and worthy of much consideration.

According to the proposed explanation, the Prophecy distinctly says, that from the going forth of the edict to reinstate Jerusalem, to Messias the Prince (i. e. the son of man coming with power) shall be seven weeks and sixty-two weeks. So divided that at the end of sixty-two weeks Messias shall be cut off, but not for himself†; and after seven weeks more, the people of the Prince (the Romans) shall destroy the city and the sanctuary, &c. The only difficulty hanging upon this interpretation, exclusive of the new construction, is the throwing the seven weeks after the sixty-two, which in v. 25 are otherwise placed. Yet considering the seven and the sixty-two, as designed to make up the number 69, it is not perfectly unnatural to place the smaller number first, though not designed to take the lead in the chronological order. This explanation becomes indeed almost inevitable, from the immediate resumption of the 62 weeks, in v. 26, as the period when the Messiah should be cut off.

The 69 weeks being thus accounted for, there remains one week only to complete the 70, of which the prophet seems immediately to speak: "and he shall confirm the covenant with many for one week, (i. e. for seven years); and in the midst of the week he shall cause the sacrifice and the oblation to cease," &c. But here Mr. Moore objects; and says, no, it is not the 70th week of which the prophet here speaks, but a resumption of the account of the 69th; because, he says, that in the midst of it the sacrifice and the oblation shall cease; which had happened already, if the destruction was then past. In the midst of this week, therefore, happened the cessation of the sacrifice, &c. from the pressure of the war and the

* Namely, וּבְנִיתָ רָחוֹב וּרְחוֹץ וּבְנִיתָ חֵמָה.

† But for the good of all mankind.

siege; and in the remainder happened "the overspreading of abominations, which made it desolate;" in which state it was to continue, "even until the consummation, and that determined shall be poured out upon the desolate." The 70th week, then, or the last seven years, is the time which elapsed after the destruction of Jerusalem, to the sealing of the prophecy, namely, the delivering of the final predictions of the Apocalypse, by which the sacred code is closed.

We have thus endeavoured clearly to state the interpretation of Mr. Moore, and are far from wishing to open any controversy upon the subject. Let it be weighed and considered, not by a few critics at their desks, but by learned divines in general, with all their sagacity, and all the implements of learning in their hands. As far as our leisure has allowed us to consider it, we are perfectly ready to declare, that we think it attended with many advantages, removing some difficulties, and throwing a light upon the prophecy which has never been given before. Our sincere wish, therefore, is, that it may be ultimately established; and our commendation of the author, for his very laudable, learned, and sagacious effort, is by no means less sincere.

The chronological calculations applicable to this prophecy, thus interpreted, Mr. M. considers, properly enough, as ill suited to a sermon. After saying, however, very truly, that we want data for an exact chronology, and that even the true date of our Saviour's birth has never been perfectly fixed, he thus generally applies the prophecy to the chronology.

"Concesso tamen à vicefimo Artaxerxis usque ad Christi necem elapsos esse annos plus minus quadringentos triginta quatuor (quod ut nec liquidò demonstrari ita nec facillè refelli potest) quâ ratione, inquires, ex spatio inter Dominum nostrum in Cœlos receptum et eversa Hierosolyma efficiuntur hebdomadæ sex cum dimidiâ, quùm, ut vulgò numerantur, non intercefferint anni amplius triginta septem? At hîc quoque nobis non defuturum spero, quo duce hæcenus usi sumus, angelum; qui, cùm messiam post sexaginta duas hebdomadas peremptum iri apertè indicet, non nisi exactis istis hebdomadis, et inchoatâ jam primâ ex ultimis septem, forsan et ad finem vergente, passurum esse Christum non temerè inferre videmur. Et sicut hebdomadas de quibus nunc agitur non à quo tempore servator noster cruci affixus est, sed aliquot aliis annis initium duxisse decernimus, ita cùm nondum medium attigisset, immò cùm parùm provecta esset ultima ex istis hebdomadis, Hierosolymam excisum iri colligere est tum ex vi vocis Hebrææ quæ *MEDIUM* sonat, quæque portionem rei dimidio minorem non nunquam denotet, tum ex promisso quo Dominus noster discipulos suos maturiorem dierum istorum finem sperare iussit. Atque hoc pacto angelo fatidico salva erit fides, etiam si ea, quibus præstituræ erant sex hebdomadæ cum dimidiâ, intra annos à morte Christi triginta

ginta septem vel octo conclusa reperiantur. Eversis autem sub istius dimidiæ initium templo et urbe sanctâ, restant ad hebdomadas septuaginta implendas anni circiter duodecim; quibus exeuntibus divum Johannem visionem et prophetiam obsignâsse, et sacrum Novi Fœderis canona, uti vocant, perfecisse, etsi non in promptu sit probare, non injuriâ tamen mihi persuasum habere videor." P. 23.

The conclusion, addressed to the exemplary prelate who was present, and the rest of the clergy, is modest and judicious; and leaves on the mind of the reader, as it would on those of the hearers, a strong impression of the merits of the preacher. Learned illustrations of the Hebrew are subjoined, in a set of notes; and every thing is properly given, by which the subject can be fairly offered to the consideration of the learned.

ART. IX. *The Works of the Right Honourable Lady Mary Wortley Montagu; including her Correspondence, Poems, and Essays, published by Permission from her genuine Papers. In Five Volumes.* 12mo. 1l. 5s. Phillips. 1803.

AT length the public receives a genuine edition of the Letters, and other works, of this celebrated female; and as they are now given on the authority of her illustrious descendants, the question concerning the genuineness of the three volumes formerly published, is finally decided. The Letters were genuine, though they were surreptitiously obtained. How they were procured is differently related. According to the profession of the editor, which should have been reprinted here, they were "faithfully transcribed from the original manuscript of her Ladyship at Venice." The editor, who then suppressed his name, is now said to have been Mr. Cleland, who afterwards forged a fourth volume, pretending to be a continuation of the Letters. The character of that editor will not much confirm his testimony; but as he had certainly been in the East, it might be true that he saw and was acquainted with the author at Venice. The matter is thus told by Mr. Dallaway, who writes the *Memoirs of Lady Mary W. M.* prefixed to the present volumes. She had herself transcribed them in two volumes, 4to. which she gave to Mr. Sowden, a clergyman at Rotterdam. After her death in 1762, the volumes were purchased of Mr. Sowden by the Earl of Bute, yet they had scarcely arrived in England, when they appeared in a publication by Beckett, in three volumes, 12mo. Of this
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unexpected publication, Mr. Sowden could give no further account, than that

“ a short time before he parted with the MSS. two English gentlemen called on him to see the Letters, and obtained their request. They had previously contrived that Mr. Sowden should be called away during their perusal, and he found on his return that they had disappeared with the books. Their residence was unknown to him; but on the next day they brought back the precious deposit, with many apologies. It may be fairly presumed, that the intervening night was consumed in copying these Letters by several amanuenses.” P. 26.

We may allow perhaps so much to the pretence of the editor (that they had been transcribed at Venice) as to suppose that the application to Mr. Sowden was probably for the sake only of completing a transcript, which had been begun surreptitiously, we may suppose, at Venice. Had Cleland's copy been sooner complete, he would probably have published sooner; and the mode used with respect to Mr. Sowden, was better calculated to complete an imperfect copy, than to begin and finish an entire transcript.

However this may be, the Letters published in 1763 were the actual Letters of Lady M. W. M. and they are now reprinted literally, and in the same order, only with the advantage of having the names of the persons addressed, inserted in general at full length, instead of the mere initials; and the accession of some few Letters of Pope, to which others in the collection were answers. The Letters of Pope which now first appear with their answers, occur in the following places: vol. i. p. 223; vol. ii. pp. 55, 71, 126, 203; and vol. iii. p. 88; in all, six. Of these, not one is now first published, though the editor seems to think so of the first among them; for he says, “ the Letter of Pope to which this is an answer (i. e. the Letter at p. 223, vol. i.) is now first printed from the original MS.” Vol. i. p. 232. We do not imagine that he designed to mislead; but if he had looked with a little more care into Warton's Pope, he would have found the very same Letter, in vol. vii. p. 195. The truth is, that Dr. Warton published sixteen of Pope's Letters to Lady M. W. M. and not thirteen as this editor says; thirteen only are indeed in the place to which he refers, but three more are in vol. vii.

Prefixed to the Letters from the East, are a few of an earlier date. Some of these are between Lady Mary Pierrepont (as she then was) and Mrs. Anne Wortley, the sister of Mr. Wortley, whom she soon after married. It is well observed by the editor, in a note, that this Mrs. A. W. was a young lady, and of the same age with Lady Mary; the title of Mrs. being only the fashion of the day, instead of Miss, which has since been

been substituted. This acknowledgment he makes as a concession, he says, to "better judgments," as he had, in arranging the Letters for the first edition, supposed Mrs. Anne to be the mother of Mr. W. This concession is rightly made, and according to it, in a note on one of the Letters, he says, "alluding to her *brother*, E. Wortley Montagu, Esq. and his future connection with Lady Mary Pierrepont." Vol. i. p. 122. Is it not then most strange, to see still remaining in the Memoirs, "in this intimacy originated her connection with Edward Wortley Montagu, Esq. the *eldest son* of the lady *above-mentioned*," when no other lady has been mentioned but the same Mrs. Anne Wortley? The public surely deserves more attention than such carelessness indicates.

Among these early Letters are several that were addressed to Mr. W. Montagu before marriage, by which it appears, that he was rather a cold and uncertain lover, and that Lady M. had some difficulty in fixing him. The following Letter shows more submission on her part than we should have expected from a beauty and a wit, "with stockings blue."

"TO E. W. MONTAGU, ESQ.

"Indeed I do not at all wonder that absence, and variety of new faces, should make you forget me; but I am a little surpris'd at your curiosity to know what passes in my heart (a thing wholly insignificant to you) except you propose to yourself a piece of ill-natur'd satisfaction, in finding me very much disquieted. Pray which way would you see into my heart? You can frame no guesses about it from either my speaking or writing; and supposing I should attempt to shew it you, I know no other way.

"I begin to be tired of my humility: I have carried my complaisances to you farther than I ought. You make new scruples: you have a deal of fancy; and your distrusts, being all of your own making, are more immoveable, than if there were some real ground for them. Our aunts and grandmothers always tell us, that men are a sort of animals, that if ever they are constant, it is only when they are ill-used. 'Twas a kind of paradox I could never believe: experience has taught me the truth of it. You are the first I ever had a correspondence with, and I thank God I have done with it, for all my life. You needed not have told me you are not what you have been: one must be stupid not to find a difference in your Letters. You seem, in one part of your last, to excuse yourself from having done me any injury in point of fortune. Do I accuse you of any?

"I have not spirits to dispute any longer with you. You say you are not yet determin'd: let me determine for you, and save you the trouble of writing again. Adieu, for ever: make no answer. I wish, among the variety of acquaintance, you may find some one to please you; and can't help the vanity of thinking, should you try them all, you won't find one that will be so sincere in their treatment, though a

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thousand

thousand more deserving, and every one happier. 'Tis a piece of vanity and injustice I never forgive in a woman, to delight to give pain; what must I think of a man that takes pleasure in making me uneasy? After the folly of letting you know it is in your power, I ought in prudence to let this go no farther, except I thought you had good-nature enough never to make use of that power. I have no reason to think so: however, I am willing, you see, to do you the highest obligation 'tis possible for me to do; that is, to give you a fair occasion of being rid of me. M. P." Vol. i. p. 158.

As Lady Mary had been learnedly educated, one of her lessons was translating the *Enchiridion* of Epictetus; and a Letter to Burnet, Bishop of Salisbury, here published (p. 133) submits it to his revision, and cites Erasmus in favour of female learning. Subjoined to the Eastern Letters, are a collection written to her sister, the Countess of Mar, at Paris, from 1720 to 1727. Then follow some written to Mr. Wortley, during her second residence abroad, from 1739 to 1761; and, intermixed with these (though no other person is mentioned in the general title), are many to Lady Bute, her daughter; many more, indeed, than to Mr. Wortley. Nor does it appear that he ever again saw her for the 22 years which elapsed after this second departure for the continent, of which health was the cause or the pretext. As these Letters are new to the public, we shall lay before our readers one which describes Louvere, on the lake Iseo, in the Venetian territory, a place where she resided for some time.

“ TO THE COUNTESS OF BUTE.

Louvere, July 21, N. S. 1747.

Dear Child,

“ I am now in a place the most beautifully romantic I ever saw in my life: it is the Tunbridge of this part of the world, to which I was sent by the doctor's order; my ague often returning, notwithstanding the loads of bark I have taken. To say truth, I have no reason to repent my journey, though I was very unwilling to undertake it, it being ten miles, half by land and half by water; the land so stony, I was almost shook to pieces, and I had the ill luck to be surpris'd with a storm on the lake, that if I had not been near a little port (where I passed a night in a very poor inn), the vessel must have been lost. A fair wind brought me hither next morning early. I found a very good lodging, a great deal of good company, and a village in many respects resembling Tunbridge Wells, not only in the quality of the waters, which is the same, but in the manner of the buildings, most of the houses being separate at little distances, and all built on the sides of hills, which indeed are far different from those of Tunbridge, being six times as high: they are really vast rocks, of different figures, covered with green moss, or short grass, diversified by tufts of trees, little woods, and here and there vineyards, but no other cultivation, except gardens like those on Richmond hill. The whole lake of
Iseo,

Iseo, which is twenty-five miles long, and three broad, is all surrounded with these impassable mountains, the sides of which, towards the bottom, are so thick set with villages (and in most of them gentlemen's seats), that I do not believe there is any where above a mile distance one from another, which adds very much to the beauty of the prospect.

" We have an opera here, which is performed three times in the week. I was at it last night; and should have been surpris'd at the neatness of the scenes, goodness of the voices, and justness of the actors, if I had not remembered I was in Italy. Several gentlemen jumped into the orchestra, and joined in the concert, which I suppose is one of the freedoms of the place, for I never saw it in any great town. I was yet more amazed, while the actors were dressing for the farce that concludes the entertainment, to see one of the principal among them, and as errant a *petit maître* as if he had pass'd all his life at Paris, mount the stage, and present us with a cantata of his own performing. He had the pleasure of being almost deafen'd with applause. The ball begun afterwards, but I was not witness of it, having accustomed myself to such early hours, that I was half asleep before the opera finish'd: it begins at ten o'clock, so that it was one before I could get to bed, though I had supped before I went, which is the custom.

" I am much better pleas'd with the diversions on the water, where all the town assembles every night, and never without music; but we have none so rough as trumpets, kettle-drums, and French horns; they are all violins, lutes, mandolins, and flutes doux. Here is hardly a man that does not excel in some of these instruments, which he privately addresses to the lady of his affections; and the public has the advantage of it, by his adding to the number of the musicians.

" The fountain where we drink the waters rises between two hanging hills; and is overshadowed with large trees, that give a freshness in the hottest time of the day.

" The provisions are all excellent; the fish of the lake being as large and well tasted as that of Geneva, and the mountains abounding in game, particularly black cocks, which I never saw in any other part of Italy; but none of the amusements here would be so effectual to raising my spirits as a letter from you. I have received none since that of February 27. I do not blame you for it, but my ill fortune, that will not let me have that consolation. The newspaper informs me, that the Chevalier Gray (so he is styl'd) is appointed minister at Venice. I wish you would let me know who he is, intending to settle our correspondence through his hands. I did not care to ask that favor of Lord Holderness.

" Dear child, I am ever your most affectionate mother." P. 18.

Among the Poems, which occupy the latter part of the fifth volume, there are few, we believe, which have not appeared before. The six Town Eclogues are all claimed for Lady Mary, though it has been usual to attribute two at least to Pope and Gay. The cause of the mistake is, however, ex-

plained in the Memoirs, by saying that it arose from copies found among the papers of those poets, to which they had added corrections. What the editor means by asserting that Town Eclogues by Mr. C. Jenner are printed in Doddsley's collection, we cannot conceive! Lady Mary's six Eclogues are in that work, vol. i. p. 91; but no other that we have seen. This is another strange instance of carelessness.

The Memoirs of Lady Mary are, however, not ill drawn up, and are sufficient for the occasion. Subjoined to vol. i. are *fac-simile* copies of Letters from Addison, Pope, Young, Sarah, Dutchess of Marlborough, and Henry Fielding, besides a specimen of Lady's Mary's own hand; and, prefixed to the Poems, is another specimen, containing this attestation. "All the verses and prose in this book were wrote by me, without the assistance of one line from any other.

"Mary Wortley Montagu."

The spurious volume, attributed to Cleland, is also before us. He continues the numbers of the Letters from the third volume, beginning with No. 53, and takes all other methods to give colour to his imposition. The imitation is by no means ill executed; and it is curious enough, that the expression of "the wicked wasp of Twickenham," so often cited as Lady Mary's, is in the third of these supposititious Letters. The present publication, as containing much new matter, and generally interesting, cannot want recommendation; and it fully confirms the fame of Lady Mary as an epistolary writer.

ART. X. *An Historical Review of the State of Ireland, &c.*

(Continued from our last, p. 483.)

WERE we to form our opinion of the reign of Elizabeth from Mr. Plowden's work, we should be led to suppose, that the conduct of her governments towards the natives of Ireland was even more impolitic, unjust, and oppressive, than those of her predecessors, which this Historical Review has represented as so wicked and absurd. But if we turn to those * writers who have given an account of this eventful period

* Namely, Hooker who is far from partial to the Irish governments, Wilkins, Perrot's Letters, Cox, Ware, an anonymous work entitled the Life of Sir John Perrot, Sydney's Letters, Rymer, and the Lambeth MSS. to which Mr. Plowden might have had access, besides the

period of Irish history, and whose relations, as they were not written for a party purpose, are entitled to our credit, we shall find, that it was her liege subjects, i. e. the colonists, and not the native Irish, who had just grounds of complaint against her conduct. The manifold calamities which the former suffered during this reign, arose principally from the following circumstances. That Princess was ever too ready to lend a willing ear to the insidious representations of those great dissemblers O'Nial and Tyrone, and their associates; in consequence of which, two of her ablest Lieutenants, Sir J. Sydney and Sir J. Perrot, were removed from their governments. The vigour and abilities of these deputies, and their perfect knowledge of the insincerity and secret practices of the Irish chieftains, had rendered their administrations formidable to the disaffected party, who laboured incessantly for their removal, and at length succeeded. Their successors were, in general, men of very inferior capacities, and totally unacquainted with the genius of the people whom they were sent to govern; and the * short time which most of them were suffered to remain in that kingdom, prevented them from acquiring the knowledge of the Irish character which was so necessary to their government. Elizabeth, moreover, was never inclined to grant either men or money for the services of Ireland: and, therefore, during the early part of her reign, her deputies were obliged to struggle with great difficulties, and were compelled, in many instances, to have recourse to measures highly injurious to the future repose of that kingdom, although they might have served the short-sighted objects for which they were adopted. One of the most impolitic of these expedients (the fatal consequence of which was afterwards discovered in Tyrone's rebellion) was the measure of arming and embodying, into a kind of militia, the native Irish, in order to repel the frequent invasions of the Scots; who, during the beginning of this reign, so often landed in the north of Ireland, and made it the scene of their predatory irruptions. This Irish militia, who were all Catholics, hated the English only one degree less than the Scots;

the MSS. of Trinity College, Dublin, which Dr. Leland quotes: all of these surely are entitled to more credit than the wretched compositions of that miserable bigot O'Sullivan, to whom Mr. Plowden seems so much indebted for his information.

* The Lord Deputies in this reign were, Suffex, Arnold, Sir J. Sydney, Sir J. Perrot, Fitz-William, Pelham, Essex the father, Sydney again, Sir W. Russel, Sir H. Bagnal, Lord Grey, Lord Burgh, Ormond, Essex the son, first styled Lord-Lieutenant, Mountjoy; fifteen times the government of Ireland was changed in this reign.

and,

and, in consequence, afterwards to a man joined in Tyrone's grand popish rebellion; and were the chief cause that the final reduction of that formidable rebel was not effected, without such an expence of blood and treasure*. These were some of the causes which contributed to the duration of the convulsions of Ireland during Queen Elizabeth's reign. But the principal cause of those rebellions, the source from whence those waters of bitterness flowed, and have continued to flow, was religious bigotry, which sharpened the ancient animosity of the natives against the English, and gave fresh zeal and enthusiasm to their efforts to shake off the dominion of England.

During the feeble Catholic government of Queen Mary, Ireland had been distracted by the petty wars of chieftains against chieftains, and septs against septs, which her wretched administration was unable to restrain. But from the moment that Elizabeth ascended the throne, and declared for the Reformation, the grand Irish popish confederacy, in concert with Spain and Rome, was formed against her; which afterwards, when England was threatened with invasion by Philip, burst forth into two violent and well-organized rebellions, the last of which was not finally extinguished during her reign. Both these rebellions were openly abetted by the Pope, Philip, and all Elizabeth's foreign enemies, and were fomented in Ireland by the practices of the Catholic clergy, aided by the zeal of the ecclesiastical † missionaries from abroad.

That O'Nial, Tyrone, Desmond, and the other rebel-leaders of that day, were indifferent to all religious creeds, or too ignorant to comprehend any, we are willing to admit. But that

* See all the authorities already referred to, and also Nanton's *Fragmenta Regalia*.

† Namely, two Spanish ecclesiastics who arrived after Desmond was slain; Carte does not mention their names, in whose Introduction to the Life of Ormond the fact is stated. Don Matthew Oviedo, another Spanish missionary, who brought O'Nial a consecrated plume from the Pope; Saunders, the famous English fanatic; Allen, an Irish priest, sent with a mission from Rome; not to mention the *Bulls* against Elizabeth, sent from Rome to Tyrone. This man, Shawn O'Nial, called by his countrymen the *great* O'Nial, was a ferocious barbarian, his rebellion began in 1560. After he was conquered, he was received into favour; and, in 1567, he rebelled again, and being pushed by Sir H. Sydney, gave himself up to the Scotch invaders, by whom he was murdered treacherously at a feast; he was noted for his debaucheries, and after his intemperance used to plunge his body in the sea to allay the fever his excesses had produced; he put some of his followers to death for introducing the use of bread from the English. p. 321; Hume's *Eliz.* chap. 45.

religious bigotry was their chief ally, and the great incitements to the exertions of their fanatic followers, can only be controverted by those who are destitute of candour, or of historical information.

Mr. Plowden would wish to convince his readers, that religious bigotry was but a secondary cause of the convulsions of Ireland during this reign, which, according to his work, were provoked by the oppressions of the Irish government; whereas, in truth, the severities and confiscations of which he complains, did not take place, until after the Queen had been justly incensed at the treachery and rebellions of the native Irish. For when Sir John Perrott, in the 29th year of Elizabeth's reign, resigned his government,

“ He delivered the sword,” says Leland, “ to his successor, declaring, that he left the kingdom in peace, and that now, although a private man, he would engage to bring in any suspected leader within twenty days, without violence or contest; he embarked with the acclamations, particularly of the lower orders of the people, who had felt the benefits of his administration; old Tirlaugh, of Tirowen (an O’Nial) followed him to the water-side bathed in tears.”

That the principal cause of Tyrone's rebellion was religious fanaticism, or that it was the means he made use of to excite his countrymen to arms, the Manifesto which he published previous to his great insurrection sufficiently proves. He tells them in it, “ as I shall answer before God, I will employ myself to the utmost of my power, for the extirpation of heresie, and the planting of the Catholic religion.” Again, “ I give you to understand upon my salvation, that chiefly and principally I fight for the Catholic faith, to be planted throughout all our poor country, as well in cities as else where;” and again, “ if I had gotten to be King of Ireland without having the Catholic religion, which before I have mentioned, I would not accept the same:” and after informing them that they could not conscientiously pay obedience to an excommunicated Princess, though “ there might have been a mitigation* made by her in favour of Catholics, by which they might be licenced, in civil matters, to give her, during their inability, obedience;” he concludes with this exhortation:

“ And now let us join all together, to deliver this our poor country from that infection of heresie with which she is, and shall be, if God do not specially favour us, most miserably infected; taking exam-

* Here is an admission out of the mouth of this great rebel, that indulgencies were allowed to the Catholics of Ireland in this reign, which were denied to their brethren of that day in England.

ple from that most Christian and Catholick country of France; whose subjects, for defence of the Catholick faith, maintained warres so long, yet against their most natural King, as he was, by their means, constrained to profess the Catholick religion, duly submitting himself to the apostolical see of Rome, to which doubtless we may bring our country, you putting your helping hand to the same**

When, therefore, Mr. Plowden chooses to assert, that "Tyrone's grand rebellion *was brought on* and continued by the noxious policy of treating the Irish as a divided, separate, and enslaved people," he advances a position unsupported by any one reputable historian, and solely resting upon his own assertion. All the writers of this period agree, that Elizabeth was peculiarly anxious to conciliate this O'Nial; that she received him at her court with distinguished favour, created him Earl of Tyrone, and obliged her deputies to receive his frequent submissions† and apologies for his insurrections; in consequence of which, they were restrained from counteracting his designs in their infancy; and thus he was suffered to mature that very formidable rebellion, to conquer which, Elizabeth was obliged to send her favourite Essex with twenty thousand troops, and in consequence of which that island was nearly laid waste.

One of the principal *grievances* of this reign, of which the natives complained, was the attempt to introduce the trial by jury‡, that bulwark of British liberty; another was, the appointment of Sheriffs in their counties. In the thirty-ninth year of this Queen, when the Deputy Fitzwilliam, immediately upon his succeeding Sir J. Perrot, intimated to the chieftain of Fermanagh, that he would send a Sheriff into his county, "he shall be wellcome, answered Maguire; but let me know his Eirick (the fine by the Brehon laws for murder) that if my people cut off his head, I may levy it upon the

* Camden, p. 644.

† He was received into favour five times; and, after his grand rebellion, James I. restored him to his lands and honours; notwithstanding which, he rebelled again; and finally despairing of pardon, he fled to Spain, where, or at Rome, we forget which, he ended his turbulent life: his extensive lands thus escheated to the crown.

‡ We have been informed, that at this day in Connaught, and many other parts of Ireland, the lower orders of the Irish detest the trial by jury, which they consider (particularly when it is composed of Protestants) as only a more pompous mode of unjustly putting them to death: so little alteration have centuries made in the prejudices of the Irish!

country*;" and, among the Bills which the Catholic opposition in that Parliament (which Mr. Plowden informs us was *packed*, for the base purposes of giving legislative sanction to unjust measures†) refused to pass, we find the following; namely, one for laying a small duty on wines, and another for the suspension of Poyning's laws; the repeal of which, in our own times, was the first measure taken to establish the independence of Ireland; and for the obtaining of which, the Irish patriots imagined they deserved the eternal gratitude of their country. These two Acts were at length, not without difficulty, passed, in the fourth session of this Parliament, in which this Catholic opposition also rejected two Bills, one for the reparation of parochial schools, and another for the erection of free schools‡. Their conduct is thus accounted for by Dr. Leland, who quotes Hooker, who was so scandalized at their conduct.

"The enemies of the reformed religion, a numerous party, those who dreaded the diminution of their power, in the several districts which they had been used to oppress; those who enriched themselves, and supported their petty feuds by Irish exactions, &c. all came to Parliament with a determined resolution to oppose every measure that came from the throne§."

Can we therefore wonder, that a princess of Elizabeth's temper, who treated her own Parliaments with so high a hand, should have imprisoned those Deputies, whom this Catholic opposition, which so factiously opposed her favourite Reformation, and her plans for civilizing Ireland, sent to London, to lay what they called their grievances at the foot of the throne?

As to that

"unparalleled system of confiscation and depopulation which," Mr. Plowden says, "began in this reign; and which, being in its nature so diametrically opposite to union, pointedly marks the evils which so long afflicted Ireland for want of this salutary measure;"

we beg leave, in answer, to observe, that this writer seems to have forgotten, that confiscation of property, in consequence of treason, was formerly, and still is, the law of England as well as of Ireland; nor has the act of union repealed this statute; and as to the depopulation of which he complains, it arose from the in-

* Sir J. Davis, p. 259, edit. 1613.

† Historical Review, p. 75.

‡ Rymer, T. 15, p. 676.

§ Leland, vol. ii. book 4, chap. 1.

evitable consequences of the insurrections of the Irish, who were then (as we fear many of them still are) only to be taught lessons of obedience in the field of battle. The lands of Ireland were forfeited for rebellion. That they have been forfeited over and over again, we admit; and this is easily accounted for, because the history of that country is little more than the history of a series of rebellions. When, therefore, this writer condemns this system of confiscation, he condemns the laws of our country; which, in spite of the sensibilities of modern philosophers, and the practices of modern reformers, will, we trust, be immortal.

To expose all the misrepresentations and erroneous conclusions to be found in this author's review of the reign of Elizabeth, it would be necessary to write a chapter longer than his own. We shall only therefore detain our readers by laying before them an extract from the Earl of Essex's Letter to the Queen, given in Mr. Plowden's Appendix; and to which, in p. 81 of the first volume, he seems so triumphantly to refer. We trespass thus on our readers, because, although the picture was drawn for the natives in Queen Elizabeth's time, we are sorry to be obliged to observe, that *some traces* of the resemblance may be found among their descendants of *a much later period*.

"In their affection," says Essex, "they love nothing but idleness; in their rebellion, they have no other end but to *shake off the yoke of obedience to your Majesty, and to root out all remembrance of the English nation in this kingdom*. I say, I say this of the people in general, for I find not only a great part thus affected, but that it is a general quarrel of the Irish; and they who do not profess it are either so few or so false, that there is no account to be made of them. The Irish nobility and Lords of counties do not only affect this plausible quarrel, and are divided from us in religion*, but have an especial quarrel against the English government, because it limiteth and tieth them, who have ever been, and ever would be, as absolute tyrants as any under the sun†."

It is plain, therefore, who it was that oppressed the common people of Ireland in the reign of Elizabeth; and who endeavoured to restrain those oppressions.

We pass on to the reign of James I.

* This happily is no longer the case.

† It would have been more prudent in Mr. Plowden to have left this Letter from Essex to Queen Elizabeth out of his Appendix; every line of it being *unluckily* a contradiction to his positions,

"The

“The accession of the house of Stewart,” says Mr. Plowden, “to the throne of England, and *consequently to that of Ireland**, forms a very notable æra in the modern history of that country, the conduct of the Irish to his family, and their treatment of them in return, furnishes a most melancholy illustration of that detestable policy of the Stuarts, which basely lavished that favour upon their *enemy* (the Protestants we presume) which was the rightful *perquisite* of their faithful friend” (the Catholics).

In answer to this accusation against the Princes of the House of Stuart, we must observe, first, that it does not appear to us to have been such very bad policy in most of the Kings of England of that race, to have entrusted the political power of the state to that party which obeyed their laws, supported their power, and in consequence preserved the connexion of the two countries; rather than to the opposite party, which hated the English power, fomented rebellion after rebellion, and upon every favourable opportunity, endeavoured to extirpate the British name and nation out of their country. Secondly, it appears to us, that a great share of the guilt (*whatever it may be*) of that “detestable policy,” belongs to the Protestant Parliaments of England, as well as Ireland: and that therefore, however inclined James the First, or any of his successors, might have been to bestow these *perquisites* upon their *faithful friend*, these assemblies would, to a certainty, have taken the liberty of interpoling and counteracting any *liberal* intentions which they might have formed, of entrusting the government of Ireland to a class of subjects, *implicitly obeying a foreign power*, whose code of ecclesiastical jurisprudence was not very favourable to the authority of an *heretical prince*.

Mr. Plowden seems quite to have forgotten, that there was at any period of our history a very well-founded horror of the maxims and practices of popery, in so much so, that when one of this family (against which he seems to have such an implacable hatred) who was of a more *grateful* disposition than any of his predecessors, attempted to grant these said *perquisites* to his faithful *friends*; his enemies, namely, all the Protestants of

* We shall see that, notwithstanding this position of Mr. Plowden's, which we know to be strictly legal, he afterwards, in the reign of James the Second, denies that when William the Third ascended the throne of England, he also mounted that of Ireland: because, argues this lawyer, though James abdicated the throne of England, he never did that of Ireland; ergo, he was its lawful king. Q. E. D. In its proper place we shall attack this gentleman in *his own trade*, upon the legality of this position,

England who did not at all relish these *douceurs*, forced the generous James to abdicate the throne, and that soon after, the Protestants of Ireland, by their exertions at the battle of the Boyne, put an end to James's liberality in that kingdom.

Instead of examining, therefore, what the very lively imagination of this writer has suggested to him, that the House of Stuart ought to have done, let us trace in his work, the misrepresentations he has given of what they actually did.

Mr. Plowden admits (and indeed he could not avoid it) that James the First was extremely anxious to ingratiate himself with the Irish; accordingly we find, that the first act of his government was an act of very unusual lenity; for he restored to his honours and *his lands*, that very rebel Tyrone, who, by his great rebellion in the last reign, had laid Ireland waste, or, as this writer tenderly expresses it, "who in the late commotions had been very active against the government." James created O'Donnel, who had been also "very active against the government," Earl of Tyrconnel; which favours they requited, by plotting another rebellion, in concert with Spain and Rome, against the King's Irish government; which having been most fortunately discovered, they fled, and both found refuge with the Spanish King, and their friend the Pope. Mr. Plowden seems to have some doubts upon his mind, whether they were not "the victims of a sham plot," and apprehends that they might have fled, not from a consciousness of their guilt, but from motives of fear only. Now, fear was no feature in the character of Tyrone. But Leland has exposed the absurdity of such a supposition, as well as accounted for its origin.

"The writers of the Roman Catholic party," says this accurate historian, "have asserted, without any proof, or circumstance of credibility, that they had been seduced into some private conferences, by one of the family of St. Lawrence, and afterwards betrayed by him to the deputy: but had any art or treachery been used to render them obnoxious to the laws, they had the fullest opportunity of explaining the deep scheme, and leaving some memorial in vindication of their conduct, either in Spain or Rome, where they were entertained and *respected*; but as no such memorials have appeared in vindication of their conduct, they seem to have acquiesced in the charge of conspiracy against the English government, and to have recommended themselves to those of their *own communion*, as men who had sacrificed their honours and possessions to the freedom of their country, and the interests of their religion." Vol. ii. chap. 6, b. 4, p. 423.

In consequence of their flight, their extensive estates were forfeited to the crown, and James proceeded to plant his northern colony, which laid the first foundation for civilizing Ireland.

Mr. Plowden's readers would from his work be led to suppose, that this extensive district, colonized by James, containing four thousand acres, and comprising the greater part of the north of Ireland, was then a most flourishing, and well-peopled tract of land; and, he moreover asserts, that the natives were "forcibly dispossessed," to make room for the new colonists. Now all the writers whom we have consulted, agree in representing it to have been a tract of land partly covered with wood, in which rebels and robbers found a secure shelter, the remainder being desolated by war and famine; and that it must have lain waste, without the deliberate and vigorous interposition of the English government. Indeed, when we consider the characters of the former possessors, and particularly of Tyrone, it does not appear very probable (had we not even indisputable evidence to the contrary) that a country over which they presided, could have been the abode either of industry or of civilization.

James (says Leland*) who affected to derive his glory from the Arts of Peace, resolved to dispose of these lands in such a manner, as might introduce all the happy consequences of peace and cultivation. The experience of ages bears the most honourable testimony to the design, and Ireland must acknowledge, that here the first foundations were laid of its affluence and security; and Ireland does acknowledge with gratitude her obligation to James! for the part of that kingdom thus colonized, the North, is at this day the seat of her staple manufacture, the linen; it is the great bulwark of the Protestant religion; it is the most flourishing, the best civilized, and the only generally well-affected part of that island.

Had this gentleman, therefore, before he wrote his crude history of this celebrated northern plantation, taken the trouble to look into "the orders and conditions to be observed by the undertakers, &c." "the project for the division and plantation of the escheated lands," "the commission of enquiry with the articles and instructions annexed," as also into "Captain Pynnar's Survey, made at several times, and in several places, by virtue of the King's Commissions under the great Seal," all of which he might have found in that very valuable collection of Irish papers, entitled

* Leland's Hist. Ireland, vol. ii. p. 429.

† First introduced by Wentworth, Lord Strafford, in the reign of Elizabeth, and encouraged and fostered by the great Duke of Ormond, at the beginning of the reign of James the Second.

" Harris's

"Harris's Hibernica;" and had he examined these *official documents* with an attentive and impartial eye, he must have informed his readers, that James, profiting by the example of the errors committed by Elizabeth in her ineffectual attempts at colonization, had formed his great plan in the manner most calculated to conciliate the native Irish, by a respect for their habits and prejudices, as far as was consistent with the great object of their civilization which he had in view; and that therefore, instead of driving the Irish into the hills and fastnesses, he allotted to them the plains; that he suffered them to choose, as under-tenants and servants, those of their own country and religion; and that, while the undertakers* and servitors† were all obliged to choose Scottish or English tenants (who were compelled to take the oath of supremacy) the former were tacitly exempted. That moreover he "gave the Irish estates in *fee-farm*, at the yearly rent of ten pounds thirteen shillings and four pence for every portion of a thousand acres, and so rateably for greater proportions‡;" and that the only restraint he compelled them to submit to was, "that they should take no Irish exactions, and that they should use tillage after the English manner§." Mr. Plowden acknowledges, in p. 105, that 116,330 acres of the five hundred thousand were allotted to the natives; and, when it is recollected, that these lands were the plains, and of course the most fruitful, and that the mountainous and wooded parts were allotted to the undertakers and servitors, which they were obliged to clear and improve, the distribution appears to us to be very fair and equitable; and if Mr. Plowden, during his *three trips* to Ireland, had made one to the north, the present state of that famous plantation would have convinced him, by a comparison with the other provinces of that king-

* The company of merchants in London.

† Those who held civil or military employment in Ireland.

‡ Harris's Hibernica, p. 129.

§ i. e. that they should give up their customs of burning the land (the old Irish mode of manuring), and ploughing by yoking their horses to the ploughs by *their tails*, instead of tackle. Notwithstanding this provision, they continued the use of their ancient mode; for Captain Pynnar, who, by the King's order, surveyed this plantation nine years after its first establishment, every where reports, "that the Irish do still plough by the tail." See Pynnar's Survey of Harris's Hibernica. N. B. In parts of Connaught the Irish still plough by the tail, An. Dom. 1803.

dom,

dom, of the inestimable obligations which Ireland owes to James I.*

As to the suspicions entertained of the Irish Catholics during the latter part of this reign, the precautions taken against them, and the manner in which James I. treated the deputation which the popish cabal sent over to him†, we must remind our readers, since Mr. Plowden has *inadvertently* forgotten to do so, that these circumstances all occurred after the fortunate discovery of the Gunpowder Plot, and the alarms of an *affiliated* conspiracy in Ireland; which were fully authenticated, by the flights of Tyrone and Tyrconnel, and the daring practices of the ecclesiastical emissaries of Spain and Rome;—

“ Ogni medaglio ha il suo reverso ;”

but, as Mr. Plowden thinks proper to give but one side of the medal, it became necessary for us to turn to the other, to see upon what occasion it was struck.

The commencement of Charles the First's reign, Mr. Plowden admits, was highly gratifying to the Catholics of Ireland‡; and the measures pursued by his government in that country were lenient and very popular. Indulgences *on the score* of religion were allowed to them, greater than they had ever experienced from a Protestant monarch since the Reformation. These indulgences he represents as highly alarming to the Puritanic party§, which he would lead his readers to suppose was as powerful at that time in Ireland as in England. Now a stronger proof of their weakness cannot be produced, than the historical fact, that the Puritans were obliged to form a *coalition*|| in Parliament with the Catholic party; and to join hand in hand with them, in their measures of opposition to government, and their struggles against the King's prerogative. When, therefore, this writer asserts (p. 135) “ that such at this time was the prevalence of the Puritan party in Ireland; such their arrogance, ferocity, and power; such their avowed hatred to the

* To secure to his Protestant plantation an influence in the state, James I. erected sixty-seven corporations, with the privilege of sending members to the Parliament.

† Historical Review, p. 110.

‡ Ibid. p. 114.

§ Ibid. p. 115, et sequentes.

|| See Rushwood, vol. iv. and, from a manuscript in Trinity College, Dublin, entitled “ Journal of the House of Lords,” Leland informs us, that “ the Catholic Lords, and those Protestant Lords infected with the Puritanic spirit, also joined in their measures of opposition to Lord Strafford's administration.” We have been informed, that the Irish opposition party in Parliament, in 1797, were, inadvertently no doubt, playing the game for the United Irishmen.

Catholics

Catholics (their parliamentary associates); and such their still dissembled, but active enmity to royalty, that the most serious apprehensions were entertained of an immediate general massacre* or extermination of the whole body of the Catholics;" his work becomes an absurd and mischievous romance, and not an history. We must therefore look out for some other cause why the Catholics of Ireland, as Mr. Plowden expresses it, p. 141, "united in a regular system of *self-defence*, which, to this day," he says, "is *most unwarrantably and unjustly* styled an odious and unnatural rebellion;" and fortunately we need not be very long in the search.

"The clergy," says Leland, "by whose influence these violent proceedings were directed†, were, by their numbers and their principles, justly alarming to Government. They swarmed into the kingdom from foreign seminaries, where they had imbibed the most abject and pestilent opinions of the papal authority. Seculars and regulars alike had bound themselves by a solemn oath to defend the papacy against the whole world, to labour for the augmentation of its power and privileges, to execute its mandates, and to prosecute heresies. The whole body acted in dangerous concert, under the direction of the Pope, and subject to the orders of the congregation *de propaganda fide*, lately erected at Rome; and many of them, by their education in the seminaries of Spain, were peculiarly devoted to the interests of that monarch: habituated to regard the insurrections of the old Irish, in the reign of Elizabeth, as the most generous exertions of patriotism, and taught to detest the power which quelled this spirit, and established a dominion on the ruins of the ancient dignity and pre-eminence of their countrymen."

But, as this picture has been copied by a Protestant divine, we refer our readers to the original, namely, the Narrative (throughout) of Walsb, the Irish Franciscan Friar, who was present in Ireland at the time these transactions took place.

We have already remarked, that Mr. Plowden's mode of writing history is rather a novel one; and our observation is confirmed, by the manner in which he has compiled his history of this memorable reign: for he begins by informing his readers, in a note to p. 113, that they must give very little, if any

* We have read of Popish massacres in the history of Ireland and France; but, in the course of our reading, we have not met with a single massacre by Protestants.

† Namely, seizing upon the Protestant churches, and celebrating their worship with all possible publicity and ostentation; erecting numerous nunneries and friaries, and a Popish college, in Dublin, immediately upon hearing of Charles's orders to his Deputy, Lord Faulkland, in the third year of his reign, to give the Catholics every possible indulgence and toleration, consistently with the safety of the established church. See Leland, vol. iii. chap. 1,

credit to all the reputable historians of that remarkable epoch of Irish history, on account of their party prejudices; that Dr. Warner only can be trusted, whose book, we are told, is very scarce in Ireland; and therefore, although it does not give colour to any of Mr. Plowden's favourite positions, yet his Irish readers have his full permission to consult it on account of its scarcity.

The works of Lord Castlehaven, one of the members of the supreme (rebel) Catholic council of Kilkenny, and who commanded the rebel Leinster horse, under the rebel General Preston; those of the titular Bishop of Ferns, who, in his book, styles the massacre of 1641, "*sanctum et iustissimum bellum*;" and the writings of Messrs. Peter Walsh*, the Franciscan, Geoghegan, O'Connor, and Currie, they have Mr. Plowden's permission to place their confidence in; particularly as some of them agree with him, that the Irish massacre and rebellion of 1641 was provoked by the oppressions of the government of Lord Strafford.

Mr. Plowden having removed out of his way all impediments to historical misrepresentation, by thus interdicting any reference to Sir J. Temple, Doctor Borlace, Clarendon, Carte, and Sir Richard Cox, proceeds to establish three positions. First, that the cruel and wanton rebellion of the year 1641, was provoked by the rigour of Lord Strafford's administration; secondly, that the Catholics of that day were *zealous* loyalists, fighting for King Charles, his crown, and dignity; and, thirdly, that the Protestants of Ireland commenced the first massacre.

That all these positions are directly contrary to the faith of history, we have abundant proof drawn out at length, which may probably be produced in another form. At present, for brevity's sake, we must confine ourselves to the following remarks.

1. On the first head, that Lord Strafford, though imperious and harsh to individuals, was a good and beneficial Governor for Ireland, is proved by Leland and other writers. This victim to popular frenzy introduced the linen manufacture, to

* Poor Peter Walsh honestly owns, that this rebellion was entirely the *bandy-work* of the Catholic priests and foreign ecclesiastical emissaries; in consequence of which, Peter, who seems to have been a very conscientious man, has been ever considered, by the Catholic party, as a horrible renegade: as his work is probably not to be had in Ireland, Mr. P. may safely refer his readers to it.

promote which he gave 30,000*l.* out of his own pocket*. But whatever might have been the demerits of Strafford, there is little probability, or even possibility, that the rigours of his government should have caused a rebellion and massacre several months after he was recalled, and had lost his life. Strafford was beheaded May 12, 1641, and the massacre in Ireland commenced October 23, in the same year. It appears from the examination† of Dr. Jones, a Franciscan friar, that the massacre was agreed upon early in October, at a meeting of conspirators, where he was present, "as the only sure and safe way of getting rid of the English and the Protestants." Other proofs may be drawn from Lord Maguire's examination before the Privy-Council, to which he did not object on his trial, that the whole attempt was "in defence of the Catholic Religion," for which reason the conspirators told their associates, that every Catholic power in Europe must support their cause of necessity.

2. With respect to the loyalty of the Irish Catholics, and their fighting for Charles I. since it is proved, that they acted under the authority of the bull of Pope Urban VIII. which absolved them from their allegiance, and gave "a full and plenary indulgence and entire remission of all sins, crimes, and delinquencies, how heinous soever," to those Irish who should endeavour to deliver their country "from the grievous empire of the heretics‡," no great credit can surely be given to any such assertion; and certainly the massacre of multitudes§ of the King's unsuspecting Protestant subjects, at a time of profound peace, was little proof of loyalty or attachment to him.

3. But, thirdly, Mr. Plowden accuses the Protestants of having commenced the first massacre; an accusation contradictory even to his own dates, and involving exaggerations which we shall notice hereafter. But these, and other parti-

* See Strafford's Letters, vol. i. Carte's Ormond, and Leland, vol. iii. chap. 1.

† A MS. now preserved in the Library of Trin. Coll. Dublin.

‡ See this curious State Paper in the *State Trials*, article "Lord Maguire's Trial," &c.

§ We shall not contend whether, according to Sir J. Temple, 154,000 men, women, and children, in Ulster; or, according to Dr. Warner, 4020 only were massacred, and 8000 starved, in the first two months of the rebellion: perhaps the truth may lie between them. Others give other numbers; but the reality of the fact, and the horrid cruelty of it, are equally beyond dispute.

culars, though our intention was to complete our observations in three parts, we must, for want of room, postpone to our next number.

(To be continued.)

ART. XI. *Sermons preached occasionally in the Episcopal Chapel, Stirling, during the eventful Period from 1793 to 1803. By George Gleig, LL. D. and F. R. S. Edin.* 8vo. 4th pp. 7s. Bell and Co. &c. Edinburgh: Rivingtons, London. 1803.

ONE of the most prevalent absurdities among men, and the most difficult to counteract, is the practice of extending a true maxim beyond its original meaning, till it becomes false, and then adhering obstinately to it, as if it were unaltered. This has happened with respect to political Sermons. While politics meant, in almost constant usage, the schemes, contentions, or factions of parties within the state, it was justly asserted that politics had no business within the church; and indeed nothing can be more base or unworthy of a Christian divine than to introduce topics so completely temporal, and probably self-interested, into a discourse intended for public edification. But when by politics we mean, as we have generally meant for ten or twelve years past, the most extensive branch of public morals, those great duties which form the basis, the cement, and the stability of social intercourse, it becomes one of the most pressing duties of a preacher to watch when these are relaxed, to raise his voice when they are endangered, and to use all possible diligence to make manifest their foundation in the Gospel, and demand the obedience of his hearers to them, by every cogency of argument, and all that he can command of eloquence. Yet, self-evident as this statement is, there still are persons mistaken or obstinate enough, to exclaim in general terms against political Sermons, not excepting even those whose design is such as we have now described: a design exactly coincident with that of St. Paul, when he wrote to his disciples to "submit to the ordinances of man" to "honour the King," and many similar precepts.

For the present author therefore we claim, not only a truce with all such ridiculous objections, but a high degree of praise and commendation, for having, throughout so many turbulent years, inculcated upon his hearers, the sound principles of general politics, reprobating, in energetic language, the con-

duſt and maxims of thoſe demagogues who have ſo long convulſed ſociety, and opened the way to diſorders which cannot ſoon be healed. Many of the diſcourſes were, indeed, delivered on occaſions fixed by authority, and therefore offer a manifeſt reaſon for the topics they diſcuſs; but all have more or leſs reference to the peculiar complexion of the times, and appear to be dictated by an honeſt zeal for preſerving, by pious means, thoſe temporal bleſſings which certainly were achieved for our country by pious men, the advantages of our eccleſiaſtical and civil conſtitution. Some of the Sermons are alſo directed againſt thoſe preachers who, for diſtorting and diſfiguring the Goſpel by their partial views, think they deſerve the eminent title of evangelical, due certainly to the regular and conſcientious preacher under the eſtabliſhment, as much as to any modern theological inſtructor in the world. In the diſcourſes of this claſs, to which the firſt ſeven in the volume more particularly belong, Dr. Gleig argues with vigour againſt the Antinomian ſyſtem, and thoſe violent exaggerations of the doctrine of original corruption, which by implication ſeem to make God the author of ſin; but in ſo doing, he appears occaſionally to paſs the line of truth, and to give, at leaſt, opportunities for a rigid interpreter to accuſe him of denying the doctrine itſelf: nor is it very eaſy to ſee how ſome of his poſitions can be reconciled with the ninth and ſome other Articles of our Church.

In ſome paſſages alſo of theſe firſt Sermons, an opinion is ſtated, apparently coincident with that of the learned Henry Dodwell, that *ſouls* after the Fall became mortal, and that it was only through the gift of Chriſt that they became again immortal. He does not ſurely mean to ſay, that without the intervention of the Saviour there would have been no general reſurrection, no future judgment. It was aſſuredly to ſave us from condemnation, not from annihilation, that the Son of God came down from heaven; an object much more worthy of divine interpoſition and divine mercy. We ſhall not, however, enter into controverſy, where there is ſo much that is excellent and indisputable, and where we are convinced, from general character, that the author's intentions muſt be ſound and upright*.

Of

* The author appears to have ſtated the principal part of his opinion in a note from Biſhop Ball, ſubjoined to p. 59. He refers to the third volume of the Engliſh works of that prelate, where the reader, he ſays, "will find it completely proved, that the early fathers (as they are called)

Of these seven discourses, the first "on Justification," maintains the necessity of adding good works to faith; the second, "on Faith working by Love," still further combats the dangerous opinion, "that the villain who, after spending a long life in the practice of every vice, shall persuade himself, on his death-bed, that Christ died for *him* in particular, shall as certainly be saved as St. James the Just." The third discourse, by maintaining that "Man's Duty is suited to his Nature," is intended to counteract the opinion, that man is born under a natural *necessity* to sin; it seems, however, in some places, as we have suggested above, to deny even the *propensity*, rather more than the doctrine of the Church, or the observation of Nature itself, will fully warrant. In distinguishing the Old and New Man, in the fourth discourse, Dr. G. contends, that the former, in the language of St. Paul, implied solely the heathenish or unconverted state of the first Christians, and had no reference to a corrupted nature derived from our first parents. Of a similar tendency is the fifth Sermon, on "the Unregenerate Man." The sixth, of which the subject is "Evangelical Righteousness," has much in it that is highly useful, on the necessity of active and positive, as well as negative goodness. The following passage may serve to show the force and tendency of the author's arguments.

"We are *born* free from *actual* sin; and were such *negative* innocence sufficient to fit us for the kingdom of heaven, why are we not placed in heaven at once, instead of being detained for a number of years upon earth? God does nothing in vain; and therefore we must conclude, that the present is merely a state of probation and improvement; and that he who, on his native innocence, does not engraft habits of piety, purity, peaceableness, gentleness, mercy, easiness to be intreated, and other Christian graces, defeats the very end for which he was sent into this world. He is indeed that "wicked and slothful servant who hid his Lord's talent in the earth, instead of putting it to the exchangers, that his Lord, at his coming, might have received it with usury;" and who, though not positively dishonest, was yet, for want of actual industry, ordered to be "cast into outer darkness, where shall be weeping and gnashing of teeth."

"In the Christian race we must indeed be careful not to deviate into bye-paths; we must first eschew evil before we can exert all our powers in doing good. Yet it is to be feared, that there are numbers pro-

called) considered the terrestrial paradise as a place of probation: whence our first parents, had they continued obedient, and grown up to human perfection, would have been translated to heaven without tasting death."

fessing the faith of Christ who do not even thus much, but hope to compound for one favourite sin by the practice of a few easy virtues.

"Some, who imagine that they may commute with God by giving the fruit of their labour, or the superfluity of their fortunes, for the sin of their souls, are charitable perhaps to the poor, and relentless to their enemies; or they are gentle and placable, and therefore indulge their appetites in drunkennels and sensuality, founding their confidence on that text of Scripture where it is said, that "charity shall cover a multitude of sins." But the oracles of truth have assured us, that "Christ hath no concord with Belial; and that he who keepeth the whole law, and yet habitually offendeth in one point, is guilty of all." P. 81.

The discourse on "the Dispositions fit for Heaven" (seventh) proceeds on the highly probable assumption, received by the soundest divines, "that the habits which we shall have formed here will accompany us into the other world," and that consequently, we cannot by any means be fitted for heaven, without we shall have acquired heavenly dispositions. The illustration of this opinion, in the close of the discourse, has something striking and rather novel in it.

"No man, however desirous of making all his neighbours happy, would invite to the same entertainment, and mix in the same company, the licentious and the modest, the profane and the pious, the cruel and the merciful, or a troop of midnight revellers and a company of grave moralists. As every one sees that such heterogeneous associations would render all parties miserable, every one may likewise perceive, that were the wicked admitted, with all their evil habits in full force, to a share of the "inheritance of the saints in light," heaven itself would be converted into hell." P. 108.

In these seven discourses, besides what we have already noticed, there is nothing to which we should object, except in the second, where there is certainly too general a censure of other divines, whom the author accuses of "supinely suffering things to take their course, without exerting one effort to stem the torrent of infidelity which threatens to overwhelm us." P. 23. Whenever this discourse may have been written, we cannot conceive that such a censure could be deserved; but lately there is undoubted evidence, from publications of every kind, that the clergy have very generally been attentive to the necessities of the times, and have been exerting themselves to counteract the threatened evils; nor is there any reason to doubt, that the private efforts of those, who have not employed the press as their ally, have been fully proportioned to the zeal which has been thus manifested to the public.

At the head of the second class of discourses stands one which we commended at its separate publication in 1794*. Of the ninth we also made a short mention†; but certainly more slight than, on a second perusal, its merits seem to demand. The former of these gives a view of a depravity of manners with respect to religion, which we hope and believe to be exaggerated. "Of young men bred to the liberal professions," says Dr. G. "two thirds at least are avowed infidels." P. 114. Assuredly no such proportion has appeared of late to subsist, in this part of the United Kingdom: and, if it did in the northern part, at the time when the discourse was produced, we trust that more wisdom now prevails there also, in that class of society. "A friend of mine," it is said soon after, "whose veracity cannot be doubted, assured me, that of thirty young men, composing a literary society of which he was a member, there were but three who had the courage to profess themselves Christians." P. 115. This is tremendous: but, though the ignorance and precipitance of extreme youth too often lead to a fancied rather than a real infidelity, we should hope that even of these here mentioned, the larger part, on maturer thought and knowledge, would abandon the error of their ways. No such fact, however, has come to our knowledge in this part of the kingdom; and others, which have fallen under our observation, lead us to feel some confidence, that a much better state of opinions at present subsists, even among the younger candidates for professional distinctions. In the ninth Sermon, after showing that sinful nations were often employed to punish the chosen people, the author gives a very useful caution against the false hope, that the French, on account of their wickedness, will not be permitted to prevail. In this point of view, the following passage assuredly deserves a notice, which we regret not having given on the former occasion.

"The impiety of the French hinders them not from being properly employed as the "rod of God's anger, and the staff of his indignation;" and correct notions of the divine justice warrant us to believe, that when they shall have answered the end for which they are so employed, they will as certainly be punished as the ancient Assyrians, who were turned loose upon the world for a similar purpose.

"This conclusion is not the result of mere abstract reasoning. Amidst all the enormities perpetrated in that sinful nation, the hand of divine Providence has ever been most conspicuous. Whilst the revolutionary government has been preserved under different aspects, for the purpose of scourging the surrounding nations, those who

* See Brit. Crit. vol. iv. p. 80.

† Ibid. vol. vi. p. 428.

framed the heterogeneous machine have all been mastered by those who new modelled it; and every change which has been made in its form, has been attended with the execution of those by whom it was previously administered. Thus have the most guilty regularly executed the divine vengeance upon each other; and we may reasonably hope, from the impartial justice of our Father who is in heaven, that when this unparalleled tyranny has answered the ends for which it has so long been permitted to carry desolation through the earth, it will be as completely overthrown as the despotism of ancient Babylon.

“ The successes of this abandoned people, therefore, should not incite us to despair, but to a thorough reformation of our national manners. Let us speedily return to that sober and enlightened piety, that serious sense of religion, and that regular attendance on divine worship, which characterized our ancestors, and “ made their light to shine before men, that their good works were seen, and their Father who is in heaven glorified.” Let us, in the education of our children, carefully guard their minds against that detestable spirit of infidelity, which, though very generally diffused through the younger part of the nation, has been justly and emphatically styled “ the bane of common life, the opprobrium of common sense, and the dishonour even of our common humanity.” P. 158.

In the twelfth discourse, we find an opinion combated which has never fallen under our observation, It is thus stated in the opening of the Sermon.

“ Among the innumerable devices of the discontented to disturb the public peace, and to fetter the powers of government, one of the most extraordinary is a doctrine which has of late been preached with great zeal, and of which the object is to prove, that men have *no rights* to maintain, and of course that all *wars*, even *defensive wars*, are sinful.” P. 211.

If such a doctrine has been held, it must have been by the same fanatics whom, on other points, the author opposes; but, not having met with it, we can only give credit to Dr. G. for the accuracy of his observation. We have seen, indeed, sermons and declamations against war, under all possible circumstances; but, if this denial of all rights made a part of the argument, it has escaped our recollection. In the thirteenth Sermon, an allusion is made to the rash testimonies given, a little before it was written, at Maidstone, in a manner which, if it tends to perpetuate the shame of the offending parties, does no more than truth and justice demand. (See p. 240.) With respect to the unfair practices employed in the times of scarcity, the following note is important, as containing a direct contradiction to some theorists, who thought fit to deny what the community in general appeared to feel.

“ This

" This fact, however, has been controverted with much vehemence by the implicit believers of all the assertions of Dr. Smith; and some have even ventured to affirm, that the crimes of forestalling and re-grating are, like the crime of witchcraft, impossible to be committed. Could mankind live for a month, or even a week, without food, I should indeed consider it as very difficult, if not impossible, to raise, by any combination, the price of corn above its just proportion. It would not be easy, if at all practicable, for the manufacturers of broad cloth to raise *its* price by partial combinations to keep it back from the market; because a man may wear an old coat till he can procure a new one from a distance, or till the combination around him shall be dissolved, and the manufacturers, as usual, expose their goods to sale. Far different is the case with respect to corn. The poor, who constitute the largest part of the inhabitants of every country, are seldom so provident as to lay up any part of the food of one year to meet the deficiencies of another. To market *they must go* from month to month, and from week to week; and I see not why the farmers and corn-dealers of a large district, taking advantage of an unfavourable season, should find it *impossible* to enter into an agreement with each other to bring no corn to market till they shall be offered for it the price which *they have fixed* as adequate. The poor must have food at whatever price; and they cannot themselves import it from a foreign country, or even wait till it be brought from a distance in their own. No man is better entitled to an adequate reward for his hazard and his labour than the cultivator of the earth; but that the farmers, as in many places of Scotland, should have completely *enriched* themselves during *two years of scarcity*, and that in those years they should have offered for land rents *in money* higher by much than were ever before heard of, are circumstances which I cannot but think extraordinary! It seems likewise extraordinary, that some of them should have disposed of no part of the crop of 1799 in July 1800; and that this was a fact, is known to every man who, at that period, looked around him from the high ground in this county. Nay, it is surely somewhat wonderful, that, at the very time I am writing this note (Nov. 23d, 1802), the people of Stirling pay for the quartern loaf of wheaten bread three halfpence more than is paid for it in London!" P. 314.

We cannot allow ourselves further to expatiate on the particulars of this volume, but must by no means withhold our general testimony to its merit. The style of Dr. G. is correct*, and frequently energetic; his zeal against the corruptions of the continent, and those more particularly which at any time, or in any degree, have spread among ourselves, is eminent and laudable; nor will it be for want of sound argu-

* An expression occurs in p. 359, which seems unauthorized,—
 " his parents dying of *heart-break*;" but such instances are rare.

ments, or apposite authorities from scripture, if any reader shall rise from the perusal of this volume without finding himself improved in patriotism, and all the most important social principles.

BRITISH CATALOGUE.

POETRY.

ART. 12. *Egypt; a Poem, descriptive of that Country and its Inhabitants. Written during the late Campaign, by M. M. Clifford, Esq. of the Twelfth or Prince of Wales's Light Dragoons.* 12mo. 79 pp. 4s. 6d. Evans. 1802.

Though no cargoes of scientific men accompanied our expedition to Egypt, the British deliverers of that country achieved discoveries in literature* which had escaped the boasted *Scavans* of France; and the Poem before us stands, we believe, unrivalled by any poetical composition produced on the subject of that country by our enemies. It is, indeed, considering the circumstances in which it was written, and the military profession of its author, a work of singular merit; and would, in our opinion, do no discredit to any poet of the present day. Mr. Clifford informs us it is published "as it was composed, during the avocations of military duty, in a small tent on the sands of Egypt, amidst the orange-groves of Rosetta, or on the tempestuous bosom of the Mediterranean." This apology was not, however, necessary; for, though some passages might have been improved, and the Poem condensed to advantage by a revision, we cannot, as a descriptive poem, wish the ideas to have been arranged otherwise than as they arose in the mind of the author. He has divided it into three Cantos; the first of which is chiefly descriptive of the country; the second relates principally to its history, and the manners of its inhabitants; and the third contains miscellaneous reflections on the events of the campaign, and the singular country in which it took place. This is but a faint outline of the Poem, which, being mostly descriptive, does not preserve, and does not require, a methodical arrangement.

We will give samples of the author's style and manner; which, we doubt not, will induce every reader of taste to cultivate a more intimate acquaintance with his work. Speaking, in Canto I. of one of

* See the review of Walfh's Journal, Brit, Crit, vol, xxi. p. 291.
the

the modes adopted by the ladies of a Turkish Haram, to solace the hours of their captivity, that of listening to fictitious tales of distress, he has the following ingenious and beautiful reflections.

“ But, ah! how small the bliss, the joys how rare,
When *even* sorrow forms a cherish'd share;
When the short moments, ravish'd as they flow,
Seem but the shadows of reflected woe.
Thus, though the hand awakes the lyre no more,
The chord still vibrates that was touch'd before.
Yet these fine marks of Nature's fond controul,
These wild effusions of a feeling soul,
Lend to each feature more peculiar grace,
And tinge with richer glow the female face;
And oft, when real sorrows ask'd a sigh,
I've fondly view'd the pearl in Emma's eye,
And kiss'd it as it fell; more pleas'd to see
A tear for others, than a smile for me.” P. 10.

The description of the Arabian peasants' uncomfortable state, contrasted with the peace and security enjoyed by the author's countrymen in Wales, is also very interesting. But no passage is perhaps more poetical than the picture drawn of the Bedouin Arab; a part of which (for the whole would take up too much space) we will extract, as a further specimen of this elegant Poem.

“ Mark, then, yon form! that, with impetuous haste,
Seeks the deep shelter of the sandy waste,
Spurs his fierce steed to emulate the wind,
And leave the cultivated world behind;
There, whilst around the eddying whirlwinds rise,
And tempests mutter through the lurid skies,
Sudden he hides his solitary form,
And seems the angry genius of the storm;
The savage Bedouin, whose earliest hour,
Spurns the rude grasp of kings and kingly power,
Mocks their gilt palaces and crimson state,
Born the proud arbiters of human fate:
For him, though Fortune builds no legal throne,
His scanty comforts still are all his own;
The milk and fleece his wandering flocks supply,
The camel feeds beneath his guardian eye;
The swift steed, neighing, owns his master's care,
Crops the thin herbage, and inhales the air;
Wide is his range, o'er many a boundless plain,
From Afric stretching to the Indian main,
The wandering tribes extend, in lawless sway,
The hardy children of the god of day.
There where, unknown, the deep Oasis sheds
A partial shelter on their sun-burnt heads,
To where rich Suez, on the golden sands,
Dispenses commerce to more distant lands;

Bids her long trains the sandy Desert brave,
 And trusts her treasures to the Eastern wave.
 On these wild plains the Bedouin alone
 Builds his rude empire and his wandering throne,
 Asserts his rule, and, darting on his prey,
 Scares the rich merchant from his toilsome way.
 There where, illumed by Asia's brilliant skies,
 In many a group old Tadmor's columns rise,
 Where Time has spread his desolating reign,
 And grasp'd alike the palace and the fane,
 The Bedouin roves; and, mid the sculptur'd mafs,
 Views o'er his head the various seasons pass;
 Rests his rude spear against the artist's pride,
 Heedless where monarchs ruled and sages died." P. 32.

We should be tempted to cite many more passages; but those we have already extracted will, we trust, sufficiently evince, that this work well deserves the attention of all admirers of beautiful description, and must interest every lover of genuine poetry.

ART. 13. *The Odes of Anacreon, translated from the Greek into English Verse.* By Thomas Girdlestone, M. D. 12mo. 100 pp. 3s. 6d. Robinsons. 1803.

The fairest mode of estimating the merits of a translator is by comparing him, in some material part of his work, not only with the original, but with some of his predecessors in translation. The two best English versions of Anacreon which we have met with, are those of Fawkes and Mr. Moore; the latter of which (though somewhat paraphrastical) will, we think, in spirit and elegance, never be excelled. The translation before us is not wanting in fidelity; but, in other respects, we cannot say much in its favour. The writer seems not to have a good ear, nor a correct knowledge of English versification. He often puts an accented syllable where the metre requires one without an accent, and *vice versa*. Of seven lines (from Pope) cited in the Preface as instances of verses that have open vowels, only three are so, excepting to the eye. We will, however, give a specimen of the translation, by extracting the version of one of the best known and most celebrated Odes of Anacreon; and the rather, as it is the same in which we compared * Mr. Moore with his predecessor, Fawkes.

“ ODE III. ON CUPID.

At midnight, in stormy air
 When Bóotes guides the Bear;
 When oppress'd by toils of day
 Men the call of sleep obey;
 Love my humble home explores
 Thund'ring loud against my doors.
 “ Whence, I cry, and why this noise?
 Who my door and sleep destroys?”

* See Brit. Crit. vol. xx. p. 27.

Lo the voice of Love I hear!
 " Ope your door dismiss your fear;
 Drooping wet 'tis I, a child,
 Who this moonless night stray wild!"
 At this melting tale of woe,
 Pity's tear begins to flow;
 Up I rise and strike a light,
 Put my bars and locks to flight.
 Then with quiver bow and wings,
 In the boy equipped springs!
 By the fire, I him recline
 And his hands rub warm with mine;
 Then from each bedrooping tressle,
 I the limpid water press.
 Soon as he began to glow,
 " Now, says he, let's try my bow,
 Whether still the strings remain,
 Quite uninjur'd by the rain?"
 Quick he then an arrow tries,
 Through my liver wing'd it flies;
 Then exulting, leaps the boy,
 " Hoft says he, I give Thee joy,
 Sound I find my bow indeed,
 But thy heart with pain must bleed!" P. 4.

From the foregoing sample (which is very fairly taken) the reader will judge of the merits of this translation; which does not appear to us nearly equal to that of Fawkes, and still less to the elegant work of Mr. Moore.

ART. 14. *Petrarca. A Selection of Sonnets from various Authors, with an introductory Dissertation on the Origin and Structure of the Sonnet.* 12mo. 7s. 6d. Baldwin. 1803.

Nothing can be more certain, than that the Sonnet may be the vehicle of fine sentiments and exquisite poetry; as may easily be found from productions of Mrs. Smith, Mrs. Robinson, Hayley, Roscoe, Seward, and others of modern times; to say nothing of Lord Surrey, Shakespeare, Spenser, Milton, &c. and more particularly of the distinguished name of Petrarch, properly prefixed to this very elegant volume.

A neat Essay, in vindication of this species of composition, introduces the work, which is a collection of the best specimens of the Sonnet, which our language affords. From these we select the following, which is original.

" High meed of honourable toil, fair fame!
 The guide and guardian of the noble mind.
 Still round the warrior's dusty temples bind,
 The laureat wreath, and light the lambent flame.
 If letter'd merit call, attend the sage,
 The boast of science, and the friend of truth:
 Feed the warm fancy of poetic youth,

And

And write their names on thy immortal page.
 More dear obscurity to me. I love
 The sober silent shade : the hermit cell,
 Where by calm solitude is pain beguiled ;
 And the lone tenant of the hallow'd grove,
 Soothing the fond weak heart that loved too well,
 May mourn SELINA'S loss in accents wild." P. 52.

Some elegant engravings adorn this volume, which are from the pencil of Mr. P. Henderson, brother of the editor. The Sonnet above-cited, we presume, is by the editor; and there are some with names affixed, which are now first published, as those of Mr. Crowe, in pp. 50 and 51. The collection is formed from about forty-four different authors (of whom, at least half are now living) besides those that are anonymous. It is a book which will find its way to every elegant collection.

ART. 15. *The Works of the English Poets, with Prefaces, biographical and critical, by Samuel Johnson, LL. D. Re-edited, with new biographical and critical Matter. By J. Aikin, M. D. Vol. I.—VI. Spenser.—VII.—IX. Cowley, &c. Heath and Kearsley. 1802-3.*

This republication of Johnson's poets is very elegant in point of form, and has the decoration of plates by Heath; besides the accessions it derives from the pen of Dr. Aikin, some change in the selection, and some additions. It is obvious, that the very poet who stands first, is now first united to the collection. His text is printed from that of Upton, and a new life of him by Dr. Aikin is prefixed. It is, however, to be lamented, that this part of the collection has preceded the labours of Mr. Todd, who will undoubtedly give an improved text, and probably will throw fresh light on the history of the poet. The head of Spenser is beautifully engraved. The other ornaments are, as is usual in our adorned editions, better in execution than in design. The head of Cowley is also very fine. The work is regularly continued; we are not certain at present to what extent.

ART. 16. *The Fury of Discord. A Poem. By John Carr, Esq. Author of "the Stranger in France." 4to. 13 pp. 1s. Hatchard. 1803.*

The author of this patriotic effusion is already known to the public by the entertaining work mentioned in the title-page*. As a poet, he does not appear to equal advantage. "The Fury of Discord" is an allegorical Ballad, in which the allegory is not carried on with sufficient propriety; nor is the versification musical or skilful. The object, however (which is to contribute every thing in the writer's power to animate the exertions of his countrymen) is highly laudable; and some of the stanzas are by no means deficient in spirit; as an instance of which, we cite the following, though they are not wholly unobjectionable.

* See Brit. Crit. for August, 1803, vol. xxii. p. 129.

" But ENGLAND disdain'd to the tyrant to bend,
 Still erect, undismay'd, she was found,
 Infuriate, he swore that " his bolt should descend,"
 And her Temples should fall to the ground.
 Yes *here*, if his banner is destin'd to wave,
 It *shall* float on her Temples *laid* low,
 Over *piles* of her children, who loyal and brave,
 Such a Victory *never will* know.
 Oh! banish the thought—for learn 'tis in vain,
 Thus thou Maniac tyrant to boast,
 As soon shall her BASE be remov'd by the MAIN,
 As her EMPIRE by THEE and thy Host.
 The sound is gone forth—'tis recorded above,
 To the Mountain it spread from the Vale,
 " Our GOD, and our KING, and our COUNTRY we love,
 And for them we will die or prevail." P. 10.

These stanzas will show, that although not wanting in genius, and the power of vigorous composition, Mr. Carr, before he can acquire fame as a poet, must add to his other qualifications, more study and practice.

ART. 17. *Royal Spa Valedictory Address. Respectfully inscribed to his Royal Highness the Duke of Cumberland, Patron, and the numerous respectable Visitors to the Gardens.* By J. O. B. Gent. 4to. 15 pp. Ginger. 1803.

This poetical puff of a public Garden, called "*the Royal Spa*," is principally written in lines, which seem to be intended for blank verse; and, generally speaking, the author has observed the "the rule of thumb," as it is called, tolerably well; but this is not always the case. Some of his lines are any thing but verses. The conclusion is in rhyme; in which we think this poet's talents are most conspicuous, and, as a proof, we will extract the passage.

" Oh! would some noble Lord so gen'rous be
 To recommend him to His Majesty,
 For such good service, he would grateful sing,
 His patron rev'rence, as he serv'd his King:
 With this conclusion, this address he sends
 Amongst a numerous list of wealthy friends,
 For, like the hunted hare, described by GAY,
 The question hence admits of no delay;
 The hounds are off—should he escape their paw,
 In spring he'll meet you at the ROYAL SPA." P. 15.

In a MS. couplet at the head of the Poem, the author expresses his hope of improving "before another year." We will not deny, that there is great room for improvement.

MEDICINE.

ART. 18. *The Soldier's Friend: containing familiar Instructions to the Loyal Volunteers, Yeomanry Corps, and Military Men in General, on the Preservation and Recovery of their Health.* By W. Blair, A.M. Member of the Royal College of Surgeons, &c. A new Edition, considerably enlarged, and illustrated by Eight Engravings. 12mo. 311 pp. 5s. Murray. 1803.

If this had been merely a republication, with a few additions, of the author's former little volume, it would not have engaged our attention a second time; but the additions are so considerable, and the form and arrangement of the book are so much improved, that it is rather to be regarded as a new work, than as a new edition. The subject itself also, independently of the manner of treating it, is now become more interesting; as the volunteer system was never before carried to so great an extent, nor perhaps at any period was ever so necessary. Indeed, we do not hesitate to assert, that upon the unabated continuance of that spirit of loyalty, and those personal exertions which have, during the last three or four months, been manifested by that large proportion of the inhabitants of these united realms, who have freely undertaken to learn the use of arms, and to make themselves perfect in military discipline, depend the welfare and security of the country, and the preservation of our envied constitution. Whoever considers the habits of life to which the greater part of the volunteers, now in arms, have been accustomed, will readily perceive that they must be liable to have their health more or less impaired by the new service in which they are engaged. Every attempt, therefore, to guard against this inconvenience, cannot but be well received; and if we had done no more than barely announcing the title of this little volume, it would perhaps have been sufficient to give it circulation. In justice, however, to its author, we deem it incumbent upon us to enable our readers to form some estimate of the value of this publication, by stating its contents.

After some preliminary remarks on the importance of the attending to the health of soldiers, the author explains, in a clear and familiar manner, the nature of wounds, and the method of suppressing hæmorrhages; showing that all officers, and even the common men may, with a very little attention understand the application of the *tourniquet*, and other modes of compression; so as to save those who are wounded from sinking under the loss of blood. Then follow observations on camps and barracks; on cleanliness; on exercise; on military dress; on intemperate [inclement and changeable] weather; on diet and cookery; on intemperance and dissipation; on the prevention of diseases; and on hospitals and nursing. Under this last section are introduced, "Instructions to Regimental Surgeons," lately printed under the superintendence of the Army Medical Board; also the regulations adopted in the Royal Artillery Hospital at Woolwich, and the mode of fumigation (which differs from that proposed by Dr. Smyth) employed in that establishment. As Mr. Blair was himself never attached

tached to the army, it will readily be supposed that he must have derived the chief part of what he offers on these subjects from the writings of others : and this is true, but, at the same time, he has displayed much judgment in the selection, and has interspersed many valuable remarks of his own.

The Appendix contains several wood-cuts, some of which show the situation and course of the large artery of the thigh ; others represent Mr. Savigny's patent tourniquet, and the improved field tourniquet ; which the author thinks might be more aptly distinguished by the names, *sick-tourniquet* and the *screw-tourniquet*. In the other cuts are seen a front view of the right arm, with the tourniquet applied ; a representation of a waggon for conveying the wounded from the field of battle, as proposed by a French author ; an illustration of the mode of purifying the waters of a lake, a swamp, or a muddy river, by filtrating them through a bed of sand, included between two rows of perforated planks ; and two views of a newly-invented brass cylindrical ventilator, adapted for bell-tents. Then follow some strictures on a Letter addressed to Volunteers, &c. by Mr. Travers ; who, it would appear, has committed some mistakes in his directions relative to the application of the tourniquet ; and whose observations are said to be for the most part taken from Sir William Blizard's printed Lecture on the Blood-Vessels. Lastly, there is a recapitulation of the leading rules of conduct, under the title of Salutary Maxims.

From the above enumeration it will appear, that the subjects contained in this small volume are of considerable importance ; and as they are discussed with judgment, yet at the same time in a manner adapted to persons *not* of the medical or chirurgical profession ; we would recommend this work as a useful monitor on matters relating to health, to all officers engaged in the volunteer service.

DIVINITY.

ART. 19. *A Sermon preached in the Parish Church of St. Mary Le Bow, London, on Thursday, May 20, 1802, before the Society for Promoting Christian Knowledge. By the Right Reverend John Lord Bishop of Oxford. Published at the Society's Request. To which is annexed, an Account of the Society for Promoting Christian Knowledge.* 4to. 184 pp. Rivingtons. 1802.

The subject of this discourse is the command of our Saviour "to preach the gospel to every creature ;" whence is properly deduced the duty of continuing to labour towards that end, which to this day is not fully accomplished, as that venerable Society for which the Bishop preached has long continued to labour. "We are to labour," the learned prelate says, "each in his vocation, all Christians as lending their aid ; but the ministers of the church (under the protection, and according to the terms, of that church to whose service they are dedicated) being the active instruments." He then touches upon an undertaking which we also have found reason to notice, as unfortunately tinctured with fanaticism. "I cannot,"

cannot," says his Lordship, "approve of self-commissioned missionaries, touching, as it were, the ark with unhallowed hands; or even of Missionary Societies, framing to themselves a new code of articles of religion, in contradiction to those of the mother church, whose children they are. I cannot but lament, that the intemperate zeal of some has lately proceeded thus far*. The proceedings of this our Society," he adds, "have been clear of these objections;" and then he alludes particularly to the mission in the East Indies, and to that excellent and apostolical man, Mr. Swartz, whose high worth was often acknowledged by the late Rajah of Tanjore, and is, in this very publication, by the present.

The Bishop then adverts to the other principal object of the Society, the circulation of instructive books for the lower classes, and particularly for youth; noticing, with distinguished force and justice, the tenderness of our blessed Saviour towards young children, and the probable reasons for it. Hence he is naturally led to the subject of charity schools; and concludes by describing the plainness and simplicity which ought to be observed with respect to all branches of their education. A right feeling of this sort in the Society had occasioned, when this Sermon was preached, a temporary separation between the Society and the associated schools, as the reader may perceive by the mention of their annual meeting being omitted in the title, and by the place of the discourse being changed from St. Paul's to Bow Church. To this point, however, only a delicate allusion is made; and, as the causes of difference are now happily removed, it is best to take no further notice of them. The discourse is sound, instructive, and appropriate; and we see with pleasure, that the Bishop has taken a proper occasion in it to give his testimony in favour of our great public schools, (p. 18.)

ART. 20. *The Constitution and Example of the Seven Apocalyptic Churches. A Sermon, preached in Lamergh Chapel at the Consecration of the Right Rev. Thomas Burgess, D. D. Lord Bishop of St. David's, and the Right Rev. John Fisher, D. D. Lord Bishop of Exeter, on Sunday, July 17, 1803. By Ralph Chaiton, M. A. Rector of Middleton Chibsey, Northamptonshire, Chaplain to the Lord Bishop of St. David's, and late Fellow of Brasen Nose College. Published by Command of his Grace the Lord Archbishop of Canterbury. 4to. 21 pp. 1s. 6d. Hanwell and Parker, Oxford; Rivingtons, London. 1803.*

Few consecrations have ever produced a more pertinent, or altogether a more excellent discourse than the present. From the style of the addresses of Christ to the churches, in the Book of Revelations, the preacher very closely and cogently argues, that each of those primitive churches was governed by one head, there styled the *Angel* of the church, under whom were other subordinate ministers. He shows,

* See "Account of a Missionary Voyage to the South Pacific Ocean." The spirit of these missionaries with respect to the mother church may be seen also in our answers to correspondents last month.
from

from the Epistles of Ignatius, and other ancient authorities, that even the name of *Bishop* was very early established; and that when the name was perhaps unsettled, the office itself subsisted. It is a remark not without force, that St. Paul, as well as the earliest fathers, usually mention the *Bishop* in the singular number, as being only one, while the Deacons and other ministers are spoken of in the plural*. Mr. Churton produces proof, that even Calvin was at one time favourable to episcopacy; and that, "had not the insidious arts of the emissaries of Rome prevented it," he would probably have adopted that order; "and the great and lamented anomaly, of a church without a Bishop, would probably to this hour have been unknown in the world." P. 13. The proof of this point from Foxes and Firebrands, Part ii. p. 11—13, is curious, and worthy of attention. Nothing more just or more cogent on the subject can be imagined than the whole of this discourse; and the conclusion rises even to that sublimity, united with simplicity, which is seldom found in modern writings.

"We have seen marvellous events in our days; and at this portentous crisis, when the heavens on all sides gather blackness, who dares affirm, that vengeance is disarmed, and all bitterness past? In the Apocalypse we read, that when the witnesses of truth are about to finish their testimony, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." When this day of terror comes, as in God's appointed time come it must, whatever be the precise import of the dreadful prediction, who can say whether those who are first in rank shall not be foremost in danger; exposed above others to barbarous indignities, and the extremities of death?

"Thou, therefore, O man of God, who comest to serve the Lord in the good work and office of a Bishop, prepare thy soul for trial. If hardships come upon thee, endure them manfully, as a good soldier of Jesus Christ. In the words of Ignatius to his dear friend Polycarp, whose mind he knew was fixed on God, as upon an immovable rock, "Press forward in thy course; maintain thy place. Have regard to unity, than which nothing is better. Support all in love. Ask more understanding than what thou already hast. Bear the infirmities of all. Where the labour is great, the gain is the more." For, saith the Lord of these saints, "Behold I come quickly, and my reward is with me. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." P. 20.

* See particularly 1 Tim. iii. 2—8. † Eccles. ii. i. 1 Tim. iii. i.

† Ignat. to Polyc. § 1.

§ Rev. xxii. 12. iii. 12, 13.

ART. 21. *A Sermon preached at the Parish Church of Allhallows, London Wall, on Wednesday, October 19, 1803, being the Day appointed for a General Fast. By the Rev. William Beloe, Librarian of the British Museum, Prebendary of Lincoln, and Rector of the said Parish.* 8vo. 24 pp. 1s. Rivingtons, and Hatchard. 1803.

The deeds of the Maccabees are referred to in the occasional prayer appointed for the present war: Mr. Beloe has therefore thought it allowable to propose their example more at large to his parishioners; and to draw some parallel between Antiochus, the oppressor of the Jews, and our fierce and inveterate enemy. "The atrocities and cruelties which have been perpetrated," he says, "by those enemies who now threaten us, our laws, and the government of our forefathers, in every country which they have either seduced by their artifice, or overpowered by their arms, are alike in every particular. Every where they have killed both young men and old; every where have they destroyed men, women, and children; every where has there been slaying of virgins and infants; every where have they profaned holy places; every where have they subverted governments dear and venerated, because introduced by those whose memory is beloved, and have introduced their own systems of tyranny and persecution." P. 6. The preacher intersperses his account of the history with suitable and practical admonitions to his hearers; and concludes an animated discourse by exhorting them to seek that best fortitude which is founded on a true faith, and which, whatever may be our lot in this world, will enable us to look forward to a better with "unshaken hope, and confidence, and joy."

ART. 22. *A Sermon, preached in the Parish Church of St. Chad, Shrewsbury, on Friday, September 23, 1803, being the Day of the Anniversary Meeting of the Subscribers and Friends of the Salop Infirmary. Published by Request. By the Rev. J. Todd, M. A. F. A. S. Chaplain to the Right Hon. the Earl of Bridgewater, and Rector of Allhallows, Lombard-Street, London.* 8vo. 1s. Rivingtons.

Mr. Todd, who is well known in other branches of literature, has here produced a very valuable discourse from Isaiah, c. xxxv. v. 4, 5, 6, in which it is shown, that the divine mission of our Saviour was in no respect more conspicuously shown than in the curing of diseases. After expatiating on the virtue of individual benevolence, the preacher proceeds to point out the efficacy and necessity of public institutions, such as those of Infirmaries and Hospitals. It is an excellent Sermon, and well deserves a general perusal.

ART. 23. *Religion and Valour both necessary for the Preservation of the United Kingdom. A Sermon, preached in the Parish Church of Runcorn, Cheshire, July 24, 1803. By the Rev. W. C. Keyt, M. A. Vicar of Runcorn.* 8vo. 1s. 1803.

This is a very patriotic discourse; and the notes which accompany it, make it a very proper publication to be circulated among the lower orders of people, whose situation places them at a distance from the scenes which are here circumstantially detailed.

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- ART. 24. *A Sermon, preached at Chatham Church, October 19, 1803, on the Day appointed for a General Fast. By the Rev. James Lynn, M. A. Curate of Chatham, and Minor Canon of Rochester Cathedral.* 4to. 2s. Wilkie. 1803.

This Discourse was not composed with a view to its publication; but the impression made upon the hearers was so great, that they earnestly requested it to be printed. The text is Psalm lx. v. 11 and 12; and the whole breathes sentiments worthy a Christian and a Briton.

- ART. 25. *The important Station of an English University. A Sermon, preached at Cambridge, Commencement Sunday, 1781. By the late William Arnald, D. D. Canon of Windsor, formerly Fellow of St. John's College. Published according to the Direction of his Will.* 4to. 22 pp. 1s. 6d. Cadell and Davies. 1803.

Dr. Arnald applies to our English Universities the proverbial words of our Saviour, "A city that is set on a hill cannot be hid;" (Matth. v. 14) and he considers the public as having a legitimate demand upon them, for "a plan of discipline, so contrived and executed, as to improve good *letters*, preserve good *moral*s, and infuse right sentiments of *religion*; and all this with an ardour and zeal proportioned to the worth and dignity of such important objects." P. 2. This criterion he then applies to the University of Cambridge, before which his discourse was delivered. After approving the mode of elementary instruction established in that place, and particularly as contrasted with the superficial methods of a dissipated age, he speaks thus of general knowledge. "There is no branch of learning in which such a body should not afford an eminent master. It is our staple commodity, and we cannot deal too largely in it. Nay, it is at once both our ornament and protection. For an University without a variety of literature is like an arsenal without stores, or a citadel without arms." P. 4. He complains, however, soon after, that every science but one (doubtless mathematics) had been of late excluded from their notice; and yet, "what is very remarkable, except in one instance*, even the boundaries of that science have not been extended." P. 7. On the subject of *Moral*s, he strongly presses the necessity of recalling their ancient "simplicity, sobriety, and frugality." P. 8. *Religion*, he says, they undertake to teach, "such as our statutes, our oaths, our subscriptions avow and justify." "If the purpose," he adds, "be a bad one, let it be shown; but remembered withal, that the authority, and what is more, the wisdom and learning of such men as *Cranmer*, *Ridley*, and *Jewell*, and of two whole centuries besides, stands in the way." P. 12.

After thus treating the divisions of his subject, Dr. A. subjoins a general warning against two alarming evils, "*the decline of literature*, and *the growth of infidelity*." With respect to literature, after no-

* Quere. What was that ?

ticing the glorious emulation of earlier times, he says: "But what is the language of these days? Business is fatigue; writing is fatigue; and reading is fatigue. Yes; and let me add, that *indolence* is fatigue, and the greatest of all fatigues, as affording neither the enjoyment nor the hope of repose." P. 17.

With this memorable sentence we shall close our account of an important discourse; and, if our readers shall be duly excited by it, they will not think it too much trouble to refer to the book itself, for the valuable observations which we have not been able to extract.

ART. 26. *A Sermon preached at Saint Andrew's Church, Plymouth, at the Visitation of the venerable Ralph Barnes, M. A. Archdeacon of Totnes, May 27, 1803. By J. Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School. Printed at the Request of the Archdeacon and Clergy, then present. 29 pp. 1s. Haydon, Plymouth; Murray, London. 1803.*

The preacher first encounters the complaints which are commonly made, concerning the inefficacy of religion upon individuals and upon society; and he contends, that its power is great, though gentle in its progress. The teachers of religion, therefore, are exhorted not to despond; but to be assured, that their labours are productive of much good. Some reflections are then suggested, on the mode of rendering their instructions still more efficacious. They are cautioned against fanaticism on one hand, and a want of due zeal on the other; and especially they are admonished, to "sustain such a character in life as may give power to instruction." After some just remarks on the inadequate provision for the clergy in general, the preacher consoles his hearers with these animated reflections. "Yet if our temporal advantages are not considerable, in a lucrative view, we possess many of a superior kind. Favoured with the highest human education that is possible to be gained, our minds are directed to studies at once the most noble and the most elegant. The treasures of divine knowledge, and the stores of classic erudition, are opened to our research. We are honoured with the respect and veneration, as far as we deserve, of all thinking persons. We now no longer indeed maintain that empire over the minds of the laity, which the clergy once possessed in ages of darkness and ignorance. We hold not superstition in chains; but we have a far more noble privilege, in the reverence of all the wise and of all the good. Our credit in life depends on the conviction of reason; we have the respect and the applause of intellect. We reign not in the fears of ignorance, but in the affections and the hearts of all who are capable of appreciating the real importance of our functions; nor can we cease to be valued, while social order shall exist. If ever the sacred office shall be deemed no longer necessary to the world, that world would find all the bonds of society dissolved, and universal disorder prevalent." P. 26.

- ART. 27. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The New Testament in Greek, according to the Text of Mill and Stephens, and the Arrangement of Mr. Reeves's Bible.* 12mo. Common Paper 10s. Fine Paper 13s. G. Nicol. 1803.

Whoever has approved, as we have, of the divisions and arguments introduced by Mr. Reeves, into his editions of the Bible and Testament, will see with pleasure a Greek Testament published in the same form. The editor has thought it advisable to give all the illustrations of this in English, which may perhaps be acceptable to many persons in this country; but if he were to print a similar book, with the same sections, and the same illustrations in Latin, he might perhaps look to an extensive sale on the continent of Europe. The plan of Schoetgenius's Testament, published in 1765, is something similar; but as we think the sections of Mr. Reeves more judicious, and his marginal notes more useful, we have little doubt that such an edition would be well received by foreigners. It might perhaps have been done with the same Greek types, only changing the heads and margins, when this was printed. Of the present book little requires further to be said, except that it is very neatly printed, and, if the table of errata be complete, with singular correctness.

- ART. 28. *The Divine Logos, or Jehovah Elohim the only proper Object of Christian Worship.* By John Bently. 12mo. 164 pp. 3s. 6d. Peck. 1803.

The Dedication to the late Rev. R. Pool Finch, D. D. is very respectful; and one part of it in particular is affecting, from a man advanced in years to one much older. "I doubt not you will cheerfully unite with me in acknowledgments to the great Creator and Preserver, who has brought us through all the dangers to which so complicated a machine as the human frame is exposed, and still keeps our souls in life." "The following treatise is the substance of an address to a circle of private friends." The author does not propose to "communicate information to the learned reader;" but "there may be found in this work several remarks, which perhaps have not occurred to many, whose avocations and temporal concerns would not afford them leisure to consult larger or more perfect compositions; and, upon this consideration, I hope the more learned will not wholly disapprove of my introducing it to public notice." This hope is justly expressed; and the book will be useful to those for whom it was intended; though we must wish, that the author had been less impatient for "a new translation of the scriptures." We are assured that a writer, so evidently well disposed, will take in good part our admonition;—not to conclude, that the clergy in general neglect to preach the doctrine of the Trinity, because one "popular preacher" obtained from it on a particular Sunday. P. x. &c. p. 2, &c.

At p. xxv. of the Preface, Mr. B. expresses some expectation, that his book will find, with reviewers, "the fate of the partridge in the fraternal embraces of a hawk." As to ourselves, we can truly assure him, that we have looked at, and touched it, not with the eye or the claws of a fierce hawk, but of a gentle partridge.

ART. 29. *Infant Baptism vindicated; or, an Attempt to show, that Anabaptism is unnecessary; and Separation from the Church of England, on that Account, unlawful. By a Clergyman of the Church of England.* 8vo. 41 pp. Rivingtons. 1803.

The Baptist-dissenters are now (we believe) very active, and not unsuccessful, in planting churches (as they say) in various parts of the kingdom. Since they are unquestionably hostile to our ecclesiastical establishment, and since their other religious tenets, unlike those of the Socinian school, are not very discordant with the doctrines of the Church of England, it is desirable that the public mind should be fortified against their proselyting efforts. This little work is well calculated to effect that purpose. It is (as the author wished to make it) concise, “and written in the spirit of meekness and moderation; containing a familiar and perspicuous statement of our warrant for infant baptism; the learned and temperate work of Wall being too voluminous, and that of Dr. Williams too metaphysical and abstruse, for general utility.” Other smaller treatises appearing to the author defective on various accounts, he has carefully and successfully studied to avoid those defects. Since he promises “little originality in matter, thought, or argument, on so exhausted a subject,” we may excuse ourselves from analysing his work; expressing only our opinion, that it is judiciously adapted to confirm serious members of our church in their present practice of infant baptism, which is “supported by the conjoint authority of *scripture*, and of *primitive example*.”

ART. 30. *A Letter to the Rev. John Kentish; occasioned by some remarkable Passages in his Sermon, entitled a Review of Christian Doctrine, delivered at Hackney, on Sunday, January 2, 1803. By William Sturch.* 8vo. 33 pp. 1s. 6d. Johnson. 1803.

The passages objected to by this “friend of Christianity” are (in substance) these: 1. That Christ was the object of some of the prophecies in the Jewish Scriptures; and that those prophecies were accomplished in the principal incidents of his history. The letter-writer does not deny, that this may *possibly* be the case; but he is convinced, that any *rational* satisfaction concerning it is hopeless; and that, in the writings commonly called *prophetical* (just as in the Book of Revelation) “a man may be sure to find any thing which he, with a sincere heart, seeketh for.” Mr. S. may have mistaken this for wit; but no one can mistake it for argument. 2. That Christ was himself a prophet, having distinctly foretold the destruction of Jerusalem by the Roman armies. Mr. S. does not positively deny, nor even represent it as impossible, that this prediction was made. He has no evidence whatever that it *was not*; but he finds no clear satisfactory proof that *it was*; ergo, it is no argument in favour of Christ’s divine mission. But this question includes another:—Whether the four Gospels, or any of them, were published before the destruction of Jerusalem. This point is discussed (if it may be called discussion) at considerable length; and the conclusion is, that there is no colour of reason for deciding in the affirmative, and that the position remains very *doubtful*.

The fact of Christ's resurrection is dispatched in the same manner. But we are weary of turning over a book, the writer of which appears to have a head so crammed with *doubts*, that he can neither believe nor disbelieve any thing.

PHILOSOPHY.

ART. 31. *A Discourse, introductory to a Course of Lectures on Chemistry, Delivered in the Theatre of the Royal Institution on the 21st of January, 1802.* 8vo. 26 pp. 1s. 6d. Johnson, &c. 1802.

Mr. Davy, the lecturer and author of this Discourse, begins by showing the extent of chemistry, considered as a part of natural philosophy. He points out the various phenomena, such as those of combustion, solution, conversion of dead into living matter, &c. which come under the cognizance of that science, and states the various degrees of connection between it and many branches of knowledge, as well as arts, manufactures, &c. such as pharmacy, agriculture, pottery, tanning, and several others; after which, he endeavours to inspire a love of the science into his hearers, by the following conclusion.

"So far," he says, "our considerations have been general; so far we have examined chemistry, chiefly with regard to its great agency upon the improvement of society, as connected with the increasing perfection of the different branches of natural philosophy and the arts. At present it remains for us only to investigate the effects of the study of this science upon particular minds, and to ascertain its powers of increasing that happiness which arises out of the private feelings and interests of individuals.

"The quantity of pleasure which we are capable of experiencing in life, appears to be in a great measure connected with the number of independent sources of enjoyment in our possession. And, though one great object of desire, connected with great exertions, must more or less employ the most powerful faculties of the soul; yet a certain variety of trains, of feeling, and of ideas, is essential to its health and permanent activity. In considering the relations of the pursuit of chemistry to this part of our nature, we cannot but perceive, that the contemplation of the various phenomena in the external world is eminently fitted for giving a permanent and placid enjoyment to the mind. For the relations of these phenomena are perpetually changing; and, consequently, they are uniformly obliging us to alter our habits of thinking. Also the theories that represent them are only approximations to truth; and they do not fetter the mind by giving to it implicit confidence, but are rather the instruments that it employs for the purpose of gaining new ideas.

"A certain portion of physical knowledge is essential to our existence; and all efficient exertion is founded upon an accurate and minute acquaintance with the properties of the different objects surrounding us. The *germ* of power indeed is native: but it can only be

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nourished by the *forms* of the external world. The food of the imagination is supplied by the senses, and all ideas existing in the human mind are representations of parts of nature accurately delineated by memory, or tinged with the glow of passion, and formed into new combinations by fancy. In this view researches concerning the phenomena of corpuscular action may be said to be almost natural to the mind, and to arise out of its instinctive feelings. The objects that are nearest to man are the first to occupy his attention: from considering their agencies on each other he becomes capable of predicting effects: in modifying these effects he gains activity; and science becomes the parent of the strength and independence of his faculties.

“ The appearances of the greater number of natural objects are originally delightful to us; and they become still more so when the laws by which they are governed are known, and when they are associated with ideas of order and utility. The study of nature, therefore, in her various operations must be always more or less connected with the love of the beautiful and sublime: and, in consequence of the extent and indefiniteness of the views it presents to us, it is eminently calculated to gratify and to keep alive the more powerful passions and ambitions of the soul; which, delighting in the anticipation of enjoyment, is never satisfied with knowledge; and which is, as it were, nourished by futurity, and rendered strong by hope.

“ In common society, to men collected in great cities, who are wearied by the constant recurrence of similar artificial pursuits and objects, and who are in need of sources of permanent attachment, the cultivation of chemistry, and the physical sciences, may be eminently beneficial. For in all their applications they exhibit an almost infinite variety of effects connected with a simplicity of design. They demonstrate that every being is intended for some definite end or purpose. They attach feelings of importance even to inanimate objects: and they furnish to the mind means of obtaining enjoyment unconnected with the labour or misery of others.

“ To the man of business, or of mechanical employment, the pursuit of experimental research may afford a simple pleasure, unconnected with the gratification of unnecessary wants, and leading to such an expansion of the faculties of the mind as must give to it dignity and power. To the refined and fashionable classes of society it may become a source of consolation and of happiness, in those moments of solitude when the common habits and passions of the world are considered with indifference. It may destroy diseases of the imagination, owing to too deep a sensibility; and it may attach the affections to objects, permanent, important, and intimately related to the interests of the human species. Even to persons of powerful minds, who are connected with society by literary, political, or moral relations, an acquaintance with the science that represents the operations of nature cannot be wholly useless. It must strengthen their habits of minute discrimination; and, by obliging them to use a language representing simple facts, may tend to destroy the influence of terms connected only with feeling. The man who has been accustomed to study natural objects philosophically, to be perpetually guarding against the delusions of the fancy, will not readily be induced to multiply words so as to

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forget things. From observing in the relations of inanimate things^s fitness and utility, he will reason with deeper reverence concerning beings possessing life: and, perceiving in all the phenomena of the universe the designs of a perfect intelligence, he will be averse to the turbulence and passion of hasty innovations, and will uniformly appear as the friend of tranquillity and order." P. 22.

POLITICS.

ART. 32. *A Plain Answer to the Misrepresentations and Calumnies contained in the Curfory Remarks of a Near Observer. By a more accurate Observer.* 8vo. 83 pp. 2s. 6d. Stockdale. 1803.

We have already laid before our readers two answers to the "*Curfory Remarks*," and others present themselves to our notice. The author of the *Plain Answer* is, however, apparently of a different description, and takes, in some respects, a different course from the other defenders of the late administration. Like the "*Near Observer*," he is, or assumes the credit of being, intimately acquainted with the transactions which form the subject of controversy; and, instead of reasoning *a priori*, as to what was likely to have happened, boldly states the facts themselves, and challenges the contradiction of his adversary. We will not pursue his narration through all the details, but will state a few of the leading points on which these writers are at issue.

The first of these controverted topics is, the motive which induced Mr. Pitt, and some of his colleagues, to resign. This the author before us (very properly spurning the insinuations of the *Near Observer*, which imputed their resignation to fear or despondency) ascribes it solely to their inability to propose "a measure which they thought of great public importance as a measure of government." We would not for a moment be supposed to doubt the truth of this assertion; as it is not merely that of an anonymous writer, but was made by the ministers themselves at the time of their resignation: yet it is obvious to remark, that this measure, so important as to compel them to resign at such a crisis, seems to have been little, if at all, thought of in the negotiation for their return. We hardly need to add, that to the writer before us, the state of public affairs, when the present ministers undertook to conduct them, appears in a much less gloomy light, than that in which it had been placed by his antagonist. He also very satisfactorily defends the late ministry from the charge of having deserted the public service, during the lamented illness of their sovereign.

That Mr. Pitt and Lord Grenville gave to their successors "an assurance of support," is not denied by this author; but it is explained to mean only such support as their measures should appear to deserve. The terms of "constant, active, and zealous support" were, it seems, used by Lord G. in a speech in the House of Lords, on the 20th of March, 1801. Although even these terms must be understood with some qualification, we cannot help thinking, that so early, so vehement, and so systematic an opposition (commencing, if we mistake

not, even before the peace of Amiens) was hardly compatible with this declaration, nor could have been justified by any measures of government, but such as should have been manifestly corrupt in their motive, or alarmingly dangerous in their tendency.

In the justification of Mr. Pitt (and certainly in refuting the positions of his adversary) this author appears to us, in general, successful. That statesman, he truly asserts, "has never commenced a systematic opposition to the present ministers." Such an opposition, to men sedulously and sincerely (as all must admit) endeavouring to promote the welfare of their country, would, we conceive, be unworthy of that public spirit, those liberal sentiments, and every part of that high character which he has so long, so eminently, and so singularly displayed.

The negotiation, if it may be so called, for the return of Mr. Pitt to office, is described by this writer as differing, in some respects, from the representation given of it by "the Near Observer:" it is insisted, that the accession of Lord Grenville to administration was not positively required, but merely that no one should be proscribed.

In characterizing the high and *chivalrous* spirit of Mr. Windham, this author writes with felicity as well as knowledge; and though, with a very large part of the public, we wonder at many circumstances in his late conduct, we cannot consent to attribute to him any thing mean or mercenary. We must not, however, attempt to expatiate on every part of the performance now before us.

The attacks, in this pamphlet, upon the public measures of the present administration, are conducted with dexterity, and, what is much to the writer's credit, with unfeeling temper, candour, and delicacy. We were, however, a little surprised at the imputation of not having conciliated foreign powers, considering that it proceeds from an advocate of the late administration, who, with all their merits, were, if not inattentive to *that* object, at least peculiarly unsuccessful in the pursuit of it, and left us stripped of every continental connection.

But although we differ in some points from the author before us, the spirited and patriotic conclusion of his work deserves our warmest praise. Though not approving the measures, or highly rating the talents, of the present administration, he exhorts his countrymen, whoever may be our leaders, to vigour and perseverance in the glorious cause in which we are engaged.

Upon the whole, though this tract manifestly proceeds from a *partizan*, we may venture to pronounce it the work of no ordinary writer; and, what is uncommon, it unites with party zeal and personal attachment, a laudable degree of candour and moderation.

ART. 33. *A brief Review of the Financial Arrangements for the present Year, including the Income Tax, and the Continuation of the Bill for the Restriction of the Issue of Specie at the Bank; with various Plans for increasing the Wealth and Population of the Country, by abolishing certain Restraints on Trade, and extending productive Labour.* 8vo. 31 pp. 1s. Tipper. 1803.

The principle which this writer adopts with regard to taxes is, that (when unavoidably laid on necessities) they "should be as direct as possible

possible on real property; as all indirect ones are invariably much increased, in the end, by operating as a double impost."

He begins with the income-tax on tradesmen, and endeavours to show, that "laying a duty on the profits immediately arising from trade, is the same as a duty upon commodities, and is admitted by all financiers to fall upon the consumer." He quotes Dr. A. Smith, that "whatever taxes are laid on tradesmen's necessities, directly or indirectly, fall on the consumer," and argues, that "the immediate income arising from trade is the same." To the stamp duty on bills and receipts, he objects that it is unequal; as "the small tradesman pays much more, in proportion, than the large." The tax on real property he thinks "just as to the object, and well-conceived as to the means of collecting the duty." The tax on tenants he also approves; but thinks it may, in many instances, be unjust and severe, if they have to pay an income-tax besides. On the additional duties on the customs and excise, as there is nothing new in the principle, he only remarks, that the greater luxuries should bear the highest rate; and he justifies the tax on barley; as it does not seem to have reduced the quantity consumed, and as, though severe on the middle and lower orders of the people, they are enabled to bear it by the increase of wages which labour has received.

The author next suggests the improvements which, he thinks, might be made in the country, and consequently in the revenue. The means which he recommends are, "to take off the restrictions on trade, and increase productive labour." As "the materials to produce this end," he first proposes the sale of his Majesty's forests, and the cultivation of the waste lands. On the advantages of these measures he expatiates at large; but, we apprehend, neither of them is so universally practicable as he supposes, and in most instances, where they are likely to prove beneficial, they are gradually and progressively taking place. He is candid enough to admit, that the abolition of tithes (which has been urged by so many agricultural schemers) "would be a manifest injustice to those who possess them;" but thinks that a farmer taking a lease for 21 years of improvable land, "should be informed what his charges would be for his tithe." This author would also abolish the assize of bread, and the restriction of the interest of money to 5 per cent. It cannot be expected that we should discuss these topics with him; but some of his suggestions are worth attention.

INVASION.

ART. 34. *The Loyalist; containing original and select Papers; intended to rouse and animate the British Nation, during the present important Crisis; and to direct its united Energies against the perfidious Attempts of a malignant, cruel, and impious Foe. Addressed to all patriotic Persons, particularly to the Soldiers, Sailors, and Loyal Volunteers, throughout England, Wales, Scotland, and Ireland. Recommended for liberal Distribution in every City, Town, Village, Camp, and Cottage of the United Kingdom. Vol. I. 336 pp. 5s. Hatchard, Piccadilly. 1803.*

This patriotic publication, the first number of which we noticed in September last (p. 328) has now been extended to a complete volume, consisting

consisting of twenty numbers. In this form, it comprehends not less than 150 different articles, many of them original and peculiar to this work, and many republications of the most valuable papers which the occasion has produced. We cannot possibly recommend to our readers any more comprehensive manual of patriotic instruction and exhortation, the separate numbers of which may with advantage be distributed in different places, as they may appear most applicable to local circumstances. The whole may claim a well deserved place on the shelves of those who partake, and wish to commemorate and diffuse the generous ardour which appears throughout these pages, for all that is loyal, and all that is truly British.

ART. 35. *Old Times; or every Briton a Soldier. Addressed to the Freeholders and other Inhabitants liable to be ballotted to serve in the Armaments of the County of Salop. By Rowland Hunt, Esq. Fourth Edition. With Notes, and an Appendix. 8vo. 18 pp. 4d. Eddowes, Shrewsbury. 1803.*

This very useful and sensible tract, was printed originally in December, 1796, and is now reprinted, with notes applying it more fully to the present times. It is such an address as is most calculated to rouse the spirit of Britons to be willing to take arms in defence of their country, and to "think foul scorn," as Queen Bess said, that any foreigners should dare to invade it. In the Address to Volunteers at the end, it is very happily said, "a yeoman soldier, my friends, is no other than a Christian and a Briton, IN EARNEST."

ART. 36. *Provincial Armaments the Safeguard of Great-Britain. Addressed to those who propose to serve as Volunteers in the Defence of the Country. Second Edition. By Rowland Hunt, Esq. 8vo. 53 pp. 1s. 6d. Eddowes, Shrewsbury; Hatchard, London. 1803.*

Another production of the same patriotic pen, partly published before, in 1797, and partly added now in the form of supplement. This additional matter, which almost equals the former in extent, begins at p. 31. In the former part, the author explains the duties of freeholders, and their motives for performing them; in the latter, he particularly dwells upon the example of the time of the Spanish Armada, as to the preparations for defending the country; he also compares the circumstances of the times, and adverts to the suppression of the rebellion in Ireland, and the lamented death and glorious example of Lord Kilwarden. The whole forms a most instructive and perfectly intelligible admonition to Britons in general.

ART. 37. *Address to the Merchants and Owners of the mercantile Navy of the United Kingdom, on the Advantages of the Marine Volunteer Service. Second Edition. Dedicated, with Permission, to the Right Hon. the Earl of St. Vincent. By Rowland Hunt, Esq. 8vo. 30 pp. 1s. Eddowes, and Hatchard. 1803.*

This third tract in the series recommends preparation on the coasts, but particularly of small craft of every kind, in all positions liable to attack;

attack ; that we may be able to meet our enemies on the shallows, as well as on the deep. This policy has, we are happy to say, been extensively adopted ; and the Marine Fencibles on every part of the coast are, we trust, prepared to baffle the hopes which the enemy have conceived from running into shallow water. Arguments from history are employed to enforce the propriety of this plan, and the whole is so drawn up, as to be honourable to the mercantile interest, and to deserve the recommendation of the First Lord of the Admiralty.

ART. 38. *A serious Address to the Public, upon the present Times ; but more particularly to the religious Part of it.* 8vo. 68 pp. Rivingtons. 1803.

In the present important crisis, when every thing dear to Britons is at stake, numerous have been the efforts, by speeches and writings, to animate our exertions, and to point out all *human* means of success ; but we have met with comparatively few tracts, in which the writer, like the author before us, has exhorted his countrymen to secure, if possible, by an amendment of their lives, the more essential “ aid from above.” We therefore perused this essay with particular interest, as it exhibits equal good sense and piety, and we recommend it to our readers with peculiar earnestness. After remarking on the implacable hostility of Bonaparte towards this country, and showing the causes from which it originates, and inferring (we fear with too much justice) that France, in her present state, whoever may be her ruler, is likely to continue our enemy, and to meet with little obstruction from other powers ; after giving due praise to those exertions which have been successfully made to call into action the spirit of loyalty and patriotism, the benevolent writer inquires what remains for us to do as *Christians*, “ professors of a common faith, and partakers of a common hope ?”—“ The signs of the times,” he adds, “ call loudly upon every one of us to look to himself, and by individual and strenuous exertion in the cause of true religion and practical piety, to rear the noblest bulwark that can be raised for the defence of England.”

This train of reasoning is pursued with equal zeal and judgment. The author admits “ there is yet left among us much of sound and vital religion ;” but, on the other hand, he too truly represents “ the alarming strides which vice and irreligion have taken, the licentiousness and luxury which our increased wealth has engendered, the unthinking levity and fatal security of many among the higher classes, and the gross and stupid indifference to religion visible in so many of the lower.” He then recommends, that every Christian should look into his own breast, and “ ask himself what he is individually doing as a member of the spiritual church of Christ ?” He advises all to “ live in the study of the Scriptures,” to revive “ the good old duty of Prayer” in their families, to receive the Holy Sacrament more frequently, to observe the Sabbath devoutly, by an afternoon (as well as a morning) attendance upon the worship of the church, and evening reading in the family, and to behave reverently and devoutly at public worship. He adds a proper caution against separation from the established church. To the female part of the nation there is also a very
serious

serious and appropriate address; though the author admits, that many of them continue to feel and to fulfil their various duties. The instruction of the rising generation forms also a principal topic in this tract; of which the design is so laudable, and the execution so unexceptionable, that we recommend it to our readers as a highly useful and meritorious work.

ART. 39. *The Grand Contest deliberately considered; or a View of the Causes and probable Consequences of the threatened Invasion of Great Britain; with a Sketch of the Life and Actions of the First Consul, particularly since the Peace of 1802. Addressed to Britons. By Francis Blagdon, Esq. To which are subjoined, Notes historical and explanatory, and a British War Song, set to Music for the Piano Forte, by the Author.* 8vo. 80 pp. 1s. 6d. Vernor and Hood. 1803.

Though we do not coincide with every opinion expressed in this publication, and are far from thinking, with the author, that the people of this country are "overwhelmed by apathy," and "dead to the calls of honour," or that "they had no inclination to arm till the law compelled them;" yet we highly commend his endeavours to prevent our being hereafter lulled into a fatal security. Many of his remarks, indeed, have been anticipated by others; for we cannot agree with him, that our patriotic writers have been idle during the present crisis, although they have not, in general, deemed it necessary to publish long and elaborate treatises on the subject. The cause of his country is, however, very justly defended by this author, the designs of our enemy clearly shown, and his character drawn in strong but faithful colours. One admonition to our countrymen we particularly approve. After representing, with too much truth, the "disregard for the principles of the Christian religion" shown by many persons in this country, "it is," he adds, "my firm opinion (although I do not think we are destined to become the slaves of such a banditti as the French) that, for the numerous crimes which we daily commit, the miseries of war will bear heavily upon us. Let us, then, have a proper regard for the duties of Christians, and remember, that it is not to our fleets and armies, however powerful, that we owe our victories, but to the God of Battles, from whom we cannot expect either favour or mercy as long as we treat his ordinances with neglect and contempt."

We cannot dismiss this article without giving our sincere praise to the author, for his candour respecting the conduct of administration; for, although he forcibly represents, and indeed clearly demonstrates, the hostile views of the French government, even from the time of signing the Preliminaries of Peace, he makes due allowance for the situation in which the present ministers were placed; and deems them justifiable for having, in compliance with the public sentiment, made the experiment of a treaty, and for the reluctance which they naturally felt to involve the nation again in a war, till compelled by the continued aggressions and insults of our enemies.

ART. 40. *A Friendly Address to the labouring Part of the Community, concerning the present State of Affairs in Church and State.* 8vo. 46 pp. 1s. 6d. Hatchard. 1803.

This is a very pious and instructive admonition, addressed, in plain and sensible language, to the labouring classes of the community, and tending to strengthen their attachment, and animate their zeal for their country. They are exhorted not to perplex themselves with political questions, which are beyond their talents; but to endeavour to secure their more permanent happiness here and hereafter, by fulfilling their moral and religious duties. Not by following those who preach under hedges and trees, in fields or in barns, without qualification or authority; but by attending to their regular teachers, who are duly educated for, and legally appointed to, their office. The real liberty and security they enjoy are also pointed out to them, with many natural advantages of the country; the way to show our gratitude for which, is TO JOIN HEART AND HAND TO DEFEND IT. The false grounds on which the poor sometimes envy the rich, are distinctly pointed out; and the important labours which they often sustain who do not labour with their hands. A short sketch of English history since the Reformation is also given. In a word, every argument is judiciously touched, which sound piety and true patriotism more particularly demand at this period; and, what is more rare, with a real knowledge of the topics, which are most likely to interest and improve the classes to whom the tract is addressed, and an affectionate tenderness towards them.

ART. 41. *A few Words to the Friends of the Poor, concerning an Address to the labouring Part of the Community.* 8vo. 12 pp. 3d. Hatchard. 1803.

This tract is immediately connected with the former; the principles of which, and the peculiar necessity for inculcating them as they are there inculcated, are distinctly explained to those who happily form a very large class of British society, the FRIENDS OF THE POOR. It particularly shows, how necessary it is to call the attention of the lower orders at present to their felicity as Englishmen, and their duties as Christians, avoiding at once faction and schism.

ART. 42. *The Volunteer's Guide. In Two Parts. Part I. The Soldier's Assistant to the Manual and Platoon Exercise. With particular Directions for the Information and Discipline of Volunteer Corps, and ornamented with Figures of the various Positions of the Soldier under Arms. Part II. The Volunteer Officer's Guide through a Review of Twelve Manœuvres; with Plates explanatory of the Field Movements laid down; and illustrated with Observations peculiarly applicable to Volunteer Corps, and the Instruction of Officers.* By James Keith, of the Loyal North Britons, London. 12mo. 14 and 38 pp. Printed by J. Roach, for the Author. 1803.

REVIEWERS of another kind are the most proper judges of military publications; but as we have in our Corps some persons of the description

description of those for whose use it is designed, we are authorized to say, this little work appears well adapted to its purpose. It contains much familiar but useful instruction, well illustrated by the Plates annexed. For the Light Infantry Manœuvres, the author refers to Reid's Treatise; a work which we have heard highly praised.

NATURAL HISTORY.

ART. 43. *Visits to the Menagerie, and the Botanical Garden at Paris; containing a View of Natural History, for the Instruction of young Persons. From the French of L. F. Jaufret. Two Volumes. 12mo. 123 pp. 4s. Tabart. 1803.*

We recommend these little volumes for the use of children, from the age of about seven to twelve years. The accounts contained in them of birds, insects, quadrupeds, and vegetables (carried off from various countries) are brief, but yet entertaining; and, in many instances, novel and instructive; "tending (as the author hopes) to inspire children with a proper degree of homage for the wonders of the creation." We are happy to receive from France such lessons as this: "It is not the bird that should be honoured for its instinct; but the Author of Nature, by whom it was bestowed. How many things in the world are incomprehensible! He who would attempt to explain all, would confound all. He is the wisest, who sees impressed on all the works of nature the hand of the Creator; and who, satisfied with his condition, admires the objects around him, and blesses Providence daily." We hope the author has not been *deported*, for such significant effusions as the following: "Gustavus searched on every side for the royal bird (the balearic, or crowned crane); at length he was fortunate enough to discover it. "Here he is! here he is!" cried he. "I know him by his crown, his commanding figure, and the air of grandeur spread over his countenance. Indeed, it is impossible to mistake him. No bird has such a radiated crest."—"Ah!" cried Gustavus, "if mamma had a royal bird, how much better would it be than her parrot! The royal bird is gentle and peaceful." The translator has executed his task well; and the volumes deserve, in another impression, the addition of *plates*, which are necessary to very young persons.

MISCELLANIES.

ART. 44. *A Letter to the Right Hon. Charles Abbot, Speaker of the House of Commons; containing an Inquiry into the most effectual Means of the Improvement of the Coasts and Western Isles of Scotland, and the Extension of the Fisheries; with a Letter from Dr. Anderson to the Author, on the same Subject. By Robert Frazer, Esq. 8vo. 104 pp. Nicol. 1803.*

Although the subject of this enquiry may seem, at the first view, to be chiefly interesting to one part of our countrymen, it is undoubtedly of

of great importance to the general welfare of the British empire; and no person, we believe, has employed more attention, or acquired more information, on this topic than the author before us. The fisheries of Ireland and Scotland have lately received such liberal encouragement from public spirited societies, and indeed from the legislature of the United Kingdoms, that a considerable source of national wealth, and an addition of maritime strength, are likely to arise from countries hitherto deemed almost desolate. To direct the patriotic views of individuals and of Parliament to the most effectual measures for improving the Highlands and Western Isles, is the object of this intelligent writer, and is pursued through an able and elaborate enquiry, which we wish our limits would permit us to accompany throughout. We will, however, state a few of the chief suggestions contained in this work; which, we trust, will give our readers a just opinion of its value.

The causes that produce those emigrations from the Highlands, which have so long been lamented, are not, the author declares, "the want of fertility in the soil, nor the disadvantage of climate, but high rents, the want of security for their property and the fruits of their labour, to which the poverty of the inhabitants, their want of industry, and their discontents are to be ascribed;" and he adds to these, "the oppressive periton of the duties and regulations respecting salt." To prove the first part of this proposition, he cites a report of Dr. Anderson to the Lords of the Treasury in 1784, pointing out the fertility of many of the islands which that gentleman had visited, and the improvements of which they are susceptible. To this he adds many observations derived from his own experience. Some proofs of the integrity and humanity that characterize the inhabitants of these countries (given in a note) in this part of the work, are highly interesting.

Yet although the author suggests several measures for improving this part of the kingdom, he objects, apparently with reason, to some schemes lately proposed, particularly to that of forming a canal through the vale that extends from Inverness to Fort William, which he deems unlikely, in the present state of Scotland, to produce advantages adequate to the vast expence which must be thereby incurred.

Upon the whole, this benevolent and well-informed writer is of opinion, that "the causes operating to the discouragement of the fisheries and industry of the inhabitants in those parts of the kingdom, will not be removed by any single measure, but will require the adoption of a new system.

"1st. By removing altogether the restraints and embarrassments that arise from the duty on salt.

"2dly. By removing the restraints and embarrassments respecting the importation of coals.

"3dly. By granting encouragement to such of the proprietors of lands in that country as are disposed to build towns upon their estates."

How this last object may be effected, the author has shown at large; and the inefficiency (to any good purpose) of those regulations respecting the salt duties which have hitherto been established, is fully, and we think clearly proved. *Dr. Anderson's Letter, in the Appendix,*

dix, corroborates many of Mr. Fraser's opinions; and this publication deserves, not only the serious attention of the eminent person to whom it is addressed (which no doubt it will receive), but the consideration of every legislator who is anxious for the improvement and welfare of his country.

ART. 45. *Life of Buonaparte, in which the atrocious Deeds which he has perpetrated, in Order to attain his elevated Station, are faithfully recorded; by which Means every Briton will be enabled to judge of the Disposition of his threatening Foe, and have a faint Idea of the Desolation which awaits this Country, should his Menaces ever be realized. By Lieut. Sarratt, of the Royal York Mary-le-Bone Volunteers. 12mo. 3s. 6d. Crosby. 1803.*

A very proper book to be circulated at this period; and we shall be glad to promote such circulation, by our assurance, that the actions of Bonaparte, his ravages, cruelties, and the desolation which has invariably attended his progress, are not at all misrepresented nor exaggerated. He does real service to his country who endeavours, by every means in his power, to impress this solemn truth on the minds of his fellow citizens; that the success of our enemy would be attended with the entire destruction of our religion, our laws, our property, as well as with the violation of every object which we either love or venerate.

ART. 46. *Thoughts on the Education of those who imitate the Great, as affecting the Female Character. 12mo. 2s. 6d. Hatchard. 1803.*

These Thoughts were written almost twenty years ago, after Mrs. More's Reflections on the Manners of the Great, and before that lady's Strictures on Female Education. This is expressed in the Preface, to obviate any imputation of plagiarism, which from the near coincidence of opinion might hastily be furnished. We have perused them with entire satisfaction, and do particularly recommend this volume to those who may be the guardian of female education. It is much and seriously to be lamented, that the principles here inculcated are not impressed with greater zeal and earnestness, where the absence of them is attended with so much injury to morals and to society.

ART. 47. *French Philosophy: or, a short Account of the Principles and Conduct of the French Infidels. By Thomas Thompson, Esq. F. A. S. The Third Edition. 12mo. 32 pp. Whitfield. 1803.*

We are told, in the Preface to this work, that "it was drawn up for the benefit of such persons as have neither leisure to peruse, nor money to procure larger publications on the same subject." This benevolent design has been executed with adequate judgment and ability. The substance of the Abbé Barruel's work, so far as it relates to the conspiracy against Christianity, is extracted, and some judicious reasonings and earnest exhortations are added. We are glad to see that this small but well intended and useful tract has already reached a third edition.

FOREIGN CATALOGUE.

FRANCE.

ART. 48. *Voyage en Piémont, contenant la description topographique et pittoresque, la statistique et l'histoire des six départemens réunis à la France, orné de six cartes et de huit estampes; par J. B. J. Breton, auteur du Voyage dans la Belgique, pour le texte; Louis Brion pour la partie géographique et celle du dessin.* 1 vol. 8vo. Paris.

This part of Italy, which has been the theatre of the most memorable wars, from Annibal to our days, and of which the ancient historians have spoken in detail, appears to have been very little known to modern historians. They seem to have regarded it as a barren country, covered with inaccessible mountains, and inhabited by men without civilization, and without industry; having, as their only commercial resource, some cattle and ill-wrought silk. M. Breton shows, that Piedmont is not obliged to depend on the other departments for any of the necessaries of life; that the Piedmontese are active and intelligent; and that they avail themselves of what is offered by nature, or what may be produced by labour. Numerous navigable rivers which traverse the country, and almost all of which take their course towards the Po, furnish them with easy means of circulation for their commodities. The author, having given a topographical description of the six departments, proceeds to speak of the manners, the character, usages, and habits of the Piedmontese; of the influence of the climate, the population, the richness of the soil; of the resources of industry in Piedmont; and of the amusements of its inhabitants. In treating of their taste for the arts, and of the fine theatre at Turin, he gives a concise account of the history of music in Italy, and of the composition of pieces for the theatre, from the *Calandra* of Cardinal Bibiena and the *Sofonisba* of Trissino, down to *Metastasio*. He is aware of the decline of the Italian theatre, and of the character of the music produced by *Pergolesi*, *Leo*, *Fomelli*, &c. "Cette décadence," remarks M. Breton, "influe prodigieusement, et plus qu'on ne sauroit le croire, sur les autres branches de la littérature. C'est au théâtre que se forment les grands écrivains, les orateurs, et sans craindre d'exagération, les grands publicistes." This opinion, which may be regarded as somewhat paradoxical, is founded on a saying of the minister Lamoignon, who asserted, that the tragedies of Corneille devoient être jugées par un parterre de ministres et d'hommes d'état.

We may however say, upon the whole, that these travels present accurate observations, useful hints, and entertaining or instructive particulars.

Magas. Encyclop.

ART. 49. *Lettres philosophiques et historiques à milord S***, sur l'état moral et politique de l'Inde, des Indoux, et de quelques autres principaux peuples de l'Asie, au commencement du dix-neuvième siècle, traduites en très grande partie des Asiatic Researches des Works of Sir William Jones et d'autres ouvrages Anglois les plus récents et les plus estimés; par l'auteur de l'Essai historique sur l'art de la guerre, depuis son origine jusqu'à nos jours.* 1 vol. 8vo. Paris.

A judicious extract from the *Transactions* of the Society at Calcutta, of the whole of which a French translation is soon to be published by MM *Duquesnoy and Langlès*. The Letters are accompanied with notes, explanatory of the passages cited from the *Vedas* and the *Bourmahs*, by M. de d'E***, and with such reflections as were suggested by these classical works. Some of them serve to throw light on the Indian cosmogony and mythology. *Ibid.*

ART. 50. *Annales de l'Imprimerie des Aldes, ou Histoire des trois Manuces et de leurs éditions; par Ant. Aug. Renouard.* Paris, 1803. 2 voll. in 8vo.

Of this important and profound bibliographical work, the second volume, which ought, perhaps, to have been the first, contains the history of the three *Manutii*; first, that of *Aldus Manutius*, the elder, who was the founder of the celebrated Aldine press; then that of *Paulus Manutius*, known under the name of the younger *Aldus*, the last of the family. These biographical memoirs extend, therefore, from 1466 to 1597. They are accompanied by a number of interesting notices relative to literary history, and by excellent reflections on the typographical art.

This volume is terminated by a series of justificatory pieces very rare and curious, such as the different privileges granted to the elder *Aldus*, by the Senate of Venice and by the Popes; a catalogue of his editions given by himself; a catalogue of the excellent editions of *Anthon d'Asola*, father-in-law of the elder *Aldus*; another of the works sold at Paris by the booksellers *Bernard, Turrian, and Colombel*, who decorated the works printed by them, with the famous mark or sign of the Aldine press; a catalogue of the works printed in imitation of those of *Aldus*. We are sorry to see here the vexation which was occasioned to this indefatigable man by the Lyonnese counterfeiters, who copied and often disfigured impressions which had cost him so much labour, expence, and care. We read, not without considerable interest, the directions given by *Aldus* himself for the detection of these counterfeiters.

The first volume presents the description of all the editions published by the *Aldi*, ranged in chronological order. Mr. *Renouard*, before he entered on this work, had himself procured all the editions which he could meet with; a small number only was wanting, of which he gives a list; these he found either in public libraries, or in those of his friends, so that all these descriptions were made from an actual inspection of the works themselves. These descriptions are interspersed with curious details on the merit of the editions, and with a variety of literary anecdotes.

anecdotes. If these descriptions are compared with the accounts of the Aldine editions given by *Nauger, Zeno, Manni, Lazzeri, Maittaire, and Tiraboschi*, it will easily be seen how little these guides are to be depended on, and how much more satisfactory and useful the work of *Mr. Renouard* is.

Besides these catalogues in chronological order, there is likewise a *Notice des éditions Aldines par ordre des matières.*

Mr. R. has joined to this work the figures necessary to it. The portraits of the elder *Aldus* and of *Paulus Manutius* are well engraved by that excellent artist *Mr. de St. Aubin*, after authentic originals, and that of the younger *Aldus* is engraved in wood by the late *Beugnet*; lastly, *Mr. R.* has had faithfully copied by the same engraver in wood the five different marks, which so many other printers have thought fit to adopt, though it has, in reality, added nothing to the merit of their editions. *Ibid.*

ART. 51. *Moumens antiques inédits ou nouvellement expliqués : Collection de Statues, Bas-reliefs, Bustes, Peintures, Mosaïques, Gravures, Vases, Inscriptions et Instrumens, tiré des Collections nationales et particulières, et accompagnés d'un texte explicatif; par A. L. Millin, Conservateur des Antiques, Médailles et pierres gravées de la Bibliothèque nationale de France, Professeur d'histoire et d'antiquités, &c. Tome Ier. VIe. livraison. Paris.*

The first volume of this valuable and learned work, which this *livraison* completes, contains thirty Dissertations on so many ancient monuments, represented on eleven plates. It is terminated by an Index of the authors cited, and by another of the matters. *Ibid.*

ITALY.

ART. 52. *Relazione di un Viaggio ad Ostia, ed alla Villa di Plinio della Laurentino fatto dall' avvocato Carlo Fea, presidente alle antichità Romane, e al museo Capitolino in Roma. 1802.*

The present Pope Pius VII. has formed the project of augmenting the Museo-Pio-Clementino, in which he has already placed many beautiful statues; he has likewise made many considerable excavations; and is going to carry into execution the project, which has been so long proposed, of searching at the bottom of the Tiber, for those productions of art that had escaped from the ravages of the barbarians. Among the excavations ordered, those which have taken place, for some years past, at Ostia, have first attracted his notice; and *Mr. C. Fea* here gives an account of these labours, and of their results.

These excavations are made under the direction of *Mr. Petriani*, a young man who has shown himself to be well qualified for such researches.

In regard to the second object of his journey, *Mr. Fea* gives the opinions of all those writers who had undertaken to determine the place where the villa of the younger *Pliny* was situated, from *John Albert Fabricius* to *D. Pietro Marquez*, a Mexican Ex-jesuit. It was supposed

supposed to have been discovered at *Castel Fusano*, near a place called *Piastra*, and at present *la Palombara*; Mr. *Fca*, however, conceives that he has found it in another situation.

This learned antiquary has added to this tract a curious Appendix, containing several pieces, copied from historical registers, and from the pontifical archives; in which it has been ordered by the Popes successively, that no ancient monuments should be mutilated, destroyed, or carried away from Rome; as also the regulations of the present Pope, relative to the continuation of the excavations. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. *Phillips*, editor of Ritson's book on Animal Food, having written to our publisher a strong assurance, that he was at first the dupe of the forged travels of *Damberger*, and not the only person who profited by them, we cannot further contest a point so asserted. He thinks also, which to us seems rather improbable, that Mr. Ritson knew nothing of the edition by his friend and publisher, but only that of Messrs. Longman and Co. which he quoted. See the Article on Ritson's book in our last, p. 486.

W. X. may be assured, that we take all possible pains to inform ourselves of all publications. But he should recollect, that there is no very obvious clue to those which are printed in the country, and not advertised in London.

LITERARY INTELLIGENCE.

Mr. *King's* third volume of the *Munimenta Antiqua*, will soon be ready for publication.

A new *Persian Dictionary* is about to go to press, under the direction, as has been intimated to us, of Mr. *Wilkins*.

Sir *Richard Hoare* is printing a superb edition of the *Itineraria Cambriæ*.

A respectable French emigrant, we understand to be employed on a *History of Malta*.

Mr. *Repton* is preparing two volumes of *Miscellanies* for the press.

Mrs. *Sewell*, whose Poems we lately mentioned in terms of deserved commendation, is about to print a second volume, with some *Essays*.

Mr. *C. Pye*, the whole impression of whose *Dictionary of Ancient Geography* was consumed by fire, is preparing an enlarged edition of his work.

ERRATA,

In the Prices of two Books,

Preston's Apollonius should have been 1l. 1s.

Mrs. *Sewell's Poems* 7s.

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